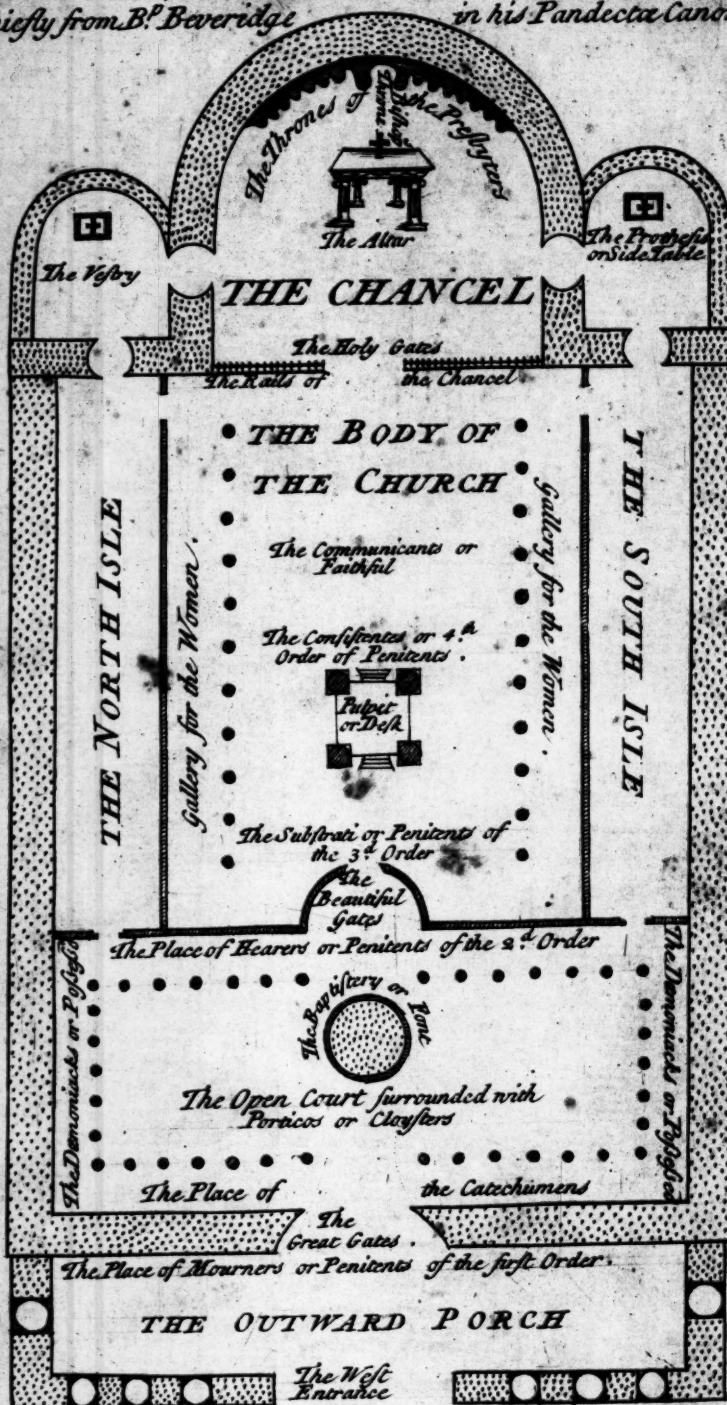
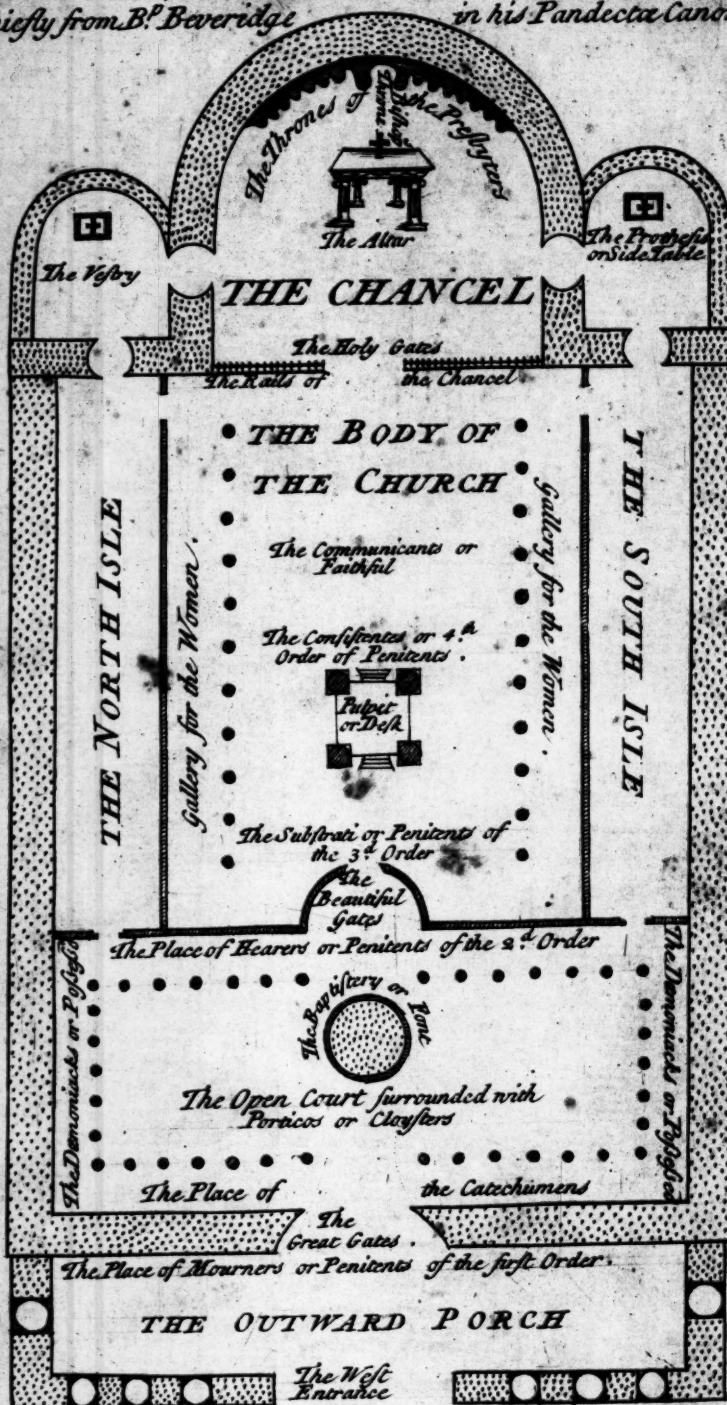


The Platform of an ANCIENT CHURCH taken  
chiefly from B.<sup>p</sup> Beveridge in his Pandectæ Canonum





The Platform of an ANCIENT CHURCH taken  
chiefly from B.<sup>p</sup> Beveridge in his Pandectæ Canonum



Gal 10 Hd

A RATIONAL  
**ILLUSTRATION**  
OF THE  
*Book of COMMON PRAYER*  
OF THE  
**Church of ENGLAND.**

WHEREIN

**LITURGIES** in general are proved lawful and necessary, and an Historical Account is given of our own: The several **TABLES, RULES,** and **KALENDAR** are considered, and the seeming Differences reconcil'd: All the **RUBRICKS PRAYERS, RITES,** and **CEREMONIES** are explained, and compared with the **LITURGIES** of the Primitive Church: The exact Method and Harmony of every **OFFICE** is shew'd, and all the material Alterations are observed, which have at any time been made since the first Common-Prayer-Book of King **EDWARD VI.** with the particular Reasons that occasioned them.

THE WHOLE

Being the Substance of every thing Liturgical in Bishop **SPARROW,** Mr. **L'ESTRANGE,** Dr. **COMBER,** Dr. **NICHOLS,** and all former **RITUALISTS, COMMENTATORS,** or others, upon the same Subject; collected and reduc'd into one continued and regular Method, and interspersed all along with new Observations.

The **FOURTH EDITION,** printed from the Folio.

By **CHARLES WHEATLY, M. A.**  
Late Fellow of *St. John Baptist's College* in *Oxford.*

*Ostendas Populo Ceremonias & Ritum colendi. Exod. xviii. 20. Vulg.*

**LONDON,** Printed for the **AUTHOR;** and are to be Sold by  
**M. SMITH, R. and J. BONWICK, R. KNAPLOCK, R. WILKIN,**  
**A. BETTESWORTH, and F. FAYRAM. M. DCC. XXII.**

12 B d

23

MVSEVM  
BRITAN  
NICVM



(iii)



TO THE  
Right Reverend Father in God,

J O H N

Lord BISHOP of *London*,

A N D

One of the Lords of His Majesty's  
most Honourable Privy-Council,

MY LORD,



H A T conspicuous Goodness,  
which gives such a Lustre to  
all Your Actions, encourages  
one of the meanest of Your Presby-

A 2

ters,

ters, to lay the following Performance at Your Lordship's Feet. The only Merit I have to plead for it, is the Integrity of my Intentions, accompanied with my best Endeavours to illustrate the Beauties of that excellent LITURGY, the Fame and Spirit whereof, Your Lordship hath conveyed to distant Countries, by a just and elegant Translation of it into the *German* Language; as the Example of Your strict Conformity to the Rules prescribed by it, hath placed it here at home, in a Light exceedingly advantageous, and continues to adorn it with all the Embellishments of a winning Practice.

WHEN Your Clergy and People were bereft of that Primitive Apostolical Prelate, Your Lordship's immediate Predecessor; after a just Incense of our Tears and Lamentations to the Memory of a BISHOP so deservedly dear to us; the Choice of an incomparable PRINCESS, then upon the Throne, soon directed our Thoughts  
to

## The DEDICATION

IV

to *Utrecht*, where YOUR LORDSHIP (like another *Irenæus*) was then composing the Differences of our Western World, and employing Your Masterly Skill, for which You had so long been famous, in settling the grand Affairs of EUROPE.

PRACTICAL Knowledge, built upon the solid Foundations of Good Sense and Learning, must ever go into the Composition of a GREAT MAN'S Character. This was soon discerned in Your Lordship, by that PRINCE, of illustrious Memory, who first drew You from the Shade of Life into a Scene of Action, and Publick Business; and Who, among many great Attainments, possessed none more eminent than the Knowledge of Mankind, with a deep Insight into the Talents and Capacities of those whom He thought fit to employ in His important Transactions: And to the Honour of our Function (now become a Scorn and Derision to Men, who would be pitiable for their Ignorance,



## The DEDICATION.

if they were not at the same Time contemptible for their Arrogance) this discerning Prince did often declare, that he had never employed two Ministers of greater Vigilance, Capacity, and Virtue, than Your-Self, My Lord, and the Reverend Mr. HILL. The Post in Particular which he assigned to Your Lordship, He found, You filled with such ample Sufficiency, that when any of Your Dispatches came to the Board, He always commanded the whole of them to be read to Him, and heard them with an Attention which bespoke the Exactness of his own Judgment, as well as the Extent and Compass of Your Skill in Business.

THE *Statesman* however in Your Lordship's Person did not spoil the *Ecclesiastick*; nor was the *Preacher's* Character lost in the *Embassador's*: Since the sure Report of Fame has informed us, that both Parts were performed by You with an Address and Diligence, which to those who have  
not

## *The* DEDICATION

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not the Honour of a personal Acquaintance with You, may appear incredible, when they consider what different Talents are requisite to the due Discharge of such different Functions, and how ill the Refinements of Speculation do usually consist with the Gross of Practice. But in You, My Lord, by a rare Felicity, even these interfering Qualifications were found concurring to as great a Degree of Perfection, as if all Your Study had been laid out upon only one of them.

OUR late Excellent QUEEN (whose Memory will be precious to remotest Posterity) had the same Sentiments with Her Great Predecessor: And therefore Your Lordship continued in the same Scene in which He had first employed You; till a Negotiation of the highest Consequence call'd for such a Head, and such a Heart, as Yours, to conduct and finish it. THEN we observed with an equal Mixture of Pleasure and Admiration, the MITRE resuming its antient Lustre, standing in

the Councils of Princes, adjusting their various Pretensions, repairing the Breaches of a lamentable War, and stopping the Mouths of those who seemed to delight in it, with a Spirit of Meekness and Gentleness, which, tho' it might leave You some Opposers, could certainly make You no Enemies. We are now reaping the Fruits of that AUSPICIOUS TREATY, to which we apparently owe the undisturb'd Accession of His Present MAJESTY to the Throne of His Ancestors; and after all Objections to it, are only contending to keep what You THEN gained for us; and doubt not either of our Security or our Glory, if we can re-establish a Peace upon the BASIS whereon Your Lordship left it.

MEANwhile You never forgot Your Relation to the Church in which You were called to be a MINISTER: But amidst the various Employments of a Political Life, You found *always* Inclination, and *often* Leisure, to consult



# The DEDICATION.

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sult its Advantages; and to leave up-  
on every part of it; which had any  
peculiar Title to Your Favour, some  
laudable Proofs of Your Generous and  
Publick Spirit. The Happy Place  
which glories in Your BIRTH\*, will  
remain an illustrious Monument of  
Your early Piety; and the Seat of  
Learning which boasts of Your EDU-  
CATION†, must enroll Your Name  
in the List of its chief Benefactors.  
Your Successors also in the different  
Stations to which the well-deserved Fa-  
vour of the forementioned Princes,  
by different Steps, advanced You, do,  
and will, reap the Benefit derived to  
them from such a MUNIFICENT Pre-  
decessor. The Deanery of WINDSOR,  
by Your Lordship's elegant Improve-  
ments, was made fit to receive the  
Dignity of a Coronet‡, without any

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\* CLEASBY in YORKSHIRE, where about thirty  
Years ago a Chapel was built and endowed by His Lordship,  
which has again been lately improved by Him, both in its  
Building and Revenue.

† ORIEL College in OXFORD, where His Lordship  
has rais'd a new Building, and given several Exhibitions.

‡ Succeeded by the Right Honourable the Lord WIL-  
LOUGHBY.

Dimi-

## The DEDICATION.

Diminution to its Lustre: And You were hardly fix'd in the Palace of BRISTOL, before it had an Earnest of Your farther Intentions to repair and adorn it with Your usual Bounty: But from thence Your Lordship was soon called off into a Sphere of a wider Compass, and a more extensive Influence, the fitter to engage your diffusive Benefactions: And now You are heaping upon FULHAM the various Obligations which it had been taught to expect from those former Instances of Your known Generosity. And long may Your Lordship enjoy and adorn that delightful Habitation: But when for the Reward of your Piety you shall be removed from thence into a more glorious Mansion, Your Name shall be *remembered for the good Deeds that You have done for the Houses of God, and the Offices thereof*: As Your Memory will be blessed throughout all Generations by the Poorest of the CLERGY within this Diocese, for Your liberal Contributions and pious Endeavours towards the Increase of their scanty Maintenance. NOR

## The DEDICATION.

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NOR have the Influences of your Beneficent and Charitable Disposition been limited to *Domestick* Examples, or confined within the narrow Compass of our *British* Island; Your Soul, My Lord, took a Flight beyond it; when in Your late celebrated Negotiation You made noble use of Your publick Character for the Advantage of the PROTESTANT NAME, and for the Deliverance of those unhappy Captives, whose *Religion* was their Crime, and whose Punishment the *Gallies*, the worst of Slavery.

ATTEMPTS, we know, have been made of late to wound the Church thro' the Sides of Her Bishops most zealously attach'd to Her Interest and Honour: And therefore whilst You oppose the Progress of *Heresy* and *Schism*; whilst You insist upon DISCIPLINE, and are steady to Your CHARACTER; whilst You are an Encourager of Principles and Persons least apt to betray, most ready to promote, the true Service of RELIGION, and of our  
ESTA-



# The DEDICATION.

ESTABLISHED Worship; we must expect some Arrows will be shot at Your Lordship from the Quiver of false and malicious Tongues; But Ill-Nature and Envy will miss their Aim, when they take it at so vast a Distance; and Sterling Worth will ever abide the Test of the nicest Scrutiny.

UNDER these Views the Main Body of Your Clergy have always adored the good Hand of Providence for giving them a BISHOP, whose past Behaviour exhibited so sure a Prospect to them of all future Advantages, from an indulgent, wise, and well temper'd Administration.

IN me, my Lord, who have a Heart full charged with these Sentiments, it would be a Crime unpardonable to slip the Opportunity now before me of declaring to the World; and to Your Lordship, what (as far as the narrow Sphere of my Observation enables me to judge) I take to be the general Apprehension of Your Clergy and People.

ple. ACKNOWLEDGMENT is the natural Tribute of Gratitude from every Member of a Community to its most eminent Benefactors: Under the Cover therefore of this publick Title, I humbly presume to present Your Lordship with my Mite, which I beg Your Lordship, in Your wonted Goodness, not to estimate by the intrinsick Value of the Offering, but by the Zeal and Affection of him who makes it. Then from that imputed Merit which your favourable Acceptance shall thus transfer to it, I may reasonably hope that the World will be the kinder both to this Work and its Author; which will render me by a *special*, what I am already by a *general*, Obligation,

*May it please Your Lordship,*

YOUR LORDSHIP'S

*Very Dutiful Son,*

*And most Obedient*

*Humble Servant,*

Charles Wheatly.

ple. Acknowledgment is the natural Tribute of Gratitude from every Member of a Community to its most eminent Benefactors: Under the Cover therefore of this publick Title, I humbly presume to present Your Lordship with my Muse, which I beg Your Lordship, in Your wonted Goodness, not to estimate by the intrinick Value of the Offering, but by the Zeal and Affection of him who makes it. Then from that imputed Merit which your favourable Acceptance shall this time set to it, I may reasonably hope that the World will be the kinder both to this Work and its Author; which will render me by a special, what I am already by a general, Obligation,

May I please Your Lordship,

Your Lordships

I am Dear Sir,

And most Obedt.

Wm. Widdowes

Christ Church





# THE P R E F A C E.



*IN the former Edition of this Book which was printed in Folio, I was at a loss in what manner I was to address the Reader; i. e. whether I was to bespeak his Candour as to an entire new Book, or whether only the Continuance of it as to a new Edition of an old one. I called it indeed the Third Edition in the Title-Page; tho' I think I had but little other reason for doing so, than my having twice published a Treatise upon the same Subject before. For scarce a fifth Part of what I then offered to the World was printed from either of the former Editions; nor had so much of them, as I have mentioned, been continued entire, had I foreseen how little I should have confined my self to the rest. But when it first went to the Press, I had no other Design than to have reprinted it exactly from the Second Edition; except that I had yielded to the request of the Booksellers, who being encouraged by the quick Sale of two large Impressions in a smaller*

## The P R E F A C E.

a smaller Volume, were willing to run the hazard of one in a larger Size. This was all the Alteration I proposed: Nor did I think of any other, till the Introductory Discourse, the whole First Chapter, and great part of the Second, were worked off from the Press, which therefore, for the most part, stand just as they did before, and not in the Method into which I should have thrown them, had I known from the beginning what Alterations I should have made. However the Reader will have no reason to complain; since tho' the Form would have been different, the Arguments notwithstanding must have been much the same: And they sure will appear to a better advantage by standing entire, and in the Light they are set by the Authors themselves, from whom I have borrowed them; than if they had been broke into Comments and Notes, and produced in Parcels, as the Rubricks would have required: which was the Method I afterwards thought fit to pursue \*. For when I observed at the Close of the Second Chapter (which is upon the general Rubrick concerning the Order for Morning and Evening Prayer) that I had taken no notice in what Part of the Church, Divine Service should be performed (the Appointment of which was yet the principal Design of the first Part of that Rubrick;) I not only found it necessary to add a new Section to supply that Defect; but taking the hint, to examine how I had managed the Rubricks in general, I perceived that I had been

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\* I desire that what I have said may be principally understood of the Introductory Discourse (which is almost verbatimly transcribed from Dr. Bennet's Brief History of the joint Use of precomposed set Forms of Prayer) and of the three first Sections of the second Chapter; for the first of which I am partly obliged to Bishop Beveridge's Discourse on the Necessity and Advantage of Publick Prayer, for the second to Dr. Cave's Primitive Christianity, and for the third to Mr. Roberts's excellent Sermon at the Primary Visitation of the late Bishop of Exeter at Oakhampton. The two following Sections of that Chapter are pretty much in the Method I afterwards observed, and so for the most part is the whole first Chapter; for the first Division of which (concerning the Tables and Rules) I must not forget to repeat the Acknowledgments I have more than once made to the Learned Dr. Brett.

equally

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*equally deficient in most of them; and that consequently to make the Work truly useful, the like Additions would be necessary thro' the whole.*

*THE Occasion of this Defect in the two first Editions was owing to a Neglect of those Parts of our Offices in all who had writ upon the Liturgy before me: For as I never till the third Edition, attempted any farther than to give the Substance and Sum of what others had treated of more at large; it could not be expected, that the Epitome, or Abridgment, should give more Light, than the Books, from whence it was taken, supplied. However, as I considered the Price of my own Book would then be very considerably advanced; I thought it but reasonable to make the Purchaser what Amends I was able, by putting it into his hands as complete as I could.*

*TO this end, I applied my self, in the first place, to the comparing our Liturgy, as it stands at present, with the first Common-Prayer Book of King Edward VI. and with all the Reviews that have been taken of it since; from whence, together with the History of Compiling it, and of the several Alterations it has undergone from time to time, I easily foresaw the Rubricks would be best illustrated and explained. Nor have I found my self disappointed in the Advantage I proposed: For I don't remember that I have met with a Difficulty thro' the whole Common-Prayer, but what I have been enabled, by this Means, in some measure to remove.*

*AND whilst I was upon these Searches, it came into my Mind, from the extravagant Prices which the old Common-Prayer-Books have born of late, that it would not be unacceptable to the curious Reader, to note the Differences between them: Wherever therefore I met with any Variations, I have also been diligent to transcribe them at large, and to give the reason of the several Changes; another Improvement which I*  
a *thought*



## THE PREFACE.

thought would be looked upon to be so much the more useful, as it furnished me with Occasions of enquiring into several ancient Usages of the Church, and of shewing how far we have advanced to, or gone back from, the Primitive Standard, since our first Reformation.

These are the two principal Alterations which I observed: And tho' these perhaps may seem but slight at first mentioning, yet I can assure the Reader, that from my first laying the Design, I found that, instead of what I had at first undertaken, which was only the supervising a few Sheets as they were worked off, I had got an entire new Work upon my Hands, and that I was to prepare for, as well as to correct from, the Press. New Additions I perceived were necessary to be made almost in every Page, and where the old Matter was continued, it was to be often transposed, and to be worked up again in different Parts of the Book. So that neither of my former Editions was from the time abovementioned, of any other use to me in the compiling of this, than any of the Authors that lay open before me: Except that what was scattered in different Books, which treat some of them of one thing, and some of another, I generally found ready collected in my own, which therefore for the most part saved me the trouble of new weaving the Materials which others had supplied. Not that I took any Advantage from hence to spare my self the Pains of reading over again the several Authors themselves, for I don't know that there was a single Piece on the Subject, how inconsiderable soever, but what I gave a fresh Review, and with the utmost Care, that not a Hint should escape me, which I judged would be any ways worth Observation. And yet I dare affirm that the whole that I borrowed from all who have writ professedly upon the Common-Prayer, does not amount to near a fourth Part of what the following Sheets contain. Nor will it seem incredible, that every thing that is pertinent to my own Design, should be reduced into so narrow a Compass as I have mentioned, when it is considered that

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that tho' the Authors I made use of were numerous, yet the Matters they treat of are generally the same; that some of them have printed the Liturgy it self, as well as their Explanations and Comments upon it; that they are most of them but small; and that in the two that are voluminous (Dr. Comber and Dr. Nichols) scarce an eighth part of either of them come within the Limits I confin'd my self to. The Bulk of the former consists in large Paraphrases and practical Discourses, which I wholly passed by: And if the latter has done nothing in a practical way; yet the Repetition of his Paraphrases, where the same Forms return in different Offices, together with his enlarging upon Subjects that a Reader would never think to look for in a Comment upon the Common-Prayer, have very much contributed to swell his Work with Materials that I judged might be spared, without any danger of its being thought a Defect: Especially since the Omission of them made room for the enlarging upon other Points much more pertinent to the Subject of the Book, and which indeed make the principal part of the whole, tho' most of them are touched upon but lightly, if at all, in any former direct Exposition of the Liturgy. To name all the particulars, would be more ostentatious than useful; and therefore I shall only observe in general, that wherever I knew any Point I was to mention, handled more particularly by Authors who have made it their principal view; I always had recourse to them, and took the liberty of borrowing whatever contributed to the perfecting my Scheme.

In such Cases I have generally given notice in the Margin to whom I have been beholden; tho' there is one thing perhaps in which I have been deficient, and that is, in not using sometimes the ordinary Marks of Distinction, when I have taken the Words as well as the Thoughts of my Author: For it was always my Rule when I could not mend an Expression, not to do it an Injury by changing it: And yet as I was frequently forced to transpose the Order of his Sentences, and to blend and

# The PREFACE.

*mix with them what my own Thoughts supplied, it often came to pass, that when the Paragraph was finished, I questioned whether the Author from whom most of it was taken; would acknowledge it to be his own.*

*AND thus I have given the Reader an Account, as well of my first Attempts on this Subject, as of the farther Progress I made upon it when it came the third time to the Press; which I have done, not so much for the sake of acquainting him with the old Editions, as of informing him more distinctly what it is he may look for in the new ones. It will be a needless Caution I suppose to add, that I shall stand to nothing that I have said before, any farther than it agrees with the Contents of the last: The particulars indeed are but few, as far as I can remember, where my Notions are changed: But where they are, it is but common Justice to take my Sentiments from what I deliver upon maturer Judgment; and not to expect I should always vindicate an Error or Mistake, because I once advanced it in a Juvenile Performance. I should have very ill bestowed the Pains I took to review my original Papers (which was more a great deal than it cost me at first to collect and compile them; and which took up as many Years as it would have done Months, had they been only reprinted as they were before) if they did not come out with some Improvements at last. Not that I am so vain as to think, they are at last without Faults and Imperfections; I am sensible there are many; I can only plead that none willingly escaped me, and that wherever any escaped unwillingly, no body could have been more industrious to find them. For in order to this, I not only during the tedious Delay that I then created to the Press, examined the Sheets upon every occasion that called the Matter of them fresh to my mind; but also importuned the Assistance and Corrections of such learned Friends as I knew were in no danger (except from too favourable an Indulgence to the Author) of overlooking the slightest Mistakes.*

AND



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*AND this I take to be a proper Place to explain my self in relation to one Passage particularly, which I know has been thought to need the greatest Amendment, though I have let it stand without making any. And indeed an Explanation of it is so much the more needful, as it is not only judged to be indefensible in it self, but also to be inconsistent with what I have said in another part of the Book. The Passage I mean, is concerning the Absolution in the daily Morning and Evening Service, which I have asserted to be an actual Conveyance of Pardon, at the very instant of pronouncing it, to all that come within the Terms proposed <sup>a</sup>; and again, that it is more than DECLARATIVE, that it is truly EFFECTIVE, insuring and conveying to the proper Subjects thereof the very Absolution or Remission it self <sup>b</sup>. This has been thought by some, from whose Judgment I should be very unwilling to differ or recede, not only to carry the Point higher than can be maintained; but also to be irreconcilable with my own Notions of Absolution, as I have described them upon the Office for the Visitation of the Sick, where they are thought to be more consistent with Scripture and Antiquity. I have there endeavoured to shew that there is no standing Authority in the Ministers of the Gospel to pardon and forgive Sins immediately and directly in relation to God, and as to which the Censure of the Church had been in no wise concern'd <sup>c</sup>: And again, that no Absolution pronounced by the Church, can cleanse or do away our inward Guilt, or remit the eternal Penalties of Sin, which are declared to be due to it by the Sentence of God; any farther than by the Prayers which are appointed to accompany it, and by the use of those Ordinances to which it restores us, it may be a Means, in the end, of obtaining our Pardon from God himself, and the*

<sup>a</sup> Pag. 118.

<sup>b</sup> Pag. 123.

<sup>c</sup> Pag. 465.

## The P R E F A C E.

Forgiveness of Sin as it relates to him <sup>d</sup>. *These Passages I acknowledge, as they are separated from their Contexts, and oppos'd to one another, seem a little inconsistent and confusedly expressed: But if each of them are read in their proper Places, and with that Distinction of Ideas which I had framed to my self when I writ them, I humbly presume they may be easily reconciled, and both of them asserted with equal Truth. I desire it may be remembered that in the latter Place I am speaking of a judicial and unconditional Absolution, pronounced by the Minister in an Indicative Form, as of certain Advantage to the Person that receives it. By this I have supposed the Church never intends to cleanse or do away our inward Guilt, but only to exercise an external Authority, founded upon the Power of the Keys; which, tho' it may be absolute, as to the inflicting and remitting the Censures of the Church, I could not understand peremptorily to determine the State of the Sinner in relation to God. And thus far I have the Happiness to have the Concurrence of good Judges on my side; so that it is only in what I assert on the Daily Absolution, that I have the Misfortune not to be accounted so clear. But with humble Submission, I can see nothing there inconsistent with what I have said on the other. The Absolution I am speaking of is conditional, pronounced by the Priest in a Declarative Form, and limited to such as truly repent, and unfeignedly believe God's holy Gospel. This indeed I have asserted to be effective, and that it insures and conveys, to the proper Subjects thereof, the very Absolution or Remission it self: But then I desire it may be remembered that I attribute the Effect of it not to a judicial but to a ministerial Act in the Person who pronounces it: But to such an Act however as is founded upon the general Tenour of the Gospel, which suppose, if I mistake not, that God always accompanies the Ministrations of the Priest, if*

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<sup>d</sup> Pag 466.

## THE PREFACE.

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*there be no Impediment on the part of the People. And therefore when the Priest, in the Name of God, so solemnly declares to a Congregation that has been humbly confessing their Sins, and importuning the Remission of them, that God does actually pardon all that truly repent and unfeignedly believe; why may not such of them as do repent and believe, humbly presume that their Pardon is sealed as well as made known by such Declaration?*

*I am sure this Notion gives no Encouragement either of Presumption to the Penitent, or of Arrogance to the Priest: I have supposed that to receive any Benefit from the Form, the Person must come within the Terms required: And such a one, tho' the Form should have no Effect, is allowed notwithstanding to be pardoned and absolved. And the Priest I have asserted to act only ministerially, as the Instrument of Providence; that he can neither withhold, nor apply, the Absolution as he pleases, nor so much as know upon whom or upon how many it shall take effect; but that he only pronounces what God commands, whilst God himself ratifies the Declaration, and seals the Pardon which he proclaims.*

*It is true indeed, it does not appear by the ancient Liturgies, that the Primitive Christians had any such Absolution to be pronounced, as this is, to the Congregation in general. But yet if they had Absolutions upon any Occasion, and those Absolutions were supposed to procure a Reconcilement with God (neither of which I presume will be thought to want a Proof;) I see no reason why they may not be usefully admitted (as they are with us) into the Daily and Ordinary Service of the Church. For allowing that the Persons they were formerly used to, were such as had incurred Ecclesiastical Censure; yet it is confessed that the Forms pronounced on those Occasions immediately respected the Conscience of the Sinner, and not the outward Regimen of the Church; that They were instrumental*



THE PREFACE.

*to procure the Forgiveness of God, whilst the Ecclesiastical Bond was declared to be released by an additional Ceremony of the Imposition of Hands<sup>a</sup>. If then Absolutions, even in the earliest Ages, were thought to be instrumental to procure God's Forgiveness to such Sins as had deserved Ecclesiastical Bonds; why may they not be allowed as instrumental and proper to procure his Forgiveness to Sins of daily Incurſion, tho' they may not be groſs enough, or at leaſt enough publick, to come within the Cognizance of Ecclesiastical Censures? If it be urged, that the antient Absolutions were never Declarative, but either Interceſſional like the Prayer that follows the Absolution in the Office appointed for the Viſitation of the Sick, or Optative, like the Form in our Office of Communion; I think it may be answered, that the Effect of the Absolution does not at all depend upon the Form of it; ſince the Promiſes of God are either way applied, and it muſt be the Sinner's embracing them with Repentance and Faith that muſt make the Application of them effectual to himſelf.*

*I hope this Explanation will juſtify my Notions upon the Daily Absolution, as well as reconcile them with what I have ſaid upon the other. I ſhall add nothing more in Defence of them, than that they ſeem fully to be countenanced by the Form it ſelf (as I have ſhew'd at large upon the Place) and particularly by the Inhibition of Deacons from pronouncing it<sup>b</sup>: which to me is an Argument that our Church deſigned it for an Effect, which it was beyond the Commiſſion of a Deacon to convey. Not that I would draw an Argument from the Opinion of our Church, where that Opinion ſeems repugnant to Scripture or Antiquity: But where it does not appear to be inconfiſtent with either, I think*

<sup>a</sup> See Dr. Marshall's Penitential Discipline, p. 93, &c. See alſo the Forms of Abſolution in his Appendix, Numb. 4, 5, 6, 7.

<sup>b</sup> See Pag. 123, &c.

## The P R E F A C E.

XXV.

*Her Decision should be allowed a due Weight. Where-  
ever I have found or suspected her to differ from one  
or the other, the Reader will observe I have not cover-  
ed or disguised it; but on the contrary perhaps have  
been too hasty and forward, and too unguarded in my  
Remarks. But TRUTH was what I aimed at thro'  
my whole Undertaking; which therefore I was resolv-  
ed at any Hazard to assert just as it appeared to me.  
It is not at all indeed unlikely that in so many Points  
as the Nature of this Work has led me to consider,  
some things may appear as Truths to me, which Others  
who have better Opportunities of enquiring into them,  
may find to be otherwise. And therefore I can only pro-  
fess that I have not advanced any thing but what I  
have believed to be true, and that if I am any where  
in an Error, I shall be always open to Conviction, let  
the Person that attempts it be Adversary or Friend;  
since if Truth can be attained to by any means at last,  
I shall not value from whom or from whence it pro-  
ceeds: tho' I can't but say, the Satisfaction will be the  
greater if it appear on the Side which our Church has  
espoused, notwithstanding the Discovery may possibly  
demand some Retractions on my own part, which in  
such a Case I shall always be ready to make, and think  
it a Happiness to find my self mistaken.*

*IN the mean while, I request that where I am al-  
lowed to be right, I may not meet with less Favour,  
because I have shewed my self fallible; and particular-  
ly I would importune my Reverend Brethren of the  
CLERGY (upon whose Countenance the Success of  
this Work must depend) that if the Rubricks especi-  
ally have been any where cleared, and with proper  
Arguments enforced, they would join their Assistance to  
make my Endeavours of some Service to the CHURCH.  
For it will be but of very little use to have illustrated  
the Rule, unless they also concur to make the Practice  
more uniform. And indeed I would hope that a small  
Importunity would be sufficient to prevail with them,  
when they see what Disgrace their Compliances have  
brought*

brought both upon the Liturgy and themselves; since not only the Occasional Offices are now in several Places prostituted to the Caprice of the People, to be used where, and when, and in what manner they please; but even the Daily and ordinary Service is more than the Clergy themselves know how to perform in any Church but their own, before they have been informed of the particular Custom of the Place.

BUT I would not presume to dictate to those from whom it would much better become me to learn: And therefore I shall only observe farther with regard to the Citations I have had Occasion to make, that I have but very seldom set down any of them at large, because I was willing to avoid all unnecessary Means of swelling the Book. Besides, I considered, that tho' I should cite them ever so distinctly, yet those who understand not the Language they were written in, must take my Word for the Meaning of them at last: And those who are capable of reading the Originals, I supposed, would turn to the Books themselves for any thing they should doubt of, how careful soever I should have been in transcribing them; so that I thought it sufficient to be exact in my References, as to the Tome, and Page, and Marginal Letter, and then to insert a general Table at the End, which should once for all shew the Editions that I have used \*. The Reason of my adding a Column of the Times when the Writers flourished, was that my less learned Reader might gather from thence the Antiquity of the several Rites and Ceremonies I had occasion to treat of, by consulting when those Authors lived who are produced in Defence of them.

May 10. 1722.

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\* If I have any where made use of a different Edition, I have taken care to specify it in the Citation it self.





EMENDATIONS.

PAGE 58. lin. 5. after *K. Edward VI.* add, excepting *St. George's Day, Lammas-day, St. Laurence and St. Clement,* which were in his second Book.

P. 93. lin. 1. for *first Day,* read, *first Sunday.*

P. 135. l. 16. for 660. read, 766. and in the Note <sup>f</sup> read, *Aventin. Annal. Bojorum. l. 3. f. 300.* as cited in *Mr. Gregory's Posthumous Works* p. 49.

P. 163. Sect. 23. l. 17. read thus; was altered about the Year 1632, or 33, when (*Frederick &c.*

P. 168. §. 4. l. 4. if *Litany* be spelt with an *i.* read it, *Letany,* with an *e.*

P. 169. §. 5. l. 2. after the word *formerly,* add as follows: In King *Edward's* and Queen *Elizabeth's* time, it seems it was used as preparatory to the *Second Service.* For by their Injunctions <sup>e</sup> it was ordered, that *immediately before High Mass, or the time of Communion of the Sacrament, the Priests with others of the Quire should kneel in the midst of the Church, and sing or say plainly and distinctly the Litany which is set forth in English with all the Suffrages following.* And even long afterwards it was a custom in several Churches to toll a Bell whilst the Litany was reading, to give notice to the People that the Communion Service was coming on <sup>b</sup>. And indeed till the last Review in 1661 the Litany was designed to be a distinct Service by it self, and to be used sometime after the Morning Prayer was over.

P. 297. in the Note \* l. 19. for *the,* read, *this,* and in the second line from the bottom, for *holy,* read *heavenly.*

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<sup>e</sup> Sparrow's Collections, p. 8, 72.

<sup>b</sup> Heylin's Antidot. Lincoln. Cap. 10. Sect. 3. p. 59.







A  
RATIONAL ILLUSTRATION  
OF THE  
*Book of Common Prayer, &c.*

AN  
Introductory DISCOURSE,  
Shewing the lawfulness, and necessity, of a national precompos'd LITURGY.



MOST of the objections urg'd by the Dissenters against the Church of England, to justify their separation from it, being level'd against its form and manner of divine worship, prescrib'd in *the Book of Common Prayer, &c.* are, in the following Discourse, answer'd as fully as its brevity would permit: So that, tho' the principal design of this Book be to instruct such as are friends to our Church and Liturgy; yet it is not impossible but that, by the blessing of God, it may in some measure contribute to the undeceiving some that are enemies to both;

Introduct.

B



## The *Lawfulness* and *Necessity* of a

Introd. (such I mean as are disaffected to the former, upon no other account, than a prejudice to the latter;) especially could we, by first convincing them of the *lawfulness* and *necessity* of *national precompos'd Liturgies* in general, prevail with them to take an impartial view of what is here offer'd in behalf of our own. To this end therefore, and to make the following sheets of as general use as I can, I shall, by way of Introduction, endeavour to prove these three things, viz.

I. FIRST, That the ancient Jews, our Saviour, his Apostles, and the primitive Christians, never join'd (as far as we can prove) in any prayers, but precompos'd set forms only.

II. SECONDLY, That those precompos'd set forms, in which they join'd, were such as the respective congregations were accusom'd to, and throughly acquainted with.

III. THIRDLY, That their practice warrants the imposition of a national precompos'd Liturgy.

I. FIRST, I am to prove that the antient Jews, our Saviour, his Apostles, and the primitive Christians, never join'd (as far as we can prove) in any prayers, but precompos'd set forms only. And this I shall do by shewing,

1. *First*, That they did join in precompos'd set forms of prayer.

2. *Secondly*, That (as far as we can conjecture) they never join'd in any other.

1. *First*, I shall shew that the ancient Jews, our Saviour, his Apostles, and the primitive Christians, *did join in precompos'd set forms of prayer*.

1<sup>st</sup>, To begin with the *Jews*, we find that the first piece of solemn worship recorded in Scripture, is a hymn of praise, compos'd by Moses upon the deliverance of the children of Israel from the Egyptians, which was sung by all the congregation alternately; by Moses and the men first, and afterwards by Miriam and the women<sup>a</sup>, which could not have been done, unless it had been a precompos'd set form. Again, in the expiation of an uncertain murder, the elders of the city, which is next to the slain, are expressly commanded to say, and consequently to join in saying, a form of prayer, precompos'd by God himself<sup>b</sup>. And in other places of Scripture<sup>c</sup> we meet with

<sup>a</sup> Exod. xv. 1, 20, 21.

<sup>b</sup> Deut. xxi. 7, 8.

<sup>c</sup> Numb. vi. 22, &c. chap. x. 35, 36.  
Deut. xxvi. 3, 5, &c. ver. 13, &c.

several

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Introduct.

several other forms of prayer precompos'd by God, and prescrib'd by Moses; which tho' they were not to be join'd in by the whole congregation, are yet sufficient precedents for the use of precompos'd set forms. But farther, the Scriptures assure us, that David appointed the *Levites to stand every morning to thank and praise the Lord, and likewise at even*<sup>d</sup>, which rule was observ'd in the temple afterwards built by Solomon, and restor'd at the building of the second temple after the captivity<sup>e</sup>. Lastly, the whole book of Psalms were forms of prayer and praise, endited by the Holy Ghost, for the joint use of the congregation; as appears as well from the titles of several of the Psalms<sup>f</sup>, as from other places of Scripture<sup>g</sup>.

Innumerable proofs might be brought, both ancient and modern, that the Jews did always worship God by precompos'd set forms; but the world is fully satisfied of this truth, from the concurrent testimonies of *Josephus, Philo, Paul Fagius, Scaliger, Buxtorf, and Selden in Eutychium*. The reader may consult two learned men of our own, viz. Dr. *Hammond* (who both proves that the Jews us'd set forms, and that their prayers and praises, &c. were in the same order as our<sup>h</sup> Common Prayer;) and Dr. *Lightfoot*, who not only asserts they worship'd God by stated forms, but also sets down both the order and method of their hymns and supplications<sup>i</sup>. So that there is no more reason to doubt of their having and using a precompos'd settled Liturgy, than of our own having and using the Book of Common Prayer, &c. and of its consisting of precompos'd set forms. We shall therefore proceed in the next place to enquire into the practice of our Saviour, his Apostles, and the primitive Christians.

And 1<sup>st</sup>, for our *Saviour*; there is not the least doubt to be made, but that he continu'd always in communion with the jewish Church, and was zealous and exemplary in their publick devotions; and consequently took all opportunities of joining in those precompos'd set forms of prayer, which were daily us'd in the jewish congregations, as the learned Dr. *Lightfoot* has largely prov'd<sup>k</sup>. And we may be sure, that had not our Saviour very constantly attended their publick worship, and join'd in the devotions of their congregations; the Scribes and Pharisees,

<sup>d</sup> 1 Chron. xxiii. 30.

<sup>e</sup> Neh. xii. 24, 45, 46.

<sup>f</sup> See Psal. xlii. 44, &c. Psal. iv. 5,

&c. Psal. xcii.

<sup>g</sup> 1 Chron. xvi. 7. 2 Chron. xxix. 30.

<sup>h</sup> 2ra iii. 10, 11.

<sup>h</sup> *View of the Directory*, pag. 136. and *his Oxford papers*, p. 260. Vol. 1.

<sup>i</sup> Dr. *Lightfoot's works*, Vol. 1. pag. 922, 942, 946.

<sup>k</sup> *Ibid.* Vol. 2. Part 2. p. 1036. &c.

## The *Lawfulness* and *Necessity* of a

**Introd.** his bitter and implacable enemies, and great zealots for the temple service, would doubtless have cast it in his teeth, and reproach'd him as an ungodly wretch, that despis'd prayer, &c. But nothing of this nature do we find in the whole new Testament; and therefore had we no other grounds than these to go upon, we might safely conclude, that our blessed Saviour was a constant attendant on the publick service of the Jews, and consequently that he join'd in precompos'd set forms of prayer.

And 2<sup>dly</sup>, as to the *Apostles* and our Lord's other Disciples, their practice was doubtless the same till our Saviour's ascension; after which, (besides that they did probably still join as before, in the jewish worship<sup>1</sup>, which consisted of precompos'd set forms;) 'tis plain that they us'd precompos'd set forms in their christian assemblies, during the remainder of their lives,

As the *primitive Christians* also did in the following ages: As will appear,

1. From their joining in the use of the Lord's prayer.
2. From their joining in the use of Psalms.
3. From their joining in the use of diverse precompos'd set forms of prayer, besides the Lord's prayer and psalms.

1. They join'd in the use of the *Lord's prayer*. And this is sufficiently evident from our Saviour's having commanded them so to do: For whatever dispute may be made about the word *εἰς* in St. Matthew vi. 9. which is translated not exactly, but paraphrastically, *after this manner*, but ought with greater accuracy to be render'd, *so*, or *thus*<sup>m</sup>; yet if we should grant that our Lord in this place only propos'd this prayer as a directory and pattern to make our other prayers by, we should still find afterwards, upon another occasion, viz. when his Disciples requested him to *teach them to pray*, as *John* had also taught his Disciples, he prescrib'd the use of these very words; expressly bidding them, *when ye pray, say, Our Father*<sup>n</sup>. I suppose no body hath so mean an opinion, either of St. *John's* or our Saviour's Disciples, as to think they were ignorant how to pray: Therefore it is plain they could mean nothing else by their request, but that Christ would give them this peculiar form, as a badge of their belonging to him;

<sup>1</sup> See Acts iii. 1. xiii. 15. xvii. 2.

<sup>m</sup> In which signification it is always us'd in the Septuagint Version of the Bible, as appears by comparing Numb. vi. 23. xxiii. 5. Isa. viii. 11. xxviii. 16. xxx. 15. xxxvii. 33. and some other places, with Numb. xxiii. 16. Isa. xxx. 12. xxxvii. 21. liii. 3. For

in the former Texts, *εἰς λέγει ὁ Κύριος*, thus saith the Lord, bears the same signification, as *ταὕτως λέγει ὁ Κύριος*, this saith the Lord, in the latter.

<sup>n</sup> Luke xi. 1. 2. &c.



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according to the custom of the jewish Doctors, who al-  
ways taught their Disciples a peculiar form to add to their  
own °; so that either our Saviour instructed them to use  
this very form of words, or else he did not answer the de-  
sign of their requests.

But 'tis objected, that " if our Lord had intended this  
" prayer should be us'd as a set form, he would not have  
" added the *Doxology*, when he deliver'd it at one time,  
" as it is recorded in St. Matthew, and omit it, when he  
" deliver'd it upon another occasion, as in St. Luke. "

But to this we answer, That learned men are very much  
divided in their opinions, concerning the *Doxology* in  
St. *Matthew*; some thinking it is, and others that it is  
not, a part of the original text. Whether it be or be not  
we need not here dispute, but argue with our adversaries  
upon either supposition.

For, 1<sup>st</sup>, if they think it is *not* a part of the original  
text, then their objection is groundless: For there is no-  
thing found in one Evangelist, but what is also found in  
the other; and the form, as to the sense of it, is exactly  
the same in both; for tho' one or two expressions may dif-  
fer, yet the Syriac words, in which we know our Lord  
deliver'd it, are equally capable of both translations.

But, 2<sup>dly</sup>, if they think the *Doxology* is a part of the  
original text; we answer, The addition of it is as good an  
argument against the Lord's prayer being a directory for  
the matter of prayer, as it can be against its being an esta-  
blish'd set form of prayer. For we may say in the lan-  
guage of our adversaries, if Christ had intended his prayer  
for a directory for the matter of prayer; he would not  
have given such different directions, ordering us to add a  
*Doxology* to the end of our prayers at one time, and  
omitting that order at another. If therefore the addition  
of the *Doxology* be (as they must grant upon their own  
principles) no objection against its being a directory for  
the matter of prayer; then certainly it is no objection,  
against its being an establish'd set form. For the difference  
of our prayers will be every whit as great in following  
this pattern, by sometimes omitting, and sometimes ad-  
ding, a *Doxology* at the end of our prayers; as it can  
possibly be, by using the Lord's prayer, sometimes with,  
and at other times without, the *Doxology*. The utmost  
therefore that can be concluded from the *Doxology's* be-  
ing a part of the original text in St. *Matthew*, is this:  
That our Lord, tho' he commanded the use of the Lord's

Introd. prayer, does not insist upon the use of the Doxology, but leaves it indifferent; or at most orders it to be sometimes us'd, and sometimes omitted, as our establish'd Church practises. But the other essential parts of the prayer are to be us'd notwithstanding; it being very absurd to omit the use of the whole, because the latter part of it is not enjoin'd to be us'd constantly with the rest.

But 'tis further objected, 1<sup>st</sup>, That "supposing our Saviour did prescribe it as a form; yet it was only for a time, till they should be more fully instructed, and enabled to pray by the assistance of the Holy Ghost." And to urge this with the greater force, they tell us, 2<sup>dly</sup>, That "before Christ's ascension, the Disciples had ask'd nothing in his name<sup>p</sup>, whereas they were taught, that after his ascension they should offer up all their prayers in his name<sup>q</sup>. Now this prayer, say they, having nothing of his name in it, could not be design'd to be us'd after his ascension: And accordingly they tell us, 3<sup>dly</sup>, That tho' we read in the Acts of the Apostles of several prayers made by the Church, yet we find not any intimation, that they ever us'd this form<sup>r</sup>."

Whatever resemblances of truth, these objections may seem to carry with them at first sight; if we look narrowly into them, we shall find them to be grounded upon principles as dangerous as false.

For, 1<sup>st</sup>, If, because our Saviour hath not in express words commanded this form of prayer to be us'd forever, we conclude, that it was only prescrib'd for a time; we must necessarily allow, that whatever Christ hath instituted without limitation of time, does not always oblige; and consequently we may declare Christ's institutions to be null without his authority, and at that rate cry down baptism and the Lord's supper for temporary prescriptions, as well as the Lord's prayer.

In answer to the second objection, we may observe, that to pray in Christ's name, is to pray in his mediation; depending upon his merits and intercession; for the acceptance of our prayers; and therefore prayers may be offer'd up in Christ's name, tho' we do not name him. And as for the Lord's prayer, it is so fram'd, that it is impossible to offer it up, unless it be in the name of Christ: For we have no right or title to call God *our Father*, unless it be thro' the merits and mediation of Jesus Christ, who hath made us *heirs of God, and joint-heirs with himself*. And

<sup>p</sup> John xvi. 24.

<sup>q</sup> John xiv. 13. and ch. xvi. 23.

<sup>r</sup> Chap. i. 24. ii. 42. iv. 24. vi. 6.

viii. 15. xii. 12, xiii. 3. xx. 36.

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therefore Christ's not inserting his own name in his prayer, *Introd.* does by no means prove, that he did not design it for a standing form.

And, 3<sup>dly</sup>, as to the objection of the Scriptures not once intimating the use of this prayer, in those places where it speaks of others; we might answer, that we may as well conclude from the silence of the Scripture, that the Apostles did not baptize, *in the name of the Father, Son, and Holy Ghost*, as that they did not use this prayer, since they had as strict a command to do the one, as the other. But besides, in all those places, except two, there is nothing else mention'd, but that they pray'd; no mention at all of the words of their prayers; and therefore there is no reason, why we should expect a particular intimation of the Lord's prayer. And as for those prayers mention'd in the *aforefaid* places, I do not see how they can prove from thence, that they were offer'd up in the name of Christ.

But lastly it is objected, that "the words of this prayer are improper to be us'd now; because therein we pray that God's kingdom may come now, which came many ages since, viz. at our Saviour's ascension into heaven."

But in answer to this, I think it sufficient to observe, that tho' the foundations of God's kingdom were laid then, yet it is not yet compleated: For since we know that all the world must be converted to Christianity, and the Jews, Turks, and Infidels still make up the far greater part of it; we have as much reason, upon this account, to pray for the coming of God's kingdom now as ever. And if we consider those parts of the world, which have already embrac'd Christianity, I cannot think it improper to pray, that they may sincerely practise what they believe, which conduces much more to the advancement of God's kingdom, than a bare profession does without such practice.

Since therefore, from what has been said, it appears, that our Saviour prescrib'd the Lord's prayer as a standing form, and commanded his Apostles and other Disciples to use it as such; it is not to be suspected, but that they observ'd this command; especially since the accounts which we have from antiquity, do (tho' the Scriptures be silent in the matter) fully prove it to have been their constant custom; as appears by a numerous cloud of witnesses, who

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{ Acts i. 24. and ch. iv. 24.



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<sup>c</sup> Acts i. 24. and ch. iv. 24.

## The Lawfulness and Necessity of a

conspire in attesting this truth, of which I shall only instance in a few.

And first *Tertullian* was, without all doubt, of opinion, that Christ deliver'd the Lord's prayer, not as a directory only, but as a precompos'd set form, to be us'd by all Christians. For he says, "The Son taught us to pray, "Our Father, which art in heaven;" i. e. he taught us to use the Lord's prayer. And speaking of the same prayer, he says, "Our Lord gave his new Disciples of the new Testament, a new form of prayer." He calls it, "The prayer appointed by Christ," and "The prayer appointed by Law (for so the word *legitima* must be render'd) and "the ordinary (i. e. the usual and customary) "prayer, which is to be said before our other prayers; and upon which, as a foundation, our other prayers are to be built." And tells us, that "the use of it was ordain'd by our Saviour."

Next, St. *Cyprian* tells us, that "Christ himself gave us a form of prayer, and commanded us to use it; because when we speak to the Father in the Son's words, we shall be more easily heard;" and that "there is no prayer more spiritual or true than the Lord's prayer." And therefore he most earnestly exhorts men to the use of it as often as they pray.

Again, St. *Cyril of Jerusalem* calls it, "the prayer which Christ gave his Disciples, and which God hath taught us."

About the same time *Optatus* takes it for granted, that 'tis commanded.

After him St. *Chrysostom* calls it, "the prayer enjoin'd by laws, and brought in by Christ."

In the same century St. *Austin* tells us, "that our Saviour gave it to the Apostles, to the intent that they should use it; that he taught it his Disciples himself, and by them he taught it us; that he dictated it to us, as a lawyer would put words in his client's mouth; that it is necessary for all, i. e. such as all were bound to use; and that we cannot be God's children unless we use it."

<sup>a</sup> Adv. Praxeam, c. 23. p. 514. A.

<sup>b</sup> De Orat. c. 1. p. 129. A.

<sup>c</sup> Ibid.

<sup>d</sup> Ibid. c. 9. p. 133. B.

<sup>e</sup> Ibid. A.

<sup>f</sup> De Orat. Domin. p. 139.

<sup>g</sup> Ibid.

<sup>h</sup> Ibid. p. 139. 140.

<sup>i</sup> Catech. Mystag. 5. 5. 8. p. 298. lin. 12. &c.

<sup>j</sup> Ibid. 5. 15. p. 300. lin. 24.

<sup>k</sup> De Schismate Donatist. l. 4. p. 88.

<sup>l</sup> Hom. 2. in 2. Cor. Tom. 3. p. 553. lin. 21. 22.

<sup>m</sup> Ep. 157. Tom. 2. col. 543. B. & Sermon. 58. Tom. 5. col. 337. D. E.

Lastly,



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Lastly, St. Gregory Nyssen says <sup>a</sup>, "that Christ <sup>Introd.</sup> shew'd his Disciples how they should pray, by the words of the Lord's prayer." And Theodoret assures us <sup>b</sup>, that the Lord's prayer, is a form of prayer, and that Christ has commanded us to use it." But testimonies of this kind are numberless.

If therefore the judgment of the ancient Fathers may be rely'd on, who knew the practice of the Apostles, much better than we can pretend to do; we may dare to affirm, that the Apostles did certainly *use* the Lord's prayer: And if it be granted that they us'd it, we may reasonably suppose that they *join'd* in the use of it. For, besides that, it is very improbable that a christian assembly should, in their publick devotions, omit that prayer which was the badge of their Discipleship; the very petitions of the prayer, running all along in the plural number, do evidently shew, that it was primarily design'd for the joint use of a congregation.

That the *Christians of the first centuries* us'd it in their assemblies, is evident from its being always us'd in the celebration of the Lord's supper <sup>c</sup>, which for some ages was perform'd every day <sup>d</sup>. And St. Austin tells us in express words <sup>e</sup>, that "it was said at God's altar every day." So that without enlarging any more, I shall look upon it as sufficiently prov'd, that the Apostles and primitive Christians did join in the use of the *Lord's prayer*; which is one plain argument that they join'd in the use of precompos'd set forms of prayer. Another argument I shall make use of to prove it, is,

2. Their joining in the use of *Psalms*. For we are told <sup>f</sup>, that Paul and Silas, when they were in prison, *pray'd and sang praises to God*. And this we must suppose they did audibly, because *the prisoners heard them*; and consequently they would have disturb'd each other, had they not united in the same prayers and praises.

Again, St. Paul blames the *Corinthians*, because, when they came together, *every one had a psalm, had a doctrine, &c.* <sup>g</sup>. Where we must not suppose that he forbade the use of psalms in publick worship, any more than he did the use of doctrines, &c. but that he is displeas'd with

<sup>a</sup> De Orat. Domin. Orat. 1. Tom. 1.

p. 712. B.

<sup>b</sup> Heret. Fabul. lib. 5. cap. 28. Tom.

4. p. 316. B.

<sup>c</sup> Cyril Hierol. as before quoted in

(c) and (d) in the foregoing page. Hierol.

adv. Pelag. lib. 3. cap. 5. Tom. 2.

p. 396. C. August. Epist. 149. Tom. 2.

col. 505. C.

<sup>d</sup> Cyprian. de Orat. Domin. p. 247.

Basil. Epist. 289. Tom. 3. p. 279. A. B.

<sup>e</sup> Serm. 98. cap. 20. Tom. 5. col.

342. F.

<sup>f</sup> Act. xvi. 24.

<sup>g</sup> 1 Cor. xiv. 26.

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Introd. them for not having the psalm all together, i. e. for not joining in it; that so the whole congregation might attend one and the same part of divine service at the same time. From whence we may conclude, that the use of psalms was a customary thing, and that the Apostle approv'd of it; only ordering them to join in the use of them, which we may reasonably suppose they did for the future; since we find by the Apostle's second Epistle to them, that they reform'd their abuses.

Thus also in his Epistle to the *Ephesians*<sup>2</sup>, the Apostle exhorts them, *to speak to themselves with psalms, and hymns, and spiritual songs, singing and making melody in their hearts to the Lord.* And, he bids the *Colossians*<sup>3</sup> *teach and admonish one another in psalms, and hymns, and spiritual songs, singing with grace in their hearts to the Lord.* From all which texts of Scripture, and several others that might be alledg'd, we must necessarily conclude, that joint psalmody was instituted by the Apostles, as a constant part of divine worship.

And that the *primitive Christians* continu'd it, is a thing so notorious, that it seems wholly needless to cite any testimonies to prove it: I shall therefore only point to such places at the bottom of the page<sup>4</sup>, as will sufficiently satisfy any, that will think it worth their while to consult them.

The practice therefore of the Apostles and primitive Christians, in joining in the use of psalms, is another intimation, that they join'd in the use of precompos'd set forms of prayer. For tho' all psalms be not prayers, because some of them are not spoken to God; yet 'tis certain a great part of them are, because they are immediately directed to him; as is evident, as well from the psalms of David, as from several christian hymns<sup>5</sup>: And consequently the Apostles and primitive Christians, by jointly singing such psalms in their congregations, did join in the use of precompos'd set forms of prayer. It only remains then that I prove,

3. That they join'd in the use of *diverse precompos'd set forms of prayer*, besides the Lord's prayer and psalms.

<sup>2</sup> Chap. v. 19.

<sup>3</sup> Col. iii. 16.

<sup>4</sup> Plin. Epist. l. 10. Ep. 97. p. 284.

Oxon. 1703. Euseb. Eccl. Hist. l. 5.

c. 28. p. 196. A. Just. Mart. Epist. ad

Zen. & Seren. p. 509. A. Cyril Hie-

rof. Catech. 13. §. 3. p. 180. lin. 9, &c.

Catech. Mystag. 5. §. 17. p. 300. lin.

34, &c. Socrat. Hist. Eccl. l. 2. c. 11.

p. 89. A. Athanas. ad Marcellin. E-

pist. §. 27. Tom. 1. Part 2. p. 999. B.

All these and many others mention the

Church's using psalms in the publick as-

semblies, as a practice that had univer-

sally obtain'd from the times of the A-

postles.

<sup>5</sup> As St. Ambrose's Te Deum, and the

like.

And

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II

And, 1<sup>st</sup>, as to the *Apostles*, we are told that *Peter and John*, after they had been threatned, and commanded not to preach the Gospel, *went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lift up their voice to God with one accord, and said, Lord, thou art God, &c.* Introduct.

Now in this place we are told, that *the whole company lift up their voice with one accord, and said* (i. e. they join'd all together with audible voices in using these words) *Lord, thou art God, &c.* which they could not possibly have done, unless the prayer they us'd, was a precompos'd set form. For whatever may be said, in favour of joining mentally, with a prayer conceived extempore; I suppose nobody will contend, that it is possible for a considerable congregation, to join vocally or aloud, as the Apostles and their company are here said to have done, in a prayer so conceiv'd.

But some may object, that "tho' it is affirm'd, that the whole company *lift up their voice*, and said the prayer here mention'd; yet 'tis possible that one only might do so in the name of all the rest, who join'd mentally with him, tho' not in an audible manner." To this we answer, That the Scripture never attributes that to a whole congregation or multitude, which is literally true of a single person only, except in such cases, where the thing related, requires the consent of the whole multitude, but could not conveniently be perform'd or done, by every one of them in their own persons. But I suppose no man will pretend, either that it was impossible for the Apostles and their company to lift up their voice, and say the prayers recited in the context, or that God could not hear or understand them when speaking all together.

But that which puts the matter out of all doubt, is the following consideration; viz. That the company is not barely said to have lift up their voice, but to have lift it up [*ἀναστρέψαντες*] *with one accord*, or all together; which adverb is so plac'd, that it cannot be join'd to any other verb than *ἤσαν*; and nothing is more evident, than that this adverb implies and denotes a conjunction of persons: And consequently, since it is here apply'd to all the company, and particularly to that action of theirs, viz. their lifting up their voice; 'tis manifest that they did all of them lift up their respective voices, and that they could not be said to have lift up their voices in that sense, which this objection supposes, viz. by appointing one person to lift up his



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**Introd.** single voice for them all. For if they did so, then the Historian's words must signify, that the whole congregation lift up their voice together, by appointing one man to lift up his particular voice in conjunction with himself alone; which is such nonsense, as cannot, without blasphemy, be imputed to an inspir'd Writer. So that it is undeniably plain, that the persons here said to have been present, utter'd their prayer all together, and spake all at the same time, and consequently that the prayer must be a precompos'd set form.

If any person should be so extravagant as to imagine, that "the whole congregation was inspir'd at that very instant with the same words; and consequently that they might all of them break forth at once, and join vocally in the same prayer, tho' it were not precompos'd;" we need only reply, that this assertion is utterly groundless, having neither any shew of reason, nor so much as one example in all history to warrant it.

But it may perhaps be objected, that "the Apostles and their company could have no notice of this unforeseen accident; and therefore could not be prepar'd with such a precompos'd set form of thanksgiving; and that it was utter'd so soon after the relation of what had befallen the Apostles, that if it had been compos'd upon that occasion, it seems impossible, that copies of it should have been deliver'd out for the company, to be so far acquainted with it, as immediately to join vocally in it." To which we answer; (1.) That since we have evidently prov'd, from their joining vocally in it, that it must have been a precompos'd set form; it lies upon our adversaries to answer our argument, more than it does upon us to account for this difficulty: For a difficulty, tho' it could not be easily accounted for, is by no means sufficient to confront and overthrow a clear demonstration. But, (2.) this difficulty is not so great as it may at first appear: For there is nothing in the whole prayer, but what might properly be us'd every day by a christian congregation, so long as the powers of the world were opposing and threatening such as preach'd the Gospel, and the miraculous gifts of the Holy Ghost were continu'd in the Church: So that those who think this prayer to have been conceiv'd and us'd on that emergency only, and never either before or after; do, in reality, beg the question, and take that for granted which they cannot prove. For the Scripture says nothing like it, nor do the circumstances require it; and therefore 'tis very probable that it was a standing form, well known in the Church, and frequently us'd, as occasion offer'd: And consequently, upon this occasion,

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occasion; (on which 'tis manifest, it was highly seasonable and proper,) they immediately brake forth, and vocally utter'd, and jointly said it, and perhaps added it to their other daily devotions; which, we may very well suppose, they us'd at the same time, tho' the Historian takes no notice of it.

There remains still another objection, which may possibly be made, viz. that "the holy Scriptures, when they relate what was spoken, especially by a multitude, do not always give us the very words that were spoken, but only the sense of them: And accordingly in this instance, perhaps the congregation did not jointly offer up that very prayer, but when they had heard what the Apostles told them, they might all break out at one and the same time into vocal prayer, and every man utter words much to the same sense, tho' they might not join in one and the same form." But to remove this objection, we need only reflect upon the intolerable confusion such a practice must of necessity cause: For that they all pray'd vocally, has been evidently prov'd: If therefore they did not join in the same prayer, but offer up every man different words, tho' to the same sense; it must necessarily follow, that the whole company would, instead of uniting in their devotions, interrupt and distract each other's prayers.

How much more reasonable then is it to believe, that the Apostles and their company, who then pray'd all together vocally, upon so solemn an occasion, did really use the same prayer, and join in the same words? And if so, then the argument already offer'd, is a demonstration that they join'd in a precompos'd set form of prayer, besides the Lord's prayer and psalms.

And that the *primitive Christians*, did very early use precompos'd set forms in their publick worship, is evident from the names given to their publick prayers; for they are call'd the *common-prayers*<sup>a</sup>, *constituted prayers*<sup>w</sup>, and *solemn prayers*<sup>x</sup>. But that which puts the matter out of all doubt, are the *Liturgies* ascrib'd to St. Peter, St. Mark, and St. James; which, tho' corrupted by later ages, are doubtless of great antiquity. For, besides many things which have a strong relish of that age; that of St. James was of great authority in the Church of Jerusalem in St. Cyril's

<sup>a</sup> Κοινὰ εὐχαί. Just. Mart. Apol. 1. c. 85. p. 124. lin. 28.

<sup>w</sup> Εὐχαί ποσὶ λαχθεύσαι. Origen.

cont. Cels. l. 6. p. 312. Aug. Vindel. 1605.

<sup>x</sup> Preces Solennes. Cyprian. de Lapf. p. 132.

time,

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<sup>v</sup> Catech. Mystag. 5. à p. 295, ad p. 301.

<sup>z</sup> Catalog. Scriptor. Eccles. Tom. 1.

p. 317. num. 123.

<sup>a</sup> De Trad. Div. Liturg. ap. Bonam

de rebus Liturgicis, l. 1. c. 9. p. 157.

<sup>b</sup> Can. 32. Concil. Tom. 6. col. 1158.

B.

<sup>c</sup> L. 8. c. 12. Tom. 1. p. 345. E.

<sup>d</sup> De Orat. Domin. p. 152.

<sup>e</sup> Hist. Eccles. l. 18. c. 53. Tom. 2.

p. 883. B.

<sup>f</sup> Orig. in Jerem. Hom. 14. Vol. 1. p. 141. Edit. Huet. Rothomag. 1668.



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Basil, St. Chrysostom, and others. So that, notwithstanding their interpolations, the Liturgies themselves are a plain demonstration of the use of diverse precompos'd set forms of prayer, besides the Lord's prayer and psalms, even in the first and second centuries.

And that in *Constantine's* time, the Church us'd such precompos'd set forms, is evident from Eusebius, who tells us <sup>e</sup> of *Constantine's* composing a prayer for the use of his soldiers; and in the next chapter <sup>h</sup> gives us the words of the prayer, which makes it undeniably plain, that it was a set form of words. If it be said, that "*Constantine's* composing a form is a plain evidence, that at that time there were no publick forms in the Church;" we answer, that this form was only for his heathen soldiers; for the story tells us <sup>i</sup>, that he gave his christian soldiers liberty to go to Church. And therefore all that can be gather'd from hence is, that the christian Church had no form of prayers for heathen soldiers; which is no great wonder, since if they had, 'tis very unlikely that they would have us'd it. But that the Church had forms of prayer, is evident, because the same author calls the prayers which *Constantine* us'd in his court (*Ἐκκλησιαστικῶν τρόπων*, according to the manner of the Church of <sup>k</sup> God) *εὐχὰς ἐκείνων*, *authoriz'd prayers*: Which is the same title he gave to that form, which he made for his heathen soldiers<sup>l</sup>. And therefore if by the *authoriz'd prayers*, which he prescrib'd to the soldiers, he meant a form of prayer, as 'tis manifest he did; then by the *authoriz'd prayers*, which he us'd in his court, after the manner of the Church of God, he must mean a form of prayers also. And since he had a form of prayers in his court after the manner of the Church; the Church must necessarily have a form of prayers too.

'Tis plain then, that the three first centuries join'd in the use of diverse precompos'd set forms of prayer, besides the Lord's prayer and psalms: After which (besides the Liturgies of *St. Basil*, *St. Chrysostom*, and *St. Ambrose*) we have also undeniable testimonies of the same <sup>m</sup>. *Gregory Nazianzen* says, that "*St. Basil* compos'd orders and forms of prayer <sup>n</sup>." And *St. Basil* himself, reciting the manner of the publick service; that was us'd in the monastical ora-

<sup>e</sup> De vita Constant. l. 4. c. 19. p. 535. B.

<sup>h</sup> Ibid. c. 20. p. 535. C.

<sup>i</sup> Ibid. c. 18. p. 534. D.

<sup>k</sup> Ibid. c. 17. p. 534. A.

<sup>l</sup> Ibid. c. 19. p. 535. B.

<sup>m</sup> See *St. Chrysost.* Homil. 18. in Ep. 2. ad Corinth. Tom. 3. p. 647. Concil. Carthag. 3. can. 23. Tom. 2. col. 1170. D. Concil. Milev. 2. can. 12. Tom. 2. col. 1540. E.

<sup>n</sup> Orat. 20. in Basil.

tories

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joined stories of his Institution, says °, that "nothing was therein done, but what was consonant and agreeable to all the Churches of God." The Council of *Laodicea* expressly provides †, "that the same Liturgy or form of prayer should be always us'd, both at the ninth hour, and in the evening." And this Canon is taken into the collection of the Canons of the catholick Church; which collection was establish'd in the fourth general Council of Chalcedon, in the year 451 ‡; by which establishment the whole christian Church was oblig'd to the use of Liturgies, so far as the authority of a general Council extends. 'Twere very easy to add many other proofs of the same kind, within the compass of time, to which those I have already produc'd do belong: But the brevity of my design only allows me to mention such, as are so obviously plain, as to admit of no objections. To descend into the following ages, is not worth my while; for the greatest enemies to precompos'd set forms of prayer, do acknowledge, that in the fourth and fifth centuries, and ever after, till the times of the reformation, the joint use of them obtain'd all over the christian world. And therefore I shall take it for granted, that what has been already said, is abundantly sufficient to prove, that the antient Jews, our Saviour, his Apostles, and the primitive Christians, did join in the use of precompos'd set forms of prayer. I shall now proceed to prove,

2. *Secondly*, That, (as far as we can conjecture) they never join'd in any other. And 1<sup>st</sup>, That the ancient Jews, our Saviour, and his Apostles, never join'd in any other, than precompos'd set forms, before our Lord's resurrection, may very well be concluded, from our having no ground to think they ever did. For as he that refuses to believe a matter of fact, when 'tis attested by a competent number of unexceptionable witnesses, is always thought to act against the dictates of reason; so does that person act no less against the dictates of reason, who believes a matter of fact without any ground. And what ground can any man believe a matter of fact upon, but the testimony of those, upon whose veracity and judgment in the case he may safely rely? But what testimonies can our adversaries produce in this case? They cannot pretend to any proof (either express or by consequence) within

° Epist. 63. Tom. 2. p. 843. D.

† Can. 18. Concil. Tom. 1. col. 1500. B.

‡ Can. 1. Concil. Tom. 4. col. 756. B.

See Dr. Bennet's History of the joint use of precompos'd set forms of prayer, from chap. 8. to chap. 16.



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this compass of time, of the joint use of prayers conceiv'd extempore, because there is not the lowest degree of evidence, or so much as a bare probability of it. And therefore they ought of necessity to conclude, that the antient Jews, our Saviour, and his Apostles never join'd in any other prayers, than precompos'd set forms, *before* our Lord's resurrection. It only remains therefore that I shew, that there is no reason to suppose, that they ever join'd in any others *afterwards*.

And here as for our *Saviour*, we have no particular account of his praying, between the time of his resurrection and that of his ascension; and therefore we can determine nothing of his joining therein. But as for the *Apostles* and *primitive Christians*, we may conclude, that they never join'd in any other than precompos'd set forms after our Lord's resurrection, by the same way of reasoning, as we concluded they never did before his resurrection. For unless our adversaries can bring sufficient authorities, to prove that they join'd in the use of prayers conceiv'd extempore, we may very reasonably conclude they never did.

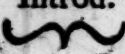
I know indeed there are some objections, which our adversaries pick up from words of like sound, and, without considering the sense, or how the holy penmen us'd them, urge them for solid arguments: But these my time will not permit me to examine, nor is it indeed worth my while. I shall only desire it may be consider'd, that nothing more betrays the badness of a cause, than when groundless suppositions are so zealously oppos'd to evident truths<sup>a</sup>.

I shall however mention one thing, which is of it self a strong argument, that the Apostles and primitive Christians, did never join in any other than precompos'd set forms of prayer, viz. The difference between precompos'd set forms of prayer, and prayers conceiv'd extempore, is so very great; and the alteration from the joint use of the one, to the joint use of the other, so very remarkable; that 'tis utterly impossible to conceive, that if the joint use of extempore prayers had been ever practis'd by the Apostles and first Christians, it could so soon have been laid aside by every Church in the christian world; and yet not the least notice to be taken, no opposition to be made, nor so much as a hint given, either of the time or reasons of its being discontinu'd, by any of the antient writers whatsoever: L... that every nation, that has embrac'd the

<sup>a</sup> For farther satisfaction see Dr. Benet's discourse of the gifts of prayer, and his history of the joint use of precompos'd set forms of Prayer, c. 18.



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Introd. christian faith, should, with a perfect harmony, without  one single exception (as far as the most diligent search and information can reach) from the Apostles days, to as low a period of time as our adversaries can desire, unite and agree in performing their joint worship by the use of precompos'd set forms only. Certainly such an unanimous practice of persons, at the greatest distance both of time and place, and not only different, but perfectly opposite, in other points of religion, as well as their civil interests, is, as I said, a strong argument, that the joint use of precompos'd set forms was fix'd by the Apostles in all the Churches they planted, and that by the special providence of God, it has been preserv'd as remarkably as the christian sacraments themselves.

Much more might be added, but that I am satisfy'd, what has already been said is enough to convince any reasonable and unprejudic'd person; and to those that are obstinate and bias'd, it is in vain to say more. I shall therefore proceed to shew,

II. SECONDLY, That those precompos'd set forms of prayer, in which they join'd, were such as the respective congregations were *accustom'd to*, and *thoroughly acquainted with*. And upon this I shall endeavour to be very brief, because a little reflection upon what has been said will effectually demonstrate its truth.

And, 1<sup>st</sup>, As to the practice of the antient Jews, our Saviour, and his Disciples, it cannot be doubted, but that they were accustom'd to, and well acquainted with those precompos'd set forms, which are contain'd in the Scripture: And as for their other additional prayers, the very same authors, from whom we derive our accounts of them, do unanimously agree in attesting, that they were of constant daily use; and consequently the Jews, our Saviour, and his Disciples, could not but be accustom'd to them, and thoroughly acquainted with them.

The matter therefore is past dispute till the Gospel-state commenc'd: And even then also it is equally clear and plain. For it has been largely shew'd, that the Apostles and primitive Christians did constantly use the Lord's prayer and psalms; whereby they must necessarily become accustom'd to them, and thoroughly acquainted with them.

But then it is objected, that "their other prayers, which made up a great part of their divine service, were not stinted impos'd forms, but such as the ministers themselves compos'd and made choice of for their own use in publick." But this may likewise be answer'd with

very

very little trouble ; because the same authorities, which prove that they were precompos'd set forms, do also prove that the respective congregations were accusom'd to them, and throughly acquainted with them. For since the whole congregation did with one accord lift up their voice in an instant, and vocally join in that prayer which is recorded in the fourth chapter of the Acts ; since the publick prayers, which the primitive Christians us'd in the first and second centuries, were call'd *common prayers*, *constituted prayers*, and *solemn prayers* ; since the Liturgy of St. James was of general use in the Church of *Jerusalem* within an hundred and sixty years after the apostolical age ; since the Church, in *Constantine's* time, us'd authoriz'd set forms of prayer ; since the council of *Laodicea* expressly provides, that " the same Liturgy be constantly us'd both at the ninth hour, " and in the evening ; " I say, since these things are true, we may appeal to our adversaries themselves, whether it was possible, in those and the like cases, for the respective congregations to be otherwise than accusom'd to, and throughly acquainted with those precompos'd set forms of prayer in which they join'd.

We own indeed that, by reason of the antient Christians industriously concealing their mysteries, copies of their offices of joint devotion might not be common. And therefore (except the Lord's prayer, which the catechumens were taught before their baptism, and the psalms, which they read in their Bibles) none were acquainted with their joint devotions before they were baptiz'd ; but were forc'd to learn them by constant attendance upon them, and by the assistance of their brethren. But the forms notwithstanding, were well known to the main body of the congregation : And those very persons, who at first were strangers to them, did, as well as others, by frequenting the publick assemblies, attain to a perfect knowledge of them ; because they were daily accusom'd to them, and consequently, in a very short time, throughly acquainted with them, which was the second thing I was to prove. I come now in the last place to prove,

III. THIRDLY, That the practice of the antient Jews, our Saviour, his Apostles, and the primitive Christians, warrants the imposition of a national precompos'd Liturgy : And this I shall make appear in the following manner.

I. Their practice proves that a precompos'd Liturgy was constantly impos'd upon the Laity. For that, without joining in which 'twas impossible for the laity to hold Church-communion, was certainly impos'd upon the laity.

## The *Lawfulness* and *Necessity* of a

Introduct. ty. Now their practice proves that 'twas impossible for the laity, to hold communion with either the jewish or christian Church, unless they join'd in a precompos'd Liturgy; because the joint use of a precompos'd Liturgy was their particular way of worship: and consequently as many of the laity as held communion with them, must submit to that way of worship; and as many as submitted to that way of worship, had a precompos'd Liturgy impos'd upon them.

2. Their practice shews that a precompos'd Liturgy was impos'd on the *Clérgy*; i. e. the clergy were oblig'd to the use of a precompos'd Liturgy in their publick ministrations. For since the use of such a Liturgy was settled amongst them, 'twas undoubtedly expected from the respective clergy, that they should practice accordingly. For any one, that is in the least vers'd in antiquity, must know how strict the Church-governors were in those times, and how severely they would animadvert upon such daring innovators, as should offer to set up their own fancies in opposition to a settled rule. So that it is no wonder, if in the first centuries we meet with no law to establish the use of Liturgies; since those primitive patterns of obedience look'd upon themselves to be as much oblig'd by the custom and practice of the Church, as they could be by the strictest law. But we find that afterwards, when the perverseness and innovations of the clergy gave occasion; the governors of the Church did, by making canons on purpose, oblige the clergy to the use of precompos'd Liturgies; as may be seen in the 18<sup>th</sup> canon of the Council of *Laodicea*: Which, as I have shew'd, enjoin'd, that "the same Liturgy should be us'd both at the ninth hour, and in the evening:" Which is as plain an imposition of a precompos'd Liturgy, as ever was or can be made. Thus also the second Council of *Mela* enjoins<sup>a</sup>, that "such prayers should be us'd by all, as were approv'd of in the Council; and that none should be said in the Church, but such as had been approv'd of by the more prudent sort of persons in a Synod:" Which is another as plain imposition of a precompos'd Liturgy as words can express, even upon the clergy.

But tho' neither clergy nor laity had been thus oblig'd; yet one would think that the practice of all the antient Jews, our blessed Saviour himself, his Apostles, and the whole christian world, for almost fifteen hundred years together, should be a sufficient precedent for us to follow

<sup>a</sup> As before quoted in note <sup>m</sup> pag. 15



## National precompos'd LITURGY.

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still. We may be sure, that had they not known the joint use of Liturgies to have been the best way of worshipping God, they would never have practis'd it : But since they did practice it, we ought in modesty to allow their concurrent judgments to be too great to be withstood by any person or society of men ; and consequently that their practice warrants the imposition of a *precompos'd* Liturgy.

And if of a *precompos'd* Liturgy, it does for the same reason warrant the imposition of a *national precompos'd* Liturgy : For it appears from what has been said upon my second head, that the *precompos'd* Liturgies of both Jews and Christians, were such as the respective congregations were accusom'd to, and thoroughly acquainted with ; and therefore their practice warrants the imposition of such a *precompos'd* Liturgy, and consequently of a *national precompos'd* Liturgy. For upon supposition that 'tis expedient for the congregations to be accusom'd to, and thoroughly acquainted with the Liturgies, which they join in the use of ; 'tis plain that a whole nation may as well have the same Liturgy, as each congregation may have a distinct one. And the clergy of a whole nation may as well resolve in a Synod, or require by a canon made to that purpose, that the same Liturgy shall be us'd in every part of the nation ; as leave it to the liberty of every particular bishop or minister to choose one for his own diocese or congregation. Nor is such an imposition of a *national precompos'd* Liturgy, any greater grievance to the laity, than if each pastor impos'd his own *precompos'd* Liturgy or prayer conceiv'd extempore on his respective flock ; because every *precompos'd* Liturgy or extempore prayer is as much impos'd, and lays as great a restraint upon the laity, as the imposition of a *national* Liturgy. Nor again, is the Synod's imposing a *national* Liturgy any grievance to the clergy ; since it is done either by their proper governors alone, or else (especially according to our English constitution) by their proper governors, join'd with their own representatives. So that such imposition, being either what they are bound to comply with in point of obedience, or else an act of their own choice, cannot for that reason be any hardship upon them.

Since therefore (to draw to a conclusion) this imposition of a *national precompos'd* Liturgy is warranted by the constant practice of all the antient Jews, our Saviour himself, his Apostles, and the primitive Christians ; and since it is a grievance to neither clergy nor laity, but appears quite on the other hand, as well from their concurrent

Introd. testimonies, as by our own experience, to be so highly expedient, as that there can be no decent or uniform performance of God's worship without it; our adversaries themselves must allow it to be *necessary*.

And if so, they can no longer justify their separation from the Church of England, upon account of its imposing *the Book of Common-Prayer*, &c. as a national precompos'd Liturgy; unless they can shew, that tho' national precompos'd Liturgies in general may be lawful; yet there are some things prescrib'd in that of the Church of *England* which render it unlawful to be comply'd with: Which that they cannot do, is, I hope (tho' only occasionally, yet) sufficiently shewn in the following Illustration of it. From which I shall now detain the reader no longer than to give him some small account of the original of the Book of Common-Prayer, and of those alterations which were afterwards made in it, before it was brought to that perfection in which we now have it. And this I choose to do here, because I know not where more properly to insert such an account.





A N  
A P P E N D I X  
T O T H E  
I N T R O D U C T O R Y D I S C O U R S E .

Concerning the original of the Book of Common-Prayer, and the several alterations which were afterwards made in it.



**B**EFORE the reformation, the Liturgy Append. was only *in Latin*, being a collection of to Intro. prayers made up partly of some antient forms us'd in the primitive Church, and partly of some others of a later original, accommodated to the superstitions which *How the Liturgy stood before the Reformation.* had by various means crept by degrees into the Church of *Rome*, and from thence deriv'd to other Churches in communion with it; like what we may see in the present Roman Breviary and Missal. And these being establish'd by the laws of the land, and the canons of the Church; no other could publickly be made use of: So that those of the laity, who had not the advantage of a learned education, could not join with them, or be any otherwise edify'd by them. And besides, they being mix'd with addreses to the Saints, adoration of the Host, Images, &c. a great part of the worship was in it self idolatrous and profane.



Append. But when the nation in King Henry the eighth's time to was dispos'd to a reformation, it was thought necessary to Introduct. correct and amend these offices; and not only have the service of the Church in the *English* or *Vulgar* tongue (that men might pray not with the spirit only, but with the understanding also; and that he, who occupy'd the room of the unlearned, might understand that unto which he was to say Amen; agreeable to the precept of St. Paul<sup>a</sup>;) but also to abolish and take away all that was idolatrous and superstitious, in order to restore the service of the Church to its primitive purity. For it was not the design of our reformers, (nor indeed ought it to have been,) to introduce a new form of worship into the Church, but to correct and amend the old one; and to purge it from those gross corruptions which had gradually crept into it, and so to render the divine service more agreeable to the Scriptures, and to the doctrine and practice of the primitive Church in the best and purest ages of Christianity. In which reformation they proceeded gradually, according as they were able.

What was done in relation to Liturgical matters in King Henry VIII.'s time.

And first, the <sup>b</sup> Convocation appointed a committee A. D. 1537. to compose a book, which was call'd, *The godly and pious institution of a christen man*; containing a declaration of the Lord's prayer, the Ave Maria, the Creed, the ten Commandments, and the seven Sacraments<sup>c</sup>, &c. Which book was again publish'd A. D. 1540, and 1543, with corrections and alterations, under the title of *A necessary doctrine and erudition for any christen man*: And, as it is express'd in that preface, was set furth by the King, with the advyse of his Clergy; the Lordes bothe spirituall and temporall, with the nether house of Parliament, having both sene and lyked it very well.

Also in the year 1540, a committee of Bishops and Divines was appointed by King Henry VIII. (at the petition of the Convocation) to reform the rituals and offices of the Church. And what was done by this committee for reforming the offices, was reconsider'd by the Convocation it self two or three years afterwards, viz. in February, 1542<sup>3</sup>. And in the next year the King and his Clergy order'd the prayers for processions and litanies to be put into English, and to be publickly us'd. And finally in the year 1545, the King's *Primer* came

<sup>a</sup> 1 Cor. xiv. 15, 16.

<sup>b</sup> For what relates to the authority of the Convocation, in this and the two following paragraphs, see Bishop Atterbury's Rights of an English Convocation.

on, second edition, from p. 184, to p. 205.

<sup>c</sup> Strype's Memorials of Archbishop Cranmer. p. 52, 53, 54.

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forth, wherein were contain'd amongst other things, the Lord's prayer, Creed, ten Commandments, Venite, Te Deum, and other Hymns and Collects in English; and several of them in the same version in which we now use them. And this is all that appears to have been done in relation to liturgical matters in the reign of King Henry the eighth.

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Introduct.

In the year 1547, the first of King Edward VI. December 2. the <sup>a</sup> Convocation declar'd their opinion, *in nullo reclamante*, that the communion ought to be administred to all persons under *both kinds*. Whereupon an act of Parliament was made, ordering the communion to be so administred. And then a committee of Bishops, and other learned Divines, was appointed to compose *an uniform order of communion, according to the rules of Scripture, and the use of the primitive Church*. In order to this, the committee repair'd to Windsor-castle, and in that retirement, within a few days, drew up that form, which is printed in Bishop Sparrow's collection <sup>b</sup>. And this being immediately brought into use the next year, the same persons being empower'd by a new commission, prepare themselves to enter upon a yet nobler work; and in a few months time finish the whole Liturgy, by drawing up publick offices not only for Sundays and Holy-days, but for baptism, confirmation, matrimony, burial of the dead, and other special occasions; in which the foremention'd office for the holy communion was inserted, with many alterations and amendments: And the whole book being so fram'd, was set forth *by the common agreement and full assent both of the Parliament and Convocations provincial*; i. e. the two Convocations of the provinces of Canterbury and York.

*The Book of  
Common-  
Prayer com-  
pil'd in the  
reign of K.  
Edward VI.*

The committee appointed to compose this Liturgy, were,

i. *Thomas Cranmer*, Archbishop of Canterbury; who was the chief promoter of our excellent reformation; and had a principal hand, not only in compiling the Liturgy, but in all the steps made towards it. He dy'd a martyr to the religion of the reformation, which principally by his means had been establish'd in the Church of England; being burnt at Oxford in the reign of Queen Mary, March 21<sup>st</sup> 1556.

<sup>a</sup> See Strype's *Memorials of Archbishop Cranmer*, p. 157, 158.

<sup>b</sup> Pag. 17.

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2. *Thomas Goodrich*, Bishop of *Ely*.
3. *Henry Holbeck*, alias *Randes*, Bishop of *Lincoln*.
4. *George Day*, Bishop of *Chichester*.
5. *John Skip*, Bishop of *Hereford*.
6. *Thomas Thirlby*, Bishop of *Westminster*.
7. *Nicholas Ridley*, Bishop of *Rochester*, and afterwards of *London*. He was esteem'd the ablest man of all that advanc'd the reformation, for piety, learning, and solidity of judgment. He dy'd a martyr in Queen Mary's reign, being burnt at Oxford, Octob. 16<sup>th</sup> 1555.
8. Dr. *William May*, Dean of *St. Paul's London*, and afterwards also Master of *Queen's-College* in *Cambridge*.
9. Dr. *John Taylor*, Dean, afterwards Bishop of *Lincoln*. He was depriv'd in the beginning of Queen Mary's reign, and dy'd soon after.
10. Dr. *Simon Heynes*, Dean of *Exeter*.
11. Dr. *John Redmayne*, Master of *Trinity-College* in *Cambridge*, and Prebendary of *Westminster*.
12. Dr. *Richard Cox*, Dean of *Christ-Church* in *Oxford*, Almoner and Privy-counsellor to King *Edward VI*. He was depriv'd of all his preferments in Queen Mary's reign, and fled to *Frankford*; from whence returning in the reign of Queen *Elizabeth*, he was consecrated Bishop of *Ely*.

13. Mr. *Thomas Robertson*, Archdeacon of *Leicester*.

And con-  
firm'd by Act  
of Parlia-  
ment.

Thus was our excellent Liturgy compil'd by martyrs and confessors, together with divers other learned Bishops and Divines; and being revis'd and approv'd by the Archbishops, Bishops, and Clergy, of both the provinces of *Canterbury* and *York*, was then confirm'd by the King and the three Estates in Parliament, A. D. 1548 <sup>a</sup>, who gave it this just encomium, viz. *which at this time BY THE AID OF THE HOLY GHOST, with uniform agreement is of them concluded, set forth, &c.*

But after-  
wards sub-  
mitted to the  
censure of  
Bucer and  
Martyr.

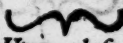
But about the end of the year 1550, or the beginning of 1551, some exceptions were taken at some things in this book, which were thought to favour too much of superstition. To remove these objections therefore, Archbishop *Cranmer* propos'd to review it: And to this end call'd in the assistance of *Martin Bucer*, and *Peter Martyr*, two foreigners, whom he had invited over from the troubles in Germany; who, not understanding the English tongue, had Latin versions prepar'd for them: One *Alesse*, a Scotch Divine, translating it on purpose

<sup>a</sup> 2<sup>d</sup> and 3<sup>d</sup> of Edw. VI. chap. 1.



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for the use of *Bucer*: And *Martyr* being furnish'd with Append.  
the version of Sir *John Cbeke*, who had also formerly to  
translated it into <sup>a</sup> Latin. What liberties this encourag'd Introduct.  
them to take in their censures of the first Liturgy, and   
now far they were instrumental to the laying aside several <sup>Upon whose</sup>  
very primitive and venerable usages, I shall have pro- <sup>exceptions it</sup>  
perer opportunities of shewing hereafter, when I come <sup>was review'd</sup>  
to treat of the particulars in the body of the book. It <sup>and alter'd.</sup>  
will be sufficient here just to note the most considerable  
additions and alterations that were then made: Some of  
which must be allow'd to be good; as especially the addition  
of the *sentences, exhortation, confession, and absolution*,  
at the beginning of the morning and evening services,  
which in the first common-prayer book began with the  
*Lord's prayer*. The other changes were the removing of  
some rites and ceremonies retain'd in the former book;  
such as the use of oil in *baptism*; the *unction of the*  
*sick*; *prayers for souls departed*, both in the communion-  
office, and in that for the burial of the dead; the leaving  
out the *invocation of the Holy Ghost* in the consecration of  
the eucharist, and the prayer of *oblation* that was us'd to  
follow it; the omitting the rubrick, that order'd *water*  
to be mix'd with wine, with several other less material  
variations. The *Habits* also that were prescrib'd by the  
former book, were order'd by this to be laid aside; and  
lastly, a rubrick was added at the end of the communion-  
office, to explain the reason of *kneeling* at the sacrament.  
The book thus revis'd and alter'd, was again confirm'd <sup>And again</sup>  
in Parliament, A. D. 1551, who declar'd, that the alter- <sup>confirm'd by</sup>  
ations that were made in it, proceeded from *curiosity ra-* <sup>act of Parlia-</sup>  
<sup>ment.</sup>  
<sup>Both which</sup>  
<sup>acts were re-</sup>  
<sup>peal'd by Q.</sup>  
<sup>Mary.</sup>  
<sup>But the se-</sup>  
<sup>cond book of</sup>  
<sup>K. Edward</sup>  
<sup>was again</sup>  
<sup>establiish'd in</sup>  
<sup>the reign of</sup>  
<sup>Q. Elizabeth.</sup>  
<sup>rather than any worthy cause.</sup> But both this and the former  
act made in 1548, were repeal'd in the first year of Queen  
*Mary*, as not being agreeable to the Romish superstition,  
which she was resolv'd to restore.

But upon the accession of Queen *Elizabeth*, the act of  
repeal was revers'd; and in order to the restoring of the  
English service, several learned Divines were appointed  
to take another review of King *Edward's* Liturgies, and  
to frame from them both a book for the use of the  
Church of England. The names of those who, Mr.  
*Cambden* <sup>b</sup> says, were employ'd, are these that follow.

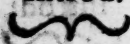
Dr. *Matthew Parker*, afterwards Archbishop of *Can-*  
*terbury*.

<sup>a</sup> Strype's *Memorials of Archbishop* |  
*Cranmer*, p. 210.

<sup>b</sup> In his history of Queen *Elizabeth*.

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Dr. *Richard Cox*, afterwards Bishop of *Ely*.

Dr. *May*.

Dr. *Bill*.

Dr. *James Pilkington*, afterwards Bishop of *Durham*.

Sir *Thomas Smith*.

Mr. *David Whitehead*.

Mr. *Edmund Grindall*, afterwards Bishop of *London*, and then Archbishop of *Canterbury*.

To these Mr. *Strype* says <sup>a</sup>, were added Dr. *Edwyn Sandys*, afterwards Bishop of *Worcester*, and Mr. *Edward Guest*, a very learned man, who was afterwards Archdeacon of *Canterbury*, Almoner to the Queen, and Bishop of *Rochester*, and afterwards of *Salisbury*. And this last person Mr. *Strype* thinks, had the main care of the whole business; being, as he supposes, recommended by *Parker* to supply his absence. It was debated at first which of the two books of *King Edward* should be receiv'd; and secretary *Cecil* sent several queries to *Guest*, concerning the reception of some particulars in the first book; as prayers for the dead, the prayer of consecration, the delivery of the sacrament into the mouth of the communicant, &c <sup>a</sup>. But however, the second book of *King Edward* was pitch'd upon as the book to be propos'd to the Parliament to be establish'd, who accordingly pass'd and commanded it to be us'd, with one alteration or addition of certain lessons to be used on every Sunday in the year, and the form of the litany altered and corrected, and two sentences added in the delivery of the sacrament to the communicants, and none other, or otherwise.

The alteration in the *Litany* here mention'd, was the leaving out a rough expression, viz. *From the tyranny of the Bishop of Rome, and all his detestable enormities*, which was a part of the last deprecation in both the books of *King Edward*; and the adding those words to the first petition for the Queen, *strengthen in the true worshipping of thee, in righteousness, and holiness of life*, which were not in before. The two sentences added in the delivery of the sacrament were these, *the body of our Lord Jesus Christ, which was given for thee*; or *the blood of our Lord Jesus Christ, which was shed for thee*; *preserve thy body and soul to everlasting life*: Which were taken out of *King Edward's* first book, and were the whole forms then us'd: Whereas in the second book of that King, these sentences were left out, and in the room of them were us'd, *take,*

<sup>a</sup> *Strype's Annals of Queen Elizabeth*, p. 82, 83, &c.

<sup>b</sup> *Strype, ut supra.*

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eat, or drink this, with what follows; but now in Queen Elizabeth's book both these forms were united.

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Tho' besides these here mentioned, there are some other variations in this book from the second of King Edward, viz. The first rubrick, concerning the situation of the Chancel and the proper place of reading divine service, was alter'd; the Habits enjoin'd by the first book of King Edward, and forbid by the second, were now restor'd. At the end of the litany was added a prayer for the Queen, and another for the Clergy. And, lastly, the rubrick that was added at the end of the communion-office, in the second book of King Edward VI. against the notion of our Lord's real and essential presence in the holy sacrament, was left out of this. For it being the Queen's design to unite the nation in one faith; it was therefore recommended to the Divines to see that there should be no definition made against the aforesaid notion, but that it should remain as a speculative opinion not determin'd, in which every one was left to the freedom of his own mind.

And in this state the Liturgy continu'd without any farther alteration, till the first year of King James I: When after the conference at Hampton-Court, between that Prince with Archbishop Whitgift of Canterbury, and other Bishops and Divines on the one side; and Dr. Reynolds, with some other Puritans on the other: There were some forms of thanksgiving added at the end of the litany, and an addition made to the catechism concerning the sacraments; the catechism before that time ending with the answer to that question which immediately follows the Lord's prayer. And in the rubrick in the beginning of the office for private baptism, the words, lawful minister, were inserted, to prevent midwives or laymen from presuming to baptize, with one or two more small alterations.

And some alterations made in it in the reign of K. James I.

And in this state it continu'd to the time of King Charles II. who immediately after his restoration, at the request of several of the Presbyterian ministers, was willing to comply to another review, and therefore issu'd out a commission, dated March 25. 1661. to empower twelve of the Bishops, and twelve of the presbyterian Divines, to consider of the objections rais'd against the Liturgy, and to make such reasonable and necessary alterations as they should jointly agree upon: Nine assistants on each side being added to supply the place of any of the twelve principals who should happen to be absent. The names of them are as follow:

And the whole book again review'd after the restoration.

On



## Of the Original of the

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On the episcoparian side.  
Principals.

Dr. *Fruen*, Archbp. of *York*,  
Dr. *Sheldon*, Bp. of *London*,  
Dr. *Cofin*, Bp. of *Durham*,  
Dr. *Warner*, Bp. of *Rochester*,  
\* Dr. *King*, Bp. of *Chichester*,  
Dr. *Henchman*, Bp. of *Sarum*,  
Dr. *Morley*, Bp. of *Worcester*,  
Dr. *Sanderson*, Bp. of *Lincoln*,  
Dr. *Laney* B. of *Peterborough*,  
Dr. *Walton*, Bp. of *Chester*,  
Dr. *Stern*, Bp. of *Carlisle*,  
Dr. *Gauden*, Bp. of *Exeter*.

Coadjutors.

Dr. *Earles*, Dean of *Westminster*,  
Dr. *Heylin*,  
Dr. *Hackett*,  
Dr. *Barwick*,  
Dr. *Gunning*,  
Dr. *Pearson*,  
Dr. *Pierce*,  
Dr. *Sparrow*,  
Mr. *Thorndike*.

On the presbyterian side.  
Principals.

Dr. *Reynolds*, Bp. of *Norwich*,  
Dr. *Tuckney*,  
Dr. *Conant*,  
Dr. *Spurstow*,  
Dr. *Wallis*,  
Dr. *Manton*,  
Mr. *Calamy*,  
Mr. *Baxter*,  
Mr. *Jackson*,  
Mr. *Cafe*,  
Mr. *Clark*,  
Mr. *Newcomen*.

Coadjutors.

Dr. *Horton*,  
Dr. *Jacomb*,  
Mr. *Bates*,  
Mr. *Rawlinson*,  
Mr. *Cooper*,  
Dr. *Lightfoot*,  
Dr. *Collins*,  
Dr. *Woodbridge*,  
Mr. *Drake*,

These Commissioners had several meetings at the *Savoy*, but all to very little purpose; the Presbyterians heaping together all the old scruples that the Puritans had for above a hundred years been raising against the Liturgy, and, as if they were not enough, swelling the number of them with many new ones of their own. To these, one and

\* I don't meet with this name either in the copy of the commission that was printed in 1661, in the account of the proceedings of the commissioners, or in that copy of it which Dr. Nichols has printed at the end of his preface to his *Book upon the Common-Prayer*; nor in that which Mr. Collier gives us in his *Ecclesiastical History* (a). But Mr. Baxter inserts it in the copy of the commission that he has printed in the narrative of

(a) Vol. 2. p. 876.

his own life (b), and Dr. Nichols mentions him in his introduction to his defence of the Doctrine and Discipline of the Church of England, and there are not twelve principal commissioners on the Church-side without him: And therefore I suppose he was left out of the copy of the commission in 1661. by the printer's mistake, and that from thence Dr. Nichols and Mr. Collier might continue the omission.

(b) Pag. 303.

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all, they demand compliance on the Church side, and will bear of no contradiction even in the minutest circumstances. But the compleatest piece of assurance was the behaviour of *Baxter*, who (tho' the King's commission gave them no farther power, than to compare the Common-Prayer Book with the most antient Liturgies that had been us'd in the Church, in the most primitive and purest times; requiring them to avoid, as much as possible, all unnecessary alterations of the forms and Liturgy, wherewith the people were altogether acquainted, and had so long receiv'd in the Church of England) would not so much as allow that our Liturgy was capable of amendment, but confidently pretended to compose a new one of his own; and without any regard to any other Liturgy whatsoever, either modern or antient, amass'd together, a dull, tedious, crude, and indigestible heap of stuff; which, together with the rest of the commissioners on the presbyterian side, he had the insolence to offer to the Bishops, to be receiv'd and establish'd in the room of the Liturgy. Such usage as this, we may reasonably think, must draw the disdain and contempt of all that were concern'd for the Church. So that the conference broke up, without any thing done, except that some particular alterations were propos'd by the episcopal Divines; which, the *May* following, were consider'd and agreed to by the whole Clergy in Convocation. The principal of them were, that several *lessons* in the calendar were chang'd for others more proper for the days; the *prayers upon particular occasions* were disjoin'd from the Litany, and the two prayers to be us'd in the *Ember-weeks*, the prayer for the *Parliament*, that for *all conditions of men*, and the *general thanksgiving* were added: Several of the *collects* were alter'd, the *epistles* and *gospels* were taken out of the last translation of the bible, being read before according to the old translation: The office for *baptism of those of riper years*, and the *forms of prayer to be us'd at sea* were added<sup>a</sup>. In a word, the whole Liturgy was then brought to that state in which it now stands; and was unanimously subscribed by both houses of Convocation of both Provinces, on Friday the 20<sup>th</sup> of December, 1661. And being brought to the house of Lords the March following, both houses very readily pass'd an act for its establishment; and the Earl of Clarendon, then high Chancellor of England, was order'd to return the thanks of the Lords to the Bishops and Clergy of both Provinces, for the great care and industry shewn in the review of it.

<sup>a</sup> For a more particular account of what is done in this review, see the Preface to the Common-Prayer Book.

Thus

Append. Thus have I given a brief historical account of the first  
to compiling the Book of Common-Prayer, and of the several  
Intro. reviews that were afterwards taken of it by our Bishops  
and Convocations: One end of which was, that so "who-  
soever will may easily see" (as Bishop Sparrow shews on  
a like "occasion" the notorious slander which some of  
the Roman persuasion have endeavoured to cast upon  
our Church, viz. That her reformation hath been alto-  
gether *lay* and *parliamentary*." For it appears by the  
proceedings observ'd in the reformation of the service of  
the Church, that this reformation was regularly made by  
the Bishops and Clergy in their provincial Synods; the  
King and Parliament only establishing by the *civil sanction*  
what was there done by *ecclesiastical authority*. "It was  
indeed," (as my Lord Bishop of *Sarum* has excellently  
well observ'd<sup>b</sup>) "confirm'd by the authority of Parliament,  
and there was good reason to desire that, to give it the  
force of a law: But the authority of [the book and]  
those changes, is wholly to be deriv'd from the Con-  
vocation, who only consulted about them and made  
them. And the Parliament did take that care in the  
enacting them, that might shew, they did only add the  
force of a law to them: For in passing them it was  
order'd, that the Book of Common-Prayer and Ordination  
should only be read over (and even that was carry'd up-  
on some debate; for many, as I have been told, mov'd  
that the book should be added to the act, as it was sent  
to the Parliament from the Convocation, without ever  
reading it; but that seem'd indecent and too implicit to  
others) and there was no change made in a tittle by Par-  
liament. So that they only enacted by a law what the  
convocation had done." And therefore, as his Lord-  
ship says in another place<sup>c</sup>, "As it were a great scandal  
on the first general councils to say, that they had no au-  
thority for what they did, but what they deriv'd from  
the civil power; so is it no less unjust to say, because  
the Parliament *impower'd* (I suppose his Lordship means  
*approv'd*) some persons to draw up forms for the more  
pure administration of the sacraments, and enacted that  
these only should be lawfully us'd in this realm, which  
is the civil sanction; that therefore these persons had no  
other authority for what they did. Was it ever heard  
of, that the civil sanction, which only makes any consi-

<sup>a</sup> Preface to his Collection of Articles, &c. towards the end. Church of England, p. 53, 54.

<sup>b</sup> Vindication of Ordin. of the

<sup>c</sup> Pag. 74, 75.



"tution to have the force of a law, gives it any other au- Append.  
 "thority than a civil one? The Prelates and other Divines, to  
 "that compil'd [these forms] did it by virtue of the au- Introd.  
 "thority they had from Christ, as pastors of his Church;  
 "which did impower them to teach the people the pure  
 "word of God, and to administer the sacraments, and  
 "to perform all holy functions, according to the Scrip-  
 "ture, the practice of the primitive Church, and the rules  
 "of expediency and reason; and this they ought to have  
 "done, tho' the civil power had oppos'd it: In which  
 "case their duty had been to have submitted to whatever  
 "severities and persecutions they might have been put to  
 "for the name of Christ, or the truth of his Gospel. But  
 "on the other hand, when it pleas'd God to turn the  
 "hearts of those which had the chief power, to set for-  
 "ward this good work; then they did, as they ought,  
 "with all thankfulness acknowledge so great a blessing,  
 "and accept and improve the authority of the civil pow-  
 "er, for adding the sanction of a law to the reformation,  
 "in all the parts and branches of it. So by the autho-  
 "rity they deriv'd from Christ, and the warrant they had  
 "by the Scripture and the primitive Church, these Pre-  
 "lates and Divines made those alterations and changes in  
 "the ordinal; and the King and the Parliament, who are  
 "vested with the supreme legislative power, added their  
 "authority to them, to make them obligatory on the  
 "subjects." These excellent words of this right reve-  
 "rend Prelate, are a full and compleat answer to the Ro-  
 "manist's cavil of the lay original of our Liturgy. And I  
 "cannot but wonder, that others who have wrote exceeding  
 "well on the Common-Prayer Book, have not been careful  
 "to obviate this objection; but have indeed rather given  
 "occasion for it, by intimating as if the Book of Com-  
 "mon-Prayer had been compil'd by some persons only by  
 "virtue and authority of the King's commission: Whereas  
 "it was indeed a committee of the two houses of Convo-  
 "cation, and the book was revis'd and autoriz'd by the  
 "whole Synod and in a synodical way, before it receiv'd the  
 "civil sanction from the King and Parliament.

And for this reason I have given a true account of this  
 "matter, that others who are led away by *Erastian* princi-  
 "ples, and think that the civil magistrate only has authori-  
 "ty in matters of religion, may be convinced that this is  
 "not agreeable to the doctrine of our Church; who de-  
 "clares in her twentieth article *that the Church* (that is the  
 "ecclesiastical Governors, the Bishops and their Presbyters;  
 "for there may be a Church where there is no christian

Append. civil Magistrate) hath power to decree rites and ceremonies, to and authority in matters of faith: and affirms again in the

Introd, thirty seventh article, that where we attribute to the Queen's Majesty the chief government, we give not to our Princes the ministring either of God's word, or of the Sacraments; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the CIVIL sword the stubborn and evil doers. Our Liturgy was therefore first established by the Convocations or provincial Synods of the realm, and thereby became obligatory *in foro conscientiae*; and was then confirm'd and ratify'd by the supreme Magistrate in Parliament, and so also became obligatory *in foro civili*. It has therefore all authority both ecclesiastical and civil. As it is established by ecclesiastical authority, those who separate themselves and set up another form of worship are Schismatics; and consequently are guilty of a damnable sin, which no *Toleration* granted by the civil Magistrate can authorize or justify. But as it is settled by act of Parliament, the separating from it is only an offence against the State; and as such may be pardoned by the State. The act of toleration therefore (as it is call'd) has freed the Dissenters from being offenders against the State, notwithstanding their separation from the worship prescrib'd by the Liturgy: But it by no means excuses, or can excuse them, from the Schism they have made in the Church; they are still guilty of that sin, and will be so as long as they separate, notwithstanding any temporal authority to indemnify them.

And here I design'd to have put an end to the Introduction; but having in the first part of it vindicated the use of Liturgies in general, and in this Appendix given an historical account of our own; I think I cannot more properly conclude the whole, than with Dr. Comber's excellent and just encomium of the latter; by which the reader will, I doubt not, be very well entertain'd, and perhaps be render'd more inquisitive after those excellencies and beauties which are here mention'd, and which it is one chief design of the following treatise to shew. In hopes of this therefore I shall here transcribe the very words of the reverend and learned author.

A Character  
of our Liturgy—  
87.

“ Tho' all Churches in the world (saith he <sup>a</sup>) have and ever had forms of prayer; yet none was ever blessed with

<sup>a</sup> Dr. Comber's preface p. 4. of the folio edition.

## Book of Common-Prayer.

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to  
Introd.

“ so comprehensive, so exact, and so inoffensive a composition as ours : which is so judiciously contriv’d, that the wisest may exercise at once their knowledge and devotion ; and yet so plain that the most ignorant may pray with understanding : so full that nothing is omitted which is fit to be ask’d in publick ; and so particular that it compriseth most things which we would ask in private ; and yet so short, as not to tire any that hath true devotion : Its doctrine is pure and primitive ; its ceremonies so few and innocent, that most of the christian world agree in them : Its method is exact and natural ; its language significant and perspicuous ; most of the words and phrases being taken out of the holy Scriptures, and the rest are the expressions of the first and purest ages ; so that whoever takes exception at these must quarrel with the language of the Holy Ghost, and fall out with the Church in her greatest innocence : and in the opinion of the most impartial and excellent *Grotius* (who was no member of, nor had any obligation to this Church) the English Liturgy comes so near to the primitive pattern, that none of the reform’d Churches can compare with it <sup>a</sup>.

“ And if any thing *external* be needful to recommend that which is so glorious *within* ; we may add that the Compilers were [*most*] of them men of great piety and learning ; [*and several of them*] either martyrs or confessors upon the restitution of Popery ; which as it declares their piety, so doth the judicious digesting of these prayers evidence their learning. For therein a scholar can discern close logick, pleasing rhetorick, pure divinity, and the very marrow of the antient doctrine and discipline ; and yet all made so familiar, that the unlearned may safely say Amen <sup>b</sup>.

“ Lastly, all these excellencies have obtain’d that universal reputation which these prayers enjoy in all the world : So that they are most deservedly admir’d by the eastern Churches, and had in great esteem, by the most eminent Protestants beyond sea <sup>c</sup>, who are the most impartial judges that can be desir’d. In short, this Liturgy is honour’d by all but the Romanist, whose interest it opposeth, and the Dissenters, whose prejudices will not let them see its lustre. Whence it is that they call that (which the Papists hate because it is protestant) superstitious and popish. But when we consider that the best things in a bad world have the most enemies ; as it doth

<sup>a</sup> Grotius Ep. ad Boet.

<sup>b</sup> 1 Cor. xiv. 16.

<sup>c</sup> See Durel’s Def. of the Liturgy.



Append.

to

Introduct.

“ not lessen its worth, so it must not bate our esteem, because it hath malicious and misguided adversaries.  
 “ How endless it is to dispute with these, the little success of the best arguments, manag’d by the wisest men, do too sadly testify : Wherefore we shall endeavour to convince the enemies, by assisting the friends of our Church devotions : and by drawing that veil which the ignorance and indevotion of some, and the passion and prejudice of others have cast over them, represent the Liturgy in its true and native lustre ; which is so lovely and ravishing, that, like the purest beauties, it needs no supplement of art and dressing, but conquers by its own attractions, and wins the affections of all but those who do not see it clearly. This will be sufficient to shew, that whoever desires no more than to worship God with zeal and knowledge, spirit and truth, purity and sincerity, may do it by these devout forms. And to this end may the God of peace give us all meek hearts, quiet spirits, and devout affections ; and free us from all sloth and prejudice, that we may have full Churches, frequent prayers, and fervent charity ; that uniting in our prayers here, we may all join in his praises hereafter, for the sake of Jesus Christ our Lord. Amen.

The end of the Introductory Discourse.



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CHAP. I.  
OF THE  
TABLES, RULES,  
AND  
CALENDAR.

PART I.  
*Of the Tables and Rules.*

Sect. 1. *Of the Rule for finding Easter.*



THE proper Lessons and Psalms being spoken Chap. I. to at large in other parts of this treatise, there is no need to say any thing particularly concerning the *Tables* that appoint them. I shall therefore pass them by, and begin with the *Rule for finding Easter*; which, because it has been objected against as a false rule, and that of so great consequence, as to deter conscientious Ministers from subscribing to the Book of Common-Prayer, I shall here take into particular consideration.

## Of the Tables and Rules.

Part. I.

An Objection  
on against  
this rule.

The objection against this rule is this, that “ it often contradicts the other tables in the Common-Prayer Book, by which we are directed to find Easter, viz. *The table of moveable feasts calculated for forty years, and the rule to find Easter for ever*; by both which tables Easter is appointed to be kept sometimes sooner, and sometimes later, than the rule we are here speaking of directs: for that says, *That Easter-day is always the first Sunday after the first full moon, which happens next, after the one and twentieth day of March*: but by those two tables Easter-day is placed sometimes sooner and sometimes later than the time here prescrib’d. As for instance, in the year 1664, the first full moon, next after the one and twentieth day of March happened upon Wednesday the 15<sup>th</sup> of April; and consequently the Sunday following being the 19<sup>th</sup> of April, ought by this rule to have been Easter-day: But Easter was that year kept a month sooner. For if we look into the table to find Easter for ever, we shall find that so often as the golden number is 16, and the dominical letter D (both which happen’d that year;) Easter-day will be March the 22<sup>d</sup>; and accordingly by the table of moveable feasts calculated for forty years (I mean that which was then in the Common-Prayer Book, but is now out-dated) we may see that Easter was kept on that very day. Thus again, A. D. 1706, according to the table of moveable feasts, and that for finding Easter for ever, Easter-day was kept on the 24<sup>th</sup> of March. But the first full moon after the 21<sup>st</sup> of March happen’d that year again on the 15<sup>th</sup> of April; which being Monday, Easter-day, according to this rule, ought to have been the Sunday following, viz. April the 21<sup>st</sup>; but we have shewn that it was again kept a month before. And as Easter is sometimes kept sooner than the rule directs, so is it also sometimes later; as may be shewn in the years 1709, and 1715. For in the first of these years, viz. 1709, the first full moon after the 21<sup>st</sup> of March was April the 13<sup>th</sup>, and the next Sunday after that full moon was April the 17<sup>th</sup>, which, according to this rule, ought to have been Easter-day: but by the other two rules, Easter-day was order’d to be kept on Sunday the 24<sup>th</sup> of April, which was a week later, and so it was observ’d. And thus again, A. D. 1715, by the two foresaid rules Easter-day was appointed to be kept on the 17<sup>th</sup> of April; whereas, according to this rule (if interpreted according to exact astronomical calculation) it ought to have been celebrated a week sooner, viz. on April the 10<sup>th</sup>. From these seeming con-

tradictions



“ traditions between these rules, some people would in- Part. I.  
fer, that it is very unreasonable to require an assent  
“ to the rule, since it is so often broke even by the orders  
“ of the Church ; at which times they say it is impossible  
“ to observe both this and the other rules, unless we keep  
“ two Easters in a year.” This objection therefore I shall  
endeavour to remove, and shew, that notwithstanding their  
seeming difference, the rules do exactly agree among them-  
selves. But because to do this it will be necessary to en-  
quire into the original of this rule ; I shall for that reason,  
in as few words as I can, shew upon what occasion it was  
fram’d, and whence it arises that it seems different from  
the rest.

§. 2. It is to be observ’d then, that in the first ages of <sup>Upon what</sup> Christianity, there arose a great difference between the <sup>occasion this</sup> Churches of Asia and other Churches, about the <sup>rule was</sup> day where-  
on *Easter* ought to be celebrated. The Churches of *Asia* kept <sup>Easter differ-</sup> their Easter upon the same day, on which the Jews celebra-  
<sup>rently observ’d</sup> ted their passover, viz. upon the 14<sup>th</sup> day of their first month <sup>by different</sup>  
*Nisan* (which month began at the new moon next to the <sup>Churches.</sup>  
vernal <sup>a</sup> equinox;) and this they did upon what day of the  
week soever it fell ; and were from thence call’d *Quarto-*  
*decimans*, or such as keep Easter upon the 14<sup>th</sup> day after the  
*Decoris* or appearance of the moon : whereas the other  
Churches, especially those of the *West*, did not follow this  
custom, but kept their Easter upon the Sunday following  
the jewish passover ; partly the more to honour the day,  
and partly to distinguish between Jews and Christians. Both  
sides pleaded apostolical tradition : these latter pretending  
to derive their practice from St. *Peter* and St. *Paul* ; whilst  
the others, viz. the Asiatics, said they imitated the example  
of St. *John* <sup>b</sup>.

This difference for a considerable time continu’d with a <sup>Order’d to be</sup> great deal of christian charity and forbearance ; but at <sup>every where</sup>  
length became the occasion of great bustles in the Church ; <sup>observ’d on</sup>  
which grew to such a height at last, that *Constantine* thought <sup>the same day,</sup>  
it time to use his interest and authority to allay the heat of <sup>by the Council</sup>  
the opposite parties, and to bring them to a uniformity of <sup>of Nice.</sup>  
practice. To which end he got a canon to be pass’d in the  
great general Council of *Nice*, “ That every where the  
“ great feast of Easter should be observ’d upon one and the  
“ same day ; and that not on the day of the jewish passover,  
“ but as had been generally observ’d, upon the Sunday af-

<sup>a</sup> Joseph. Antiq. Judaic. lib. 3. cap.

<sup>b</sup> Euseb. Hist. Eccl. l. 5. c. 23, 24.

p. 193, &c. Vide & l. 4. c. 14.

## Of the Tables and Rules.

Chap. I. "terwards." And that this dispute might never arise again, these paschal canons werethen also establiſhed, viz.

*The paschal  
canons paſſ'd  
in the Council  
of Nice.*

1. "That the 21<sup>st</sup> day of March ſhall be accounted the vernal æquinox.

2. "That the full moon happening upon, or next after the 21<sup>st</sup> day of March, ſhall be taken for the full moon of Niſan.

3. "That the Lord's day next following that full moon be Eaſter-day.

4. "But if the full moon happen upon a Sunday, Eaſter-day ſhall be the Sunday after.

*The Moons to  
be found out  
by the Golden  
Number.*

§. 3. Agreeable to theſe is the rule for finding Eaſter, which we are now diſcourſing of. But here we muſt obſerve, that the Fathers of the next century order'd the new and full moons to be found out by the *cycle of the moon*, conſiſting of nineteen years, invented by Meton the *Athenian*, and from its great uſefulneſs in aſcertaining the moon's age, as it was thought for ever, was call'd the *Golden Number*; and was for ſome time uſually written in letters of gold. By this cycle, I ſay, the Fathers of the next century order'd the moon's age to be found out; which they thought a certain way, ſince at the end of nineteen years the moon returns to have her changes on the ſame day of the ſolar year and month, whereon they happen'd nineteen years before. For which reaſon the cycle was ſometime afterwards plac'd in the calendar, in the firſt column of every month, in ſuch manner as that every number of the cycle ſhould ſtand againſt thoſe days in each month, on which the new moons ſhould happen in that year of the cycle. But now it is to be noted, that tho' at the end of every nineteen years the moon changes on the very ſame days of the ſolar months, on which it chang'd nineteen years before; yet the change happens about an hour and a half ſooner every nineteen years than in the former; which, ſince the time that the golden number ſtood in the calendar, has made an alteration of five days; ſo that tho' the golden number did at firſt point out the true aſtronomical moons; yet the moon is now about five days old, when by the golden number we ſuppoſe it to be but the new moon; and conſequently the full moon happens five days later according to the golden number, than it does in reality.

*And this is  
the reaſon  
why Eaſter is  
kept ſome-  
times ſooner  
and ſometimes  
later than  
this rule  
ſeems to direct*

And this is the reaſon why Eaſter is ſo often kept a week later than the rule ſeems to direct, as may be made plain by

▪ Euseb. in vita Constant. lib. 3. c. 18.      <sup>b</sup> Blondel's Roman Calendar, Part 1. lib. 2. c. 5.

giving one instance. In the year 1715, the first astronomical full moon after the 21<sup>st</sup> of March was on the sixth of April, and the Sunday following that, was the tenth; which, if we had gone according to exact astronomical calculation, ought to have been Easter-day. But as we were guided by the golden number, Easter could not have been kept till a week afterwards: for the golden number for that year was 6, which stood against March the 28<sup>th</sup>, and pointed out that for the first day of the new moon, from whence we must reckon fourteen days inclusive for the full moon; which happening on the 10<sup>th</sup> of April, and that being Sunday, Easter-day could not be till the Sunday after. The same reason is to be given, why Easter-day is kept sometimes *before* the full moon after the 21<sup>st</sup> of March, as may be seen by an example drawn from the year 1706. In that year, as I have already shew'd, the first Sunday after the first full moon next after the 21<sup>st</sup> day of March, according to the computation of the moon in the heavens, was the 21<sup>st</sup> of April; but Easter-day was notwithstanding kept on the 24<sup>th</sup> of March, which was a month before. The reason of which is this: The astronomical moon which that year began in March, was new the fourth day of that month; and consequently the full moon was on March the 17<sup>th</sup>; which being before the 21<sup>st</sup>, if we had gone according to the moon in the heavens, we must have waited for the Sunday after the next full moon, which, as I said before, was the 21<sup>st</sup> of April, before we could have had an Easter. But being guided by the golden number, we observ'd it otherwise: for the golden number for that year was 16, which points out the 8<sup>th</sup> of March for the day of the new moon; which being five days later than the real new moon; the full moon, according to this computation, must also be five days later than the real full moon: so that tho' the real full moon happen'd before the 21<sup>st</sup> of March, and so could not be the paschal full moon; yet the full moon, according to this computation, happen'd after the 21<sup>st</sup> of March, (i. e. after the day began) and so might be, and was, the paschal full moon; for Easter-day was observ'd the Sunday afterwards.

§. 4. These instances are sufficient to shew how it comes to pass, that Easter is sometimes sooner and sometimes later than the rule seems to direct; and that there is no contradiction between this and the other rules for finding Easter. For when the rule says, that *Easter-day is the first Sunday after the first full moon next after the one and twentieth day of March*; it does not direct us to enquire when the astronomical full moon happens; but to find out the full moon by the golden number

No contradiction between this and the other rules for finding Easter.



Chap. I. number in the *Calendar*, which must be done thus: Having found the golden number for the year, we must look into the *Calendar* for March 8, and search from thence to April 5<sup>a</sup>, in the first column before the days of the month, till we find that number; and that day, against which the golden number stands, is the new moon by which Easter is to be found that year. Then we must count from that day to the 14<sup>th</sup> day inclusive, which is the day of the full moon; and the Sunday after (which we shall find by the dominical letter) is Easter-day: only if the full moon happens upon a Sunday, Easter-day is the Sunday after. And if we observe this method, we shall always find this rule agree exactly with the others: for the first Sunday after the first full moon next after the 21<sup>st</sup> of March (if the full moon be thus found out) will always be the same day with that which the *table of moveable feasts*, and the rule to find Easter for ever, appoint for Easter-day. And indeed it is impossible it should be otherwise, since the rule to find Easter for ever is fram'd out of those two columns in the calendar, viz. of the golden numbers and dominical letters; and whatever day is found by that rule to be Easter-day, is always set down as Easter-day in the *table of moveable feasts*. I need not give any instances, because any one that will observe the method here laid down (if he has a mind to try it) cannot mistake.

The full moon happening upon the 21<sup>st</sup> of March, to be understood as happening after it.

§. 5. I shall only observe, that that part of this rule, which mentions the full moon's happening after the 21<sup>st</sup> day of March, must be understood inclusive of that day: so that if the full moon, i. e. the fourteenth day of the moon, happens upon the 21<sup>st</sup> of March, it is the same thing as if it happens after; for it happens after the day is begun. And if it were not so, Easter-day could never fall upon the 22<sup>d</sup> of March, as it appears by the table it has done and may do again. And this the rule it self plainly intimates: For after it has said that *Easter-day is the first Sunday after the first full moon*, &c. lest we should mistake, and, whenever the full moon happens on a Sunday, should observe Easter-day upon that same day; it adds a caution, that if the full

<sup>a</sup> The reason why we must search between March 8. and April 5. for the golden number is, because from the 8<sup>th</sup> of March to the 21<sup>st</sup>, are just fourteen days inclusive: and therefore if a new moon happens before the 8<sup>th</sup> of March, its fourteenth day or full moon must be before the 21<sup>st</sup>. And if a new moon happens on any day after

the 5<sup>th</sup> of April, the fourteenth day of that moon cannot be the first but the second full moon after the 21<sup>st</sup> of March. Therefore the 8<sup>th</sup> of March and the 5<sup>th</sup> of April are call'd the paschal or Easter-terms or limits, because the new moon by whose fourteenth day Easter is found, must fall between those days.

## Of the Tables and Rules.

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moon happens upon a Sunday, Easter-day shall be the Sunday after. From whence we may conclude, that if the full moon which happens upon the 21<sup>st</sup> day of March might not be understood as happening after that day; some such caution would also have been added in relation to that, (especially since this, if any thing, makes a month's difference, and the other but a week's :) and therefore since there is no such caution added, we are to understand that part of the rule inclusive, i.e. *That Easter-day is always the first Sunday after the first full moon, which happens upon or next after the one and twentieth day of March*; as the second of the Nicene canons abovementioned expressly declares.

§. 6. Having thus said what I think sufficient to reconcile the rules for finding Easter, and to shew that our Church, in appointing the time of that great feast, is exactly conformable to the letter of the Nicene canons; I shall now add one paragraph more, to shew, that we notwithstanding frequently observe it at a very different time from what the Fathers of that Council intended. For it is very manifest that they design'd that the first full moon after the vernal æquinox, should be the paschal full moon; for otherwise they knew that the resurrection of our blessed Lord could not be commemorated at the time it happen'd :) but then for want of better skill in astronomy in those times, they confin'd the æquinox to the 21<sup>st</sup> of March: which being now eleven or twelve days sooner, viz. on the 10<sup>th</sup> or 11<sup>th</sup> of March; it must necessarily happen that the first full moon after the 21<sup>st</sup> of March will be often different from the first full moon after the vernal æquinox. And therefore whoever observes Easter according to the letter of the Nicene canons, can't always observe it according to the intent of those fathers. But as soon as ever the canons were pass'd, the whole catholick Church was very strict in adhering to them; and so tender of the authority of them, that about two hundred years after the Nicene Council this following table was drawn up by *Dionysius Exiguus*, a Roman; wherein are express'd all those days on which the first full moons after the 21<sup>st</sup> of March happen in all the nineteen years of the lunar cycle: which was so well approv'd of, that by the Council of *Chalcedon* holden a little after, it was agreed that the Sunday next following the paschal full moon answering the golden numbers, as they are express'd in this table, should be Easter-day; and that whosoever celebrated Easter on any other day, should be accounted an heretick.

*This rule, tho' the same with the Nicene canons, does not yet answer the design of them*

The

# Of the Tables and Rules.

The Paschal Limits  
answering the Golden  
Numbers.

| Golden<br>Numb. | The Paschal<br>Limits. |
|-----------------|------------------------|
| 1               | April 5.               |
| 2               | March 25.              |
| 3               | April 13.              |
| 4               | April 2.               |
| 5               | March 22.              |
| 6               | April 10.              |
| 7               | March 30.              |
| 8               | April 18.              |
| 9               | April 7.               |
| 10              | March 27.              |
| 11              | April 15.              |
| 12              | April 4.               |
| 13              | March 24.              |
| 14              | April 12.              |
| 15              | April 1.               |
| 16              | March 21.              |
| 17              | April 9.               |
| 18              | March 29.              |
| 19              | April 17.              |

According to this table was Easter observ'd from the year of Christ 534, or thereabouts, till the year 1582 : at which time Pope Gregory XIII. reform'd the calendar, and brought back the vernal æquinox to the 21<sup>st</sup> of March, as it was at the time of the Nicene Council. So that the Roman Church, keeping their Easter on the first Sunday after the first full moon next after the 21<sup>st</sup> of March, as their calendar is now reform'd, observes it exactly according to the use of the primitive Church. As for instance, in the year 1709, the first full moon, after the vernal æquinox, was on March the 14<sup>th</sup> in our account, but on the 25<sup>th</sup> in the Gregorian ; and the Sunday following being our 20<sup>th</sup> day, but their 31<sup>st</sup>, was also Easter-day in the foreign account ; but our Easter was five weeks later. So again in the year 1717, the first full moon after the vernal æquinox was on March the 16<sup>th</sup> ; and the next day, being Sunday, ought to have been Easter-day, and was so in the foreign account ; but our Easter was again

five weeks later : for the golden number for that year being 8, the paschal limit (as we find in the table) was April the 18<sup>th</sup> ; which that year happening on a Thursday, the next Sunday was April the 21<sup>st</sup>. From both which instances it is very evident, that if we observe the letter of the first Nicene canon, we must very often celebrate the greatest festival of our Church above a month later than the time intended even by those Fathers who made that canon. And therefore (I speak it with the humblest submission) I think it is very well worth considering, whether it would not be proper to reform our vulgar and erroneous computation, and to correct our calendar in such manner, that our months and days might be made correspondent to the sun's true place and motion, and Easter be exactly kept accord-



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ing to the intentions of the Fathers of the primitive Church; Part 1.  
 which may be done (now the errors of the several cycles are discover'd) by such an exact calculation as may correct those errors, and by establishing such a just intercalation for the future, as may prevent the growth of any errors hereafter.

### Sect. 2. Of the Golden Number.

**A**FTER the rule for finding Easter, is inserted an account The Golden Number.  
*when the rest of the moveable feasts and holy-days begin; and after that follow certain tables relating to the feasts and vigils that are to be observ'd in the Church of England, and other days of fasting or abstinence, with an account of certain solemn days for which particular services are appointed.* But these, and every thing relating to them, I shall have a more convenient opportunity to treat of hereafter; and therefore shall pass on now to the *Table of moveable feasts calculated for forty years*; where it may be expected I should speak of three things therein mention'd, viz. the *Golden Number*, the *Epact*, and the *Dominical Letter*; and of these the first that offers it self is the *Golden Number*: of this therefore in the first place.

§. 2. And this, as we have already hinted, was invented By whom invented, and why call'd Golden Number, &c.  
 long before our Saviour's nativity by *Meton the Athenian*, from whence it was stil'd the *Metonic Cycle*; till afterwards it chang'd its name, being, either from its great usefulness in ascertaining the moon's age, or else from its being written in letters of gold, call'd the *Golden Number*; tho' sometimes, for the first of these reasons, it is call'd the *Cycle of the Moon*.

§. 3. The *occasion* of this cycle was this: The Occasion of it, and how invented.  
 It having been observ'd that at the end of nineteen years the moon return'd to have her changes on the same days of the solar year and month whereon they happen'd nineteen years before; it was thought that by the use of a cycle, consisting of nineteen numbers, the time of the new moons every year might be found out, without the help of astronomical tables, after this manner: viz. They observ'd on what day of each calendar month the new moon fell in each year of the cycle, and to the said days they set respectively the number of the said year. Thus observing that the new moons in the first year of the cycle fell on January 23, February 21, March 23, &c. they set the number 1. to the said days. And in like manner observing that in the second year of the cycle, the new moons fell on January 12, February 10, March 12, &c. to the said days they set the number 2. And after this method they went through all the nineteen years of the cycle, as may be seen in the calendar of most Common-prayer Books, and ought to be in all.

§. 4. The

Chap. I

The Use of it.

§. 4. The golden numbers being thus plac'd, it was easy to find what day of any month in the year given, the new moon would fall upon; it being known to what year of the moon's cycle the year given answer'd. Thus for instance, if we want to know what day of March the new moon fell upon in the year 354, we must enquire what was the golden number for that year: now the golden number for that year being 13, we must look for 13 in the first column of the month of March, and there we shall find it set against the 11<sup>th</sup> day; whereby we know that the new moon fell that year on the 11<sup>th</sup> day of March.

How to find  
the new  
moon at pre-  
sent by the  
golden num-  
ber.

§. 5. And by this method the new moon could be found with accuracy enough at the time of the Nicene Council, forasmuch as the golden number did then shew the day (i. e. the Nuchthemeron) upon which the new moon fell out. And hereupon is founded the rule of the Nicene Council for finding Easter, as has been already shew'd. But here it is to be observ'd, that the golden numbers do not now shew the days whereon the new moons fall. For the cycle of the moon is less than nineteen Julian years, by one hour, twenty seven minutes, and almost thirty two seconds: whence it comes to pass, that altho' the new moons fall again upon the same days, as they did nineteen years before; yet they fall not on the same hour of the day, or nuchthemeron, but one hour, twenty seven minutes, and almost thirty two seconds sooner. And this difference arising in about three hundred and twelve years, to a whole day; it must follow that the new moon, after every three hundred and twelve years, will fall a whole day (or nuchthemeron) sooner. So that for this reason the new moons fall about four days and a half sooner now than they did at the time of the Nicene Council. Which being observ'd, the day (i. e. the nuchthemeron, tho' not the hour of it) may still be found out by the golden number. Thus for instance, if we would know on what day of June the new moon will fall in the year 1730; we must look for the number 2, which will be the golden number for that year, in the first column of the calendar in the month of June, and that we shall find to be plac'd against June the 8<sup>th</sup>; from which if we count five days upwards, i. e. six days inclusive, we shall fix upon June the 3<sup>d</sup> for the day of the new moon; which is the day on which the new moon will happen in that month and year.

To find the  
golden num-  
ber of any  
year.

§. 6. I shall add no more on this head, than to shew how we may find the golden number for any year. And this

## Of the Tables and Rules.

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this is done by adding one <sup>a</sup> to the given year of Christ, and Part. 1. then dividing the sum by nineteen. If after the division nothing remains over, then the golden number is nineteen; but if any number remains over, then the said remainder is the golden number for that year. For instance, I would know the golden number for the year 1730, and by this method I find it to be 2; for 1730 and 1 (i. e. 1731) being divided by nineteen, there will remain two. And thus much for the cycle of the moon.

### Sect. 3. Of the Epacts.

THE Lunar Year consists of twelve lunar months, i. e. The Lunar Year how computed. of twelve months, consisting of about twenty nine days and a half each. In which space of time the moon returns to her conjunction with the sun; that is, from one new moon to the next new moon are very near twenty nine days and a half. But to avoid fractions, the Computists allow thirty days to one moon, and twenty nine to another: So that in twelve moons six are computed to have thirty days each, and the other six but twenty nine days each. Thus beginning the year with March (for that was the antient custom) they allow'd thirty days for the moon in March, and twenty nine for that in April; and thirty again for May, and twenty nine for June, &c. according to the old verses:

*Impar luna pari, par fiet in impare mense;  
In quo completur mensi lunatio detur.*

For the first, third, fifth, seventh, ninth, and eleventh months, which are call'd *impares menses* or unequal months, have their moons according to computation of thirty days each, which are therefore call'd *pares lune* or equal moons: but the second, fourth, sixth, eighth, tenth and twelfth months, which are call'd *pares menses* or equal months, have their moons but twenty nine days each, which are call'd *impares lune* or unequal moons.

§. 2. Now these twelve months of thirty and twenty nine days alternate, making up but three hundred fifty four The Occasion of the Epact. days in all; the whole lunar year must consequently be eleven days shorter than the solar year, which consists of three hundred sixty five days. So that supposing the new

<sup>a</sup> The reason of adding one is, because the Æra of Christ began in the second year of the cycle.



# Of the Tables and Rules.

**Chap. 1.** moon to be on the first day of March in any year; in the next year the new moon will happen eleven days before the first of March, viz. on February 18. Therefore to know the age of the moon on the first of March that year, we add an *Epact*, i. e. an intercalar number of eleven days; the lunar month being that year eleven days before the solar. Then again at the end of the next year, the new moon will fall eleven days sooner than it did at the end of the foregoing year, viz. on February the 7<sup>th</sup>; for which reason we add eleven days more for the *Epact* of the next year, which makes it twenty two. The year after this the moon will again fall short of the time whereon it happen'd in the foregoing year eleven days more; which being added to twenty two, the *Epact* of the year past, the whole will make thirty three, that is one whole moon and three days over: so that in that year we compute thirteen moons, viz. twelve common moons of thirty and twenty nine days alternate, and an intercalar one of thirty days; and take the odd three days for the *Epact* of the next year, and then proceed in the same manner again, by adding eleven at the end of every year; always observing, when the number rises above thirty, to add an intercalar moon to that year, and to retain the remaining number for the *Epact* of the next.

How the *Epacts* answer to the Golden Number.

§. 3. Thus have we nineteen *Epacts* following one another in course, by the adding of eleven days every year in the following manner; 11. 22. 33. 14. 25. 36. 17. 28. 39. 20. 31. 12. 23. 34. 15. 26. 37. 18. 29. And here it must be observ'd, that the first year of the cycle answers to the golden number 1; viz. when the golden number is 1, the *epact* is 11; when the golden number is 2, the *epact* is 22; and when the golden number is 3, the *epact* is also 3; and so on. It is also to be noted, that when the golden number is 3. 6. 9. 12. 15. or 18; that is, any number that may be divided by 3, the golden number and *epact* are the same. In the Cycle of *Epacts*, as I have noted them in the numbers 33. 36. 39. 31. 34. 37. the figures that have a dot or tittle under them are not put as belonging to the *Epact*; but only denote that in those years there is an intercalar, or 13<sup>th</sup> month of thirty days added to the year before; but the *Epacts* for those years are 3. 6. 9. 1. 4. 7. and are so numbred in the column of *Epacts* in the table we are discoursing of. After the *Epact* of 29, the Cycle begins again at 11; this intercalar or additional moon in that last year having but twenty nine days: there being but twenty nine days wanting in that last year

year to make up the last intercalar moon, and to bring the sun and moon to the same conjunctions on the same days of the month as when the Cycle began. So in the lunar Cycle, or Cycle of golden numbers, there are twelve years viz. 1. 2. 4. 5. 7. 8. 10. 12. 13. 15. 16. 18. which contain but twelve months each; i.e. there are in those years but twelve moons between one Easter and the next. In the other seven years of the Cycle, viz. when the golden numbers are 3. 6. 9. 11. 14. 17. 19. there are thirteen moons between one Easter and the next, which are composed out of the Epacts or intercalary days, viz. those eleven days in each year, by which the moon falls short of the solar course; which Epacts or intercalar days make in the last year just one moon of twenty nine days, and so compleat the Cycle. So that the Cycle of Epacts and Golden Number are but as one, and serve to one and the same purpose: the Golden Number denoting what year it is of the Cycle; and the Epact shewing the distance of the solar year from the lunar in any year of the same Cycle.

§. 4. The readiest way to find the Epact is by the golden number: for if the golden number be 3, or a number to be divided by 3, the Epact (as I have already observ'd) is the same. If it be any other number, as 4. 5. 7. or 8. consider how many numbers it is more than the last number to be divided by 3, and add so many times 11 to it, casting away 30 as often as there is occasion, and it gives the Epact. Now there can be but two numbers between the number to be divided by 3, and the next number to be so divided; and consequently there can never be occasion to add more than two elevens to the last number that may be divided by 3. Thus, if the golden number be 7 (i.e. one more than 6, the last number before it to be divided by 3) add 11 to 6, and it makes 17, which is the Epact of that year. Or if the golden number be 17, (i.e. two more than 15, the last number before it to be divided by 3) add twice 11 or 22 to 15, and it makes 37; from which, if we cast away 30, there will remain 7 for the Epact that year: one Epact always exceeding the foregoing by 11. But we must always mind to cast away 30, whenever the numbers which are added together exceed it; except in the last year, when the Epact is 29; and then having added 11, we cast away but 29, to make the Epact for the next year or first year of the Cycle; because, as has been observ'd, that intercalar month has but 29 days.

How to find the Epact.

§. 5. As by the golden number we discover the ecclesiastical moons, by which all moveable feasts are to be found; so by the Epact we discover the true astronomical moons

The Use of the Epact to find the Age of the Moon

E

very

## Of the Tables and Rules.

**Chap. I.** very near, i. e. within a day over or under, which may be sufficient for common use, and no Cycle can be found nearer. The method of doing which is this: If we would know how old the moon is on any day of a month; we must add unto that day the Epact, and as many days more as there are months from March to that month inclusive<sup>a</sup>; out of which having subtracted 30, the age of the moon remaineth; i. e. whatever number remains after the whole has been divided by 30, so many days old is the moon: if nothing remains, the moon changes that day. Thus for instance, if we would know what the age of the moon will be, the 2<sup>d</sup> of November in the year 1730, we must enquire after this manner: the Golden Number for that year will be 2, and consequently, by the aforesaid rule, the Epact will be 22: to 22 therefore we must add 2, the day of the month, and 9 more, the number of the month inclusive from March; which three numbers being added together, make up the number 33; from which if we subtract 30 (the moon having so many days in November, that being an unequal month) there will remain 3, which will appear to be the age of the moon on that day.

*Why the Epacts shew the moon's age truer than the Golden Number.*

§. 6. The reason why the Epacts shew the moon's age truer than the Golden Number is; because the Golden Number being affix'd to the ecclesiastical calendar, cannot be chang'd or remov'd to other days than those against which they already stand, unless by publick authority. But the Epacts, not being so affix'd, have been chang'd from time to time by the Computists, as they saw occasion to make such alterations, in order to make their computations agreeable to the course of the moon in the heavens. For tho' in the space of nineteen years the moon returns to have her conjunction with the sun on the same days; yet those conjunctions fall out about an hour and half earlier in the succeeding nineteen years than they did in the foregoing; which, as has been calculated, makes a whole day's difference in a little more than three hundred and twelve years. Therefore the Computists have once in a little more than that time chang'd the old course of the Epacts, and substituted another in its room: to which cause it is owing that they still notify the new moons to us according to the real conjunction of the luminaries in the heavens, and have not fail'd us, as the golden numbers have done.

<sup>a</sup> The reason of which is, because the Epact increaseth every year eleven days, which being almost one day for every month, therefore we add the number of the month from March inclusive.



**SECT. 4. Of the Cycle of the Dominical Letters, commonly call'd the Cycle of the Sun.**

**T**HE Cycle of the Sun is very improperly so call'd, since it relates not to the course of the sun, but to the course of the Dominical or Sunday letter, and ought therefore to be call'd the *Cycle of the Sunday letter*. *The Cycle of the Sun improperly so call'd.*

§. 2. The Use of the Cycle arises from the custom of affigning, in the calendar to each day of the week, one of the first seven letters of the alphabet: A, being always affix'd to January the 1<sup>st</sup>, whatever day of the week it be; B to January the 2<sup>d</sup>, C to January the 3<sup>d</sup>, and so in order G to January the 7<sup>th</sup>. After which the same letters are repeated again; A, being affix'd to January the 8<sup>th</sup>, and so on. According to this method there being fifty two weeks in a year, the said letters are repeated fifty two times in the calendar. And were there just fifty two weeks, the letter G would belong to the last day of the year, as the letter A does to the first: and consequently that letter which was at first constituted the Sunday letter (and the same is to be understood of the other days of the week) would always have been so; and there would have been no change of the Sunday letter. But one year consisting of fifty two weeks and an odd day over; hence it comes to pass, that the letter A belongs to the last, as well as to the first day of every year. For altho' every Leap-year consists of three hundred and sixty six days, i. e. of two days over fifty two weeks; yet it is not usual to add a letter more, viz. B, at the end of the year; but instead thereof to repeat the letter C, which stands against February the 28<sup>th</sup>, and affix it again to the intercalated day, February the 29<sup>th</sup><sup>a</sup>. By which means the said seven letters of the alphabet remain affix'd to the same days of a Leap-year, as of a common year, thro' all the whole calendar both before and after. The letter A then thus always belonging to the last day of the old year, and first of the new; it thence comes to pass that there is a change made as to the Sunday letter in a backward order; i. e. supposing G to be the Sunday letter one year, F will be so the next, and so on.

<sup>a</sup> In the common Almanacks the letter F is repeated at the 26<sup>th</sup> of February, which was formerly always call'd the intercalated day: but our Church at present seems to make the 29<sup>th</sup> of February the intercalated day, as shall be shew'd hereafter, when I treat of the time of keeping St. Matthias's day.

## Of the Tables and Rules.

### Chap. 1.

*A single change of the Sunday letter in the common years, and a double one in leap-years.*

§. 3. Now were there but this *single* change, Sunday would be denoted by each of the seven letters every seven years, and so the cycle of the Sunday letter would consist of no more than seven years. But now there being in every fourth or leap-year two days above fifty two weeks; hence it comes to pass that there is every such year a *double* change made as to the Sunday letter. For as the odd single day above fifty two weeks in a common year, makes the first Sunday in January to shift from that which was the Sunday letter in the foregoing year, to the next letter to it in a backward order; so a day being intercalated every leap-year at the end of February, and the letter C being affix'd to the 29<sup>th</sup>, as well as to the 28<sup>th</sup> day of that month, does also make the first Sunday in March to shift from that which was the Sunday letter in February, to the next letter to it in a retrograde order. So that if in a leap-year F be the Sunday letter for January and February, E will be the Sunday letter for all the rest of the year, and D for

*Why the Cycle consists of 28 years.*

the year following. By reason of which double change in every fourth or leap-year, it comes to pass that the Cycle of the Sunday letter consists of four times seven years; i. e. it does not proceed in the same course it did before, till after twenty eight years: but after that number of years, its course or order is the same as it was before; as may be seen in the column of the dominical letters in the table of moveable feasts calculated for forty years.

*How to find the dominical letter.*

§. 4. To find out the Sunday letter for any year, we must do thus: To the year of our Lord we must add 9, (for the *Æra* of Christ began in the tenth year of the Cycle) and then divide the sum by 28. If any of the dividend remains, the said remainder shews the year of the Cycle sought; if nothing remains of the dividend, then it is the last or 28<sup>th</sup> year of the Cycle. Thus for instance, to find out the dominical letter for the year 1730, we must add 9 to the date of the year, which makes up 1739, which being divided by 28, there will remain 3; which denotes it to be the 3<sup>d</sup> year of the Cycle, and consequently that (beginning from G F, which is the first year of the Cycle) D is the Sunday letter.

### Sect. 5. Of the Table to find Easter for ever.

*The Bishops of Alexandria at first appointed to give notice of Easter-day to other Churches.*

WHEN the Nicene Council had settled the true time for keeping Easter in the method set down in the first section of this chapter; the Bishop of *Alexandria* (for the *Egyptians* at that time excell'd in the knowledge of astronomy) was appointed to give notice of Easter-day to the

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the Pope and other Patriarchs, to be notify'd by them to the Metropolitans, and by them again to all other <sup>a</sup> Bishops. But this injunction could be but temporary: for length of time must needs make such alteration in the state of affairs, as must render any such method of notifying the time of Easter impracticable. And therefore this was observ'd no longer than till a Cycle or course of all the variations which might happen in regard to Easter-day might be settled.

§. 2. Hereupon the Computists apply'd themselves to frame such a Cycle: and the vernal æquinox being fix'd by the Council of Nice, and Easter-day by them also appointed to be always the first Sunday after the first full moon next after the vernal æquinox; they had nothing to do, but to calculate all the revolutions of the moon and of the days of the week, and enquire whether after a certain number of years the new moons, and consequently the full moons, did not fall out, not only on the same days of the solar year (for that they do after every nineteen years) but also on the same days of the week on which they happen'd before, and in the same ordinary course. Because by calculating a table for such a number of years, they might find Easter for ever; viz. by beginning again at the end of the last year, and going round as it were in a circle.

And first a Cycle was fram'd at Rome for *eighty four* years, and generally receiv'd in the Western Church. It being thought that in that space of time the changes of the moon would return to the same days both of the week and year in such manner as they had done before<sup>b</sup>. During the time that Easter was kept according to this Cycle, *Britain* was separated from the Roman Empire, and the British Churches for some time after that separation continu'd to keep their Easter by this table of eighty four years. But soon after that separation, the Church of Rome and several others discovered great deficiencies in this account, and therefore left it for another which was more perfect: not but That also had its defects, tho' it has been continu'd ever since both in the Greek Church, and our own, and some others<sup>c</sup>.

<sup>a</sup> See Pope Leo's epistle to the Emperor Marcianus, Ep. 64.

<sup>b</sup> See the Bishop of Worcester's historical account of Church-government, p. 67. and Bede Hist. l. 5. c. 22. in fin.

<sup>c</sup> This alteration of the Cycle to find Easter, was the cause that the Britons who kept to the old account, differ'd from the Romans in the time of celebrating this festival. For tho' both kept it on a Sun-

day, according to the rule of the Council of Nice; yet they differ'd as to the particular Sunday. This upon the coming in of Augustin the Monk, first Archbishop of Canterbury, caus'd some contests in this Island, of which Bede gives a large account [Hist. Eccl. l. 3. c. 25. l. 5. c. 22.] where it may be seen that the Britons never were Quarto-decimans, as some have imagin'd them to be.



Chap. I. The Cycle, I mean, was drawn up about the year 457 by *Victorius*, or *Victorinus*, a native of Aquitain, an eminent mathematician: who, observing that the Cycle of the Sunday letter consisted of twenty eight years, and consequently that the days of the week have a complete revolution, and begin and go on again every twenty eight years, just in the same order that they did twenty eight years before; and that the Cycle of the Moon return'd to have her changes on the same days of the solar year and month whereon they happen'd nineteen years before, but not on the same days of the week: *Victorius*, I say, having observ'd this, and endeavouring to compose a Cycle which should contain all the changes of the days of the week, and of the moon also (which was necessary to find Easter for ever;) he multiply'd these two Cycles of nineteen and twenty eight together, and from thence compos'd his period of five hundred and thirty two years, from him ever after call'd the *Victorian Period*. And in this time he suppos'd the new moons would fall out on the same days both of the month and week, on which they happen'd before, and in the same orderly course. So that this day, (be it what day it will,) is the same day of the year, month, moon and week, that it was five hundred and thirty two years ago, or will be five hundred and thirty two years hence; i.e. if this calculation has no defect in it, as it was then thought to have none, or so little as would make no considerable variation. And when the first full moon after the vernal æquinox, or March 21, happens on the same day both of the month and week, it did any year before; Easter day must also fall on the same day on which it happen'd that year; so that Easter, according to this computation, must go thro' all its variations in five hundred and thirty two years; forasmuch as the moon and the days of the week have all their variations in that space.

This Cycle established by the Church.

And afterwards adapted to the calendar in the Service-book.

§. 3. This calculation was thought to come much nearer to the truth (as indeed it did) than the former table of eighty four years: for which reason it was generally follow'd in a little time. And the fourth Council of Orleans, A. D. 541, decreed<sup>d</sup> that "the feast of Easter should be celebrated every year according to the table of *Victorius*; and that the day whereon it is to be celebrated every year, should be declar'd by the Bishop in the time of divine service on the feast of Epiphany." However, in a little time it was thought more convenient to adapt

<sup>d</sup> Can. 1. Concil. Tom. 5. col. 381. E.

## Of the Tables and Rules.

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these tables to the calendar; so that every one who had a Part 1.  
book of the divine offices wherein this calendar was plac'd, might know the day whereon Easter should be kept without any farther information.

But the whole table being of too great a length to be inserted into one book of divine offices; it was found more adviseable to place the *Golden Number*, or Cycle of the moon, in the first column of the calendar, and the *Dominical letters* in another column; in such manner as that the golden number should point out the new moons in every month: by which means it would be easy to find out the fourteenth day of the Easter moon, or the first full moon after the 21<sup>st</sup> day of March, and then, by the Dominical letter, following that day, to be assur'd of the day whereon Easter must be kept.

*The Occasion of the Golden Number and Dominical letter's being plac'd in the calendar.*

§. 4. And from these two columns is the *Table to find Easter for ever*, which we are now speaking of, drawn up. That so at any time, only by knowing the golden number and dominical letter, we may be certify'd at one view, (without any trouble or computation) what day Easter will fall upon in any year requir'd. The table it self being no other than a reduction of those two columns, viz. of the golden number and dominical letter between March 8, and April 5, within which times the Easter moon always happens, as has been shew'd before in the note<sup>a</sup>. pag. 42. Thus for instance, if 10 be the golden number, we see it stands against March 14, from which the 14<sup>th</sup> day inclusive is March 27, which stands against the letter B; and therefore if C be the Sunday letter that year, then the 28<sup>th</sup> of March will be Easter-day; if D be the Sunday letter, then the 29<sup>th</sup> will be Easter-day; if E, the 30<sup>th</sup>, and so on: as may be seen by comparing the two columns and table together in this or any other instance.

*The Table to find Easter for ever, drawn from the two columns of the golden number and dominical letter.*







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most editions of the Common-Prayer Book, (tho' without Part 2. authority) there is no need that I should enter into the particulars of it.

III. Neither is there occasion that I should say any thing here concerning the four last columns of the calendar, which contain the *Course of Lessons* for morning and evening prayer for ordinary days throughout the year; since the course of lessons both for ordinary days and Sundays, &c. will come under consideration in a more proper place hereafter.

IV. So that nothing remains to be treated of here, but *the Column of Holy-Days*; and as many of these too as are observ'd by the Church of *England*, I shall speak to in the fifth chapter. But then as to the *Papish Holy-Days* retain'd in our calendar, I shall have no fairer opportunity of treating of them than in this place. And therefore, since some small account of these has been desir'd by some persons, I shall here insert it, to gratify their curiosity.

## Of the Romish Saints-days and Holy-days in general.

THE reasons why the names of these Saints-days and holy-days are kept in the calendar, are various. Some of them being retain'd upon account of our *Courts of Justice*, which usually make their returns on these days, or else upon the days before or after them, which are call'd in the writs, *Vigil. Fest. or Craft.* as in *Vigil. Martin, Fest. Martin, Craft. Martin*, and the like. Others are probably kept in the calendar for the sake of such tradesmen, handicraftsmen, and others, as are wont to celebrate the memory of their tutelar Saints; as the *Welshmen* do of *St. David*, the Shoemakers of *St. Crispin*, &c. And again, Churches being in several places dedicated to some or other of these Saints, it has been the usual custom in such places to have *Wakes* or *Fairs* kept upon those days: so that the people would probably be displeas'd, if, either in this, or the former case, their favourite Saint's Name should be left out of the calendar. Besides, the histories, which were writ before the reformation, do frequently speak of transactions happening upon such a holy-day, or about such a time, without mentioning the month; relating one thing to be done at *Lammas-tide*, and another about *Martlemas*, &c. so that were these names quite left out of the calendar,

Chap. I. Iendar, we might be at a loss to know when several of these transactions happen'd. But for this and the foregoing reasons our second reformers under Queen *Elizabeth* (tho' all those days had been omitted in both books of King *Edward VI.*) thought convenient to restore the names of them to the calendar, tho' not with any regard of being kept holy by the Church. For this they thought prudent to forbid, as well upon the account of the great inconvenience brought into the Church, in the times of Popery, by the observation of such a number of holy-days, to the great prejudice of labouring and trading men; as by reason that many of those Saints they then commemorated were oftentimes men of none of the best characters. Besides, the history of these Saints, and the account they gave of the other holy-days, were frequently found to be feign'd and fabulous. For which reason, I suppose, the generality of my Readers would excuse my giving them or my self any farther trouble upon this head: but being sensible that there are some people who are particularly desirous of this sort of information, I shall for their sakes subjoin a short account of every one of these holy-days as they lie in their order: but must first bespeak my Reader not to think that I endeavour to impose all these stories upon him as truths; but to remember that I have already given him warning that a great part of the account will be feign'd and fabulous. And therefore I presume he will excuse my burdening him with testimonies; since tho' I could bring testimonies for every thing I shall say, yet I cannot promise that they will be convincing. But however I promise to invent nothing of my own, nor to set down any thing but what some or other of the blind Romanists superstitiously believe.

But not kept  
holy.

### SECT. I. Of the Romish Saints-days and Holy-days in January.

Jan. 8. Lucian, Confessor and Martyr.

**L**UCIAN (to whose memory the 8<sup>th</sup> day of this month was dedicated) is said by some to have been a disciple of St. *Peter*, and to have been sent by him with St. *Dennys* into *France*, where, for preaching the Gospel, he suffer'd martyrdom. Tho' others relate, that he was a learned presbyter of *Antioch*, well vers'd in the Hebrew tongue, taking a great deal of pains in comparing and amending the copies of the bible. Being long exercis'd in the sacred discipline, he was brought to the city of the *Nicomediens*, when the Emperor *Galerius Maximianus* was there;

there; and having recited an apology for the Christian religion, which he had compos'd, before the governor of the city, he was cast into prison, and having endur'd incredible tortures, was put to death <sup>2</sup>.

§. 2. *Hilary*, Bishop of *Poitiers* in *France* (commem-<sup>13. Hilary, Bishop and Confessor.</sup>orated on the 13<sup>th</sup> of this month) was a great champion of the Catholick doctrine against the *Arians*; for which he was persecuted by their party, and banish'd into *Phrygia* about the year 356, where, after much pains taken in the controversy, and many troubles underwent, he dy'd about the year 367.

§. 3. *Prisca*, a Roman lady, commemorated on<sup>18. Prisca, Roman Virgin and Martyr.</sup> the 18<sup>th</sup>, was early converted to Christianity: but refusing to abjure her religion, and to offer sacrifice when she was commanded, was horribly tortur'd, and afterwards beheaded under the Emperor *Claudius*, A. D. 47.

§. 4. *Fabian* was Bishop of *Rome* about fourteen<sup>20. Fabian, Bishop and Martyr.</sup> years, viz. from A. D. 239 to 253, and suffer'd martyrdom under the Emperor *Decius*.

§. 5. *Agnes*, a young Roman lady of a noble family, suffer'd martyrdom in the tenth general persecution under the Emperor *Dioclesian*, A. D. 306. She was by the wicked cruelty of the judge condemn'd to be debauch'd in a publick stews before her execution; but was miraculously preserv'd by lightning and thunder from heaven. She underwent her persecution with wonderful readiness, and tho' the executioner hack'd and hew'd her body most unmercifully with the sword, yet she bore it with incredible constancy, singing hymns all the time, tho' she was then no more than thirteen or fourteen years old.

About eight days after her execution, her parents going to lament and pray at her tomb, where they continu'd watching all night, it is reported that there appear'd unto them a vision of angels, array'd with glittering and glorious garments; among whom they saw their own daughter apparel'd after the same manner, and a *Lamb* standing by her as white as snow; (which is the reason why the painters picture her with a *Lamb* by her side.) Ever after which time the Roman ladies went every year (as they still do) to offer and present her on this day the two best and purest white lambs they could procure. These they offer at St. *Agnes's Altar* (as they call it) and from thence the Pope gives orders to have them put into the choicest pasture about the city, till the time of sheep-sheering come; at which season they are

*Why painted with a Lamb by her side.*

<sup>2</sup> Euseb. Histor. Eccles. l. 9. c. 6. p. 351. C.



Chap. I.

The original  
of Archbishops  
Palls.

clipt, and the wool is hallow'd, whereof a fine white cloth is spun and woven, and consecrated every year by the Pope himself, for the *Palls* which he useth to send to every Archbishop; and which, till they have purchas'd at a most extravagant price, they cannot exercise any ecclesiastical jurisdiction.

22. Vincent,  
a Deacon of  
Spain and  
Martyr

§. 6. *Vincent*, a Deacon of the Church in Spain, was born at *Oscard*, now *Huezza*, a town in *Arragon*. He was instructed in divinity by *Valerius* Bishop of *Saragosa*; but by reason of an impediment in his speech, never took upon him the office of preaching. He suffer'd martyrdom in the *Dioclesian* persecution about the year 303, being laid all along upon burning coals, and after his body was broil'd there, thrown upon heaps of broken tiles.

## Sect. 2. Of the Romish Saints-days and Holy-days in February.

Feb. 3. Blas-  
sius, Bishop  
and Martyr.

**B**LASSIUS was Bishop of *Sebaste* in *Armenia*, reported to have been a man of great miracles and power, put to death in the same city by *Agricolaus* the president, under *Dioclesian* the Emperor, in the year 289. His name is not put down in some editions of the Common-Prayer Book, but it occurs in the most authentick.

5. Agatha, a  
Sicilian Vir-  
gin and Mar-  
tyr.

§. 2. *Agatha*, a virgin honourably born in *Sicily*, suffer'd martyrdom under *Decius* the Emperor at *Catanea*. Being very beautiful, *Quintianus*, the Prætor or governor of the province, was enamour'd with her: but not being able to work his ill design upon her, order'd her to be scourg'd, and then imprison'd, for not worshiping the heathen Gods. After which she, still persisting constant in the faith, was put upon the rack, burnt with hot irons, and had her breast cut off. And then being remanded back to prison, she had several divine comforts afforded her: but the Prætor sending for her again, being half dead, she pray'd to God to receive her soul; with which petition she immediately expir'd; it being the 5<sup>th</sup> of February, A.D. 253.

24. Valen-  
tine, Bishop  
and Martyr.

§. 3. *Valentine* was an antient Presbyter of the Church; he suffer'd martyrdom under *Claudius* at *Rome*. Being deliver'd into the custody of one *Asterius*, he wrought a miracle upon his daughter; whom, being blind, he restor'd to sight, by which means he converted the whole family to Christianity, who all of them afterwards suffer'd for their religion. *Valentine*, after a year's imprisonment at *Rome*, was beheaded in the *Flaminian-way* about the year 271, and

and was enroll'd among the martyrs of the Church ; his Part 2.  
day being establish'd before the times of *Gregory* the great.   
He was a man of most admirable parts, and so famous for The original of chusing Valentines.  
his love and charity, that the custom of *chusing Valentines*  
upon his festival (which is still practis'd) took its rise from  
thence.

Seet. 3. Of the Romish Saints-days and Holy-days in March.

**D**AVID, to whose memory the 1<sup>st</sup> of this month was Mar. 1. Da-  
formerly dedicated, was descended from the royal vid, Archb-  
family of the Britons, being uncle to the great King shop of Mene-  
*Arthwr*, and son of *Xantus* Prince of *Wales* by one *Melearia*  
a Nun. He was a man very learned and eloquent, and of  
incredible austerity in his life and conversation. By his di-  
ligence *Pelagianism* was quite rooted out, and many earn-  
est professors of the same converted unto the truth. He  
was made Bishop of *Caerleon* in *Wales*, which See he after-  
wards remov'd to *Menevia*; from him ever since call'd  
*St. Davids*. He sat long, viz. sixty five years, and (having  
built twelve monasteries in the country thereabouts) dy'd  
in the year 642; being, as *Bale* writes out of the British  
histories, a hundred and forty six years old. He was bury'd  
in his own cathedral church, and canoniz'd by Pope *Ca-*  
*lix*tus II. about five hundred years afterwards. Many  
things are reported of him incredible; as that his birth was  
foretold thirty years beforehand; and that he was always  
attended by angels who kept him company; that he be-  
stow'd upon the waters at *Bath* that extraordinary heat  
they have; and that, whilst he was once preaching to a great  
multitude of people at *Brony*, the ground swell'd under  
his feet into a little hill; with several other such stories not  
worth rehearsing.

§. 2. *Cedde* was, in the absence of *Wilfride* Archbi- 2. Ceddes or  
shop of *York*, who was gone to Paris for consecration, and Chad, Bishop  
gave no hopes of a speedy return, enforc'd by *Egfrid* King of Litchfield.  
of *Northumberland* to accept of that See. But *Wilfride*  
being return'd, *Cedde* was persuaded by *Theodorus* Archbi-  
shop of *Canterbury* to resign the See to him: after which  
for some time he liv'd a monastical life at *Lestingeag*;  
till by the means of the same *Theodorus*, he was made  
Bishop of *Litchfield*, under *Wolfhere* King of *Mercia*,  
whom he is said to have converted. He dy'd March 2.  
A. D. 672.

§. 3. *Perpetua*

Chap. I. §. 3. *Perpetua* was a lady of quality, who suffer'd martyrdom in *Mauritania*, under the Emperor *Severus*, about the year 205. She is often very honourably mention'd by *Tertullian* and *St. Austin*: the last of whom lets us know that the day of her martyrdom was settled into a holy-day in his time; and remarks of her, that she gave suck to a young child at the time of her sufferings.

12. Gregory the great, Bishop of Rome and Confessor. §. 4. *Gregory* the great, who stands next in the Calendar, was descended from noble parents. He very early addict'd himself to study and piety, giving all his estate to the building and maintaining of religious houses. He was consecrated Pope about the year 590, but vigorously oppos'd the title of *universal Bishop* (which the Bishops of *Constantinople* did then, and the Bishops of *Rome* do now assume) as blasphemous, antichristian, and diabolical. Among other his glorious and christian deeds, his memory was annually celebrated here in *England*, for his devout charity to our nation, in sending *Austin* the monk, with forty other missionaries, to convert the *Saxons*, (who had testify'd their desire to embrace Christianity) which in a short time they happily achiev'd. Having held the popedom fourteen years, he dy'd about the year 604, leaving many learned books behind him, which are still extant.

18. Edward King of the West-Saxons. §. 5. *Edward* was descended from the *West-Saxon* Kings, and the son of King *Edgar*, who first reduc'd the *Heptarchy* into one Kingdom: after whose death in the year 975, this *Edward* succeeded to the crown at twelve years of age, but did not enjoy it above two or three years. For paying a visit to *Elfride* his mother-in-law at *Corfe-Castle* in *Dorsetshire*, he was by her order stabb'd in the back, (whilst he was drinking a cup of wine,) to make way for her son *Etheldred*, his half-brother. His favour to the monks made his barbarous murder to be esteem'd a martyrdom; the day of which was appointed to be kept festival by Pope *Innocent IV.* A. D. 1245.

21. Benedict Abbot. §. 6. *Benedict* was born in *Norcia*, a town in *Italy*, of an honourable family. Being much given to devotion, he set up an order of Monks, which bears his name, about the year 529. He was very remarkable for his mortification; and the monks of his own order relate, that he would often roll himself in a heap of briars to check any carnal desires that he found to arise in himself. *St. Gregory*<sup>a</sup> tells us of a very famous miracle wrought upon his account; viz. That the *Goths* when they invaded *Italy*, came

<sup>a</sup> Greg. Dial. lib. 3.



to burn his cell; but being set on fire, it burnt round him in a circle, not doing him the least hurt: at which the *Goths*, being enrag'd, threw him into a hot oven, stopping it up close; but coming the next day, they found him safe, neither his flesh scorch'd, nor his clothes sing'd. He dy'd on the 21<sup>st</sup> of March, A. D. 542. Part 2.

Sect. 4. Of the *Romish Saints-days* and *Holy-days* in April.

**R**ICHARD, firnam'd *de Wiche*, from a place so call'd in *Worcestershire* where he was born, was brought up at the universities of *Oxford* and *Paris*. Being come to man's estate, he travell'd to *Bononia*; where, having study'd the canon law seven years, he became publick reader of the same. Being return'd home, he was, in the vacancy of the See of *Chichester*, chosen Bishop by that Chapter: which the King opposing, (he having nominated another,) *Richard* appeal'd to *Rome*, and had his election confirm'd by the Pope, who consecrated him also at *Lyons* in the year 1245. He was very much reverenc'd for his great learning and diligent preaching, but especially for his integrity of life and conversation. Strange miracles are told of him: as that by his blessing, he encreas'd a single loaf of bread to satisfy the hunger of three thousand poor people: and that in his extreme old age, whilst he was celebrating the eucharist, he fell down with the chalice in his hand, but the wine was miraculously preserv'd from falling to the ground. About seven or eight years after his death, he was canoniz'd for a saint by Pope *Urban IV.* A. D. 1261. April 3. Richard, Bishop of Chichester

§. 2. St. *Ambrose* was born about the year 340. His father was Prætorian Præfect of *Gaul*, in whose palace St. *Ambrose* was educated. 'Tis reported that in his infancy a swarm of Bees settled upon his cradle; which was a prognostication, as was suppos'd, of his future eloquence. After his father's death, he went with his mother to *Rome*, where he study'd the laws, practis'd as an advocate, and was made governor of *Milan* and the neighbouring cities. Upon the death of *Auxentius*, Bishop of *Milan*, there being a great contest in the election of a new Bishop, this good Father, in an excellent speech, exhorted them to peace and unanimity; which so mov'd the affections of the people, that they immediately forgot the competitors whom they were so zealous for before, and unanimously declar'd that they would have their governor for their Bishop. Who, after

4. Ambrose, Bishop of Milan.

Chap. 1. after several endeavours by flight and other artifices to avoid that burthen, was at last compell'd to yield to the importunities of the people, and to be consecrated Bishop. From which time he gave all his money to pious uses, and settled the reversion of his estate upon the Church. He govern'd that See with great piety and vigilance for more than twenty years, and dy'd in the year 396, being about fifty seven years old: having first converted the famous St. *Augustin* to the faith; at whose baptism he is said miraculously to have compos'd that divine hymn, so well known in the Church by the name of *Te Deum*.

19. *Alphege*, Archbishop of Canterbury. §. 3. *Alphege* was an *Englishman* of a most holy and austere life, which was the more admirable in him, because he was born of great parentage, and began that course of life in his younger years. He was first Abbot of *Bath*, then Bishop of *Winchester*, in the year 984, and twelve years afterwards Archbishop of *Canterbury*. But in the year 1012, the *Danes* being disappointed of a certain tribute which they claim'd as due to them, they fell upon *Canterbury*, and spoil'd and burnt both the city and church: nine parts in ten of the people they put to the sword, and after seven months miserable imprisonment, ston'd the good Archbishop to death at *Greenwich*; who was thereupon canoniz'd for a Saint and Martyr, and had the 19<sup>th</sup> of April allow'd him as his festival.

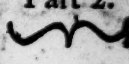
23. St. George Mar-  
tyr. §. 4. St. *George*, the famous Patron of the *English* Nation, was born in *Cappadocia*, and suffer'd for the sake of his religion, A. D. 290. under the Emperor *Dioclesian* (in whose army he had before been a Colonel) being suppos'd to have been the person that pull'd down the edict against the Christians, which *Dioclesian* had caus'd to be affix'd upon the church-doors<sup>a</sup>. The Legends relate several strange stories of him, which are so common, they need not here be related: I shall only give a short account how he came to be so much esteem'd of in *England*.

How he came to be Patron of the English. When *Robert* Duke of *Normandy*, son to *William* the Conqueror, was prosecuting his victories against the *Turks*, and laying siege to the famous city of *Antioch*, which was like to be reliev'd by a mighty army of the *Saracens*; St. *George* appear'd with an innumerable army coming down from the hills all in white, with a red cross in his banner, to reinforce the Christians; which occasion'd the infidel army to fly, and the Christians to possess themselves of the town. This story made St. *George* extraordinary famous

<sup>a</sup> See Lactantius de Mortibus Persecutorum.

## Of the Calendar.

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in those times, and to be esteem'd a patron, not only of Part 2.  
the *English*, but of Christianity it self. Not but that St.   
*George* was a considerable Saint before this, having had a  
Church dedicated to him by *Justinian* the Emperor.

### Sect. 5. Of the Romish Saints-days and Holy-days in May.

THE third of this month is celebrated as a festival by May 3. In-  
the Church of *Rome*, in memory of the *Invention* of vention of the  
*the Cross*, which is said to be owing to this occasion. *He-*  
*lena*, the mother of *Constantine* the Great, being admonish'd  
in a dream to search for the Cross of Christ at *Jerusalem*,  
took a journey thither with that intent : and having em-  
ploy'd labourers to dig at *Golgotha*, after opening the ground  
very deep (for vast heaps of rubbish had purposely been  
thrown there by the spiteful Jews or Heathens) she found  
three crosses, which she presently concluded were the cross-  
ses of our Saviour and the two thieves who were crucify'd  
with him. But being at a loss to know, which was the  
Cross of Christ, she order'd them all three to be apply'd to  
a dead person. Two of them, the story says, had no ef-  
fect ; but the third rais'd the carcass to life, which was  
an evident sign to *Helena*, that That was the Cross she look'd  
for. As soon as this was known, every one was for get-  
ting a piece of the Cross ; insomuch that in *Paulinus's* time  
(who, being scholar of St. *Ambrose*, and Bishop of *Nola*,  
flourish'd about the year 420) there was much more of the  
reliques of the Cross, than there was of the original wood.  
Whereupon that father says " it was miraculously increas'd :  
" It very kindly affording wood to mens importunate de-  
" fires, without any loss of its substance."

§. 2. The sixth of this month was anciently dedicated to 6. St. John  
the memory of St. *John* the *Evangelist's* miraculous delive- Evang. ante  
rance from the persecution of *Domitian* : to whom being ac- Port. Lat.  
cus'd as an eminent assertor of atheism and impiety, and a  
publick subverter of the religion of the Empire, he was sent  
for to *Rome*, where he was treated with all the cruelty that  
could be expected for so bloody and barbarous a Prince : for  
he was immediately put into a cauldron of boiling oil, or ra-  
ther oil set on fire before the gate call'd *Porta Latina*, in the  
presence of the Senate. But his Master and Lord who fa-  
vour'd him when on earth, above all the Apostles, so suc-  
cour'd him here, that he felt no harm from the most violent  
rage ; but as if he had been only anointed, like the *Athelta* of  
old, he came out more vigorous and active than before. The  
same Divine Providence that secur'd the three Children in the  
fiery



Chap. 1. fiery Furnace, bringing the holy man safe out of this, one would think, inevitable destruction: and so vouchsafing him the honour of martyrdom, without his enduring the torments of it.

19. *Dunstan*, *Archbishop of Canterbury*. §. 3. *Dunstan*, of whom we are next to speak, was well extracted, being related to King *Athelston*. He was very well skill'd in most of the liberal arts, and amongst the rest in refining metals and forging them; which being qualifications much above the genius of the age he liv'd in, first gain'd him the name of a Conjurer, and then of a Saint. He was certainly a very honest man, and never fear'd to reprove vice in any of the Kings of the *West-Saxons*, of whom he was Confessor to four successively. But the Monks, (to whom he was a very great friend, applying all his endeavours to enrich them and their monasteries) have fill'd his life with several nonsensical stories: such as are, his making himself a cell at *Glastenburgh* all of iron at his own forge; his harp's playing of it self, without a hand; his taking a she-devil, who tempted him to leudness, under the shape of a fine lady, by the nose, with a pair of red hot tongs; and several other such ridiculous relations not worth repeating. He was promoted by King *Edgar*, first to the Bishoprick of *Worcester*, soon after to *London*, and two years after that to *Canterbury*. Where having sat twenty seven years, he dy'd May 19. A. D. 988.

26. *Augustin*, *first Archbishop of Canterbury*. §. 4. *Augustin*, was the person we have already mention'd, as sent by Pope *Gregory the great* to convert the *Saxons*, from whence he got the name of *the Apostle of the English*. Whilst he was over here, he was made Archbishop of *Canterbury*, A. D. 596. He had a contest with the Monks of *Bangor*, about submission to the See of *Rome*, who refus'd any subjection but to God, and the Bishop of *Caerleon*. Soon after this difference *Ethelfride*, a pagan King of *Northumberland*, invaded *Wales*, and slaughter'd a hundred and fifty of these Monks, who came in a quiet manner to mediate a peace. Which massacre is by some writers (but without just grounds) imputed to the instigation of *Austin*, in revenge for their opposition to him. After he had sat some time in the See of *Canterbury*, he deceas'd the 26<sup>th</sup> of May, about the year 610.

27. *Venerable Bede*. §. 5. *Bede* was born at *Tarrow* in *Northumberland*, A. D. 673, and afterwards well educated in greek and latin studies, in which he made a proficiency beyond most of his age. He is author of several learned philosophical and mathematical tracts, as also of comments upon the Scripture: but his most valuable piece is his *Ecclesiastical History of the Saxons*. Being a Monk, he study'd in his cell.

cell ; where spending more hours, and to better purpose Part. 2.  
than the Monks were wont to do, a report was rais'd that  
he never went out of it. However he would not leave it  
for preferment at *Rome*, which the Pope had often invited  
him to.

His learning and piety gain'd him the surname of *Venerable*. How he got the name of Venerable. Tho' the common story which goes about that title's being given him, is this: His scholars having a mind to fix a rhyming title upon his tomb-stone, as was the custom in those times; the poet wrote,

*HAC SUNT IN FOSSA,  
BEDÆ OSSA.*

Placing the word *OSSA* at the latter end of the verse for the rhyme, but not able to think of any proper epithet that would stand before it. The Monk being tir'd in this perplexity to no purpose, fell asleep; but when he awak'd, he found his verse fill'd up by an angelick hand, standing thus in fair letters upon the tomb :

*HAC SUNT IN FOSSA,  
BEDÆ VENERABILIS OSSA.*

Sect. 6. Of the Romish Saints-days and Holy-days in June.

**N**ICOMEDE was scholar to St. Peter, and was discover'd to be a Christian, by his honourable burying one *Felicula* a martyr. He was beat to death with leaden plummets, for the sake of his religion, in the reign of *Domitian*. June 1. Nicomede, a Roman Priest and Martyr.

§. 2. *Boniface* was a Saxon Presbyter, born in *England*, and at first call'd *Winfride*. He was sent a Missionary by Pope Gregory II. into *Germany*, where he converted several countries, and from thence got the name of *the Apostle of Germany*. He was made Bishop of *Ments* in the year 745. He was one of the most considerable men of his time (most ecclesiastical matters going thro' his hands, as appears by his letters) and was also a great friend and admirer of *Bede*. Carrying on his conversions in *Frisia*, he was kill'd by the barbarous people near *Utrecht*, A.D. 755. 5. Boniface, Bp. of Ments, and Martyr.

§. 3. *St. Alban* was the first Christian Martyr in this island, about the middle of the third century. He was converted to Christianity by one *Amphialus* a Priest of *Caerleon* in *Wales*, who flying from persecution into *England*, was hospitably entertain'd by *St. Alban* at *Verulam* in *Hertfordshire*, now call'd from him *St. Albans*. When, by reason 17. St. Alban Martyr.

Chap. 1. of a strict search made for *Amphialus*, *St. Alban* could entertain him safe no longer, he dress'd him in his own clothes, and by that means gain'd him an opportunity of escaping. But this being soon found out, expos'd *St. Alban* to the fury of the Pagans; who summoning him to do sacrifice to their Gods, and he refusing, they first miserably tormented him, and then put him to death. The Monks have fatherd several miracles upon him, which it is not worth while here to relate.

20. Translation of Edward King of the West-Saxons.

§. 4. *Edward* King of the *West-Saxons* being barbarously murder'd by his mother-in-law, was first bury'd at *Warham* without any solemnity; but after three years was carry'd by Duke *Alferus* to the minister of *Shaftsbury*, and there intert'd with great pomp. To the memory of which, the 20<sup>th</sup> of June has been since dedicated.

### Sect. 7. Of the Romish Saints-days and Holy-days in July.

July 2. Visitation of the blessed Virgin Mary.

ABOUT the year 1338, there was a terrible schism in the Church of *Rome*, between two Anti-popes, *Urban VI.* and *Clement VII*; the first chosen by the *Italian*, the other by the *French*, Faction among the Cardinals. Upon this several great disorders happen'd. To avert which for the future, Pope *Urban* instituted a feast to the memory of that famous journey which the mother of our Lord took into the mountains of *Judea*, to visit the mother of *St. John the Baptist*; that by this means the intercession of the blessed Virgin might be obtain'd for the removal of those evils. The same festival was confirm'd by the decree of *Boniface IX.* tho' it was not universally observ'd until the Council of *Basil*: by decree of which Council, in their 43<sup>d</sup> session upon July 1. 1441, it was order'd that this holy-day, call'd the *Visitation of the blessed Virgin Mary*, should be celebrated in all christian Churches, that " she being honour'd with this solemnity, might reconcile her Son by her intercession, who is now angry for the sins of men; " and that she might grant peace and unity among the faithful.

4. Translation of St. Martin, Bishop and Confessor.

§. 2. *St. Martin* was born in *Pannonia*, and for some time liv'd the life of a soldier, but at last took orders and was made Bishop of *Tours* in *France*. He was very diligent in breaking down the heathen images and altars, which were standing in his time. He dy'd in the year 400, after he had sat Bishop twenty six years. The *French* had formerly such an esteem for his memory, that they carry'd his helmet with them into their wars, either as an ensign to encourage them to bravery, or else as a sort of a charm to procure them victory



victory. His feast-day is celebrated on the 11<sup>th</sup> of November. The fourth of this month is dedicated only to the memory of the translating or removing of his body from the place where it was bury'd, to a more noble and magnificent tomb; which was perform'd by *Perpetuus* one of his successors in the See of *Tours*. Part 2.

§. 3. *Swithun* was first a Monk, and afterwards a Prior, of the convent in *Winchester*. Upon the death of *Helin-*<sup>15. Swithun Bishop of Winchester translated.</sup> *stan* Bishop of that See, by the favour of King *Ethelwolph*, he was promoted to succeed him in that bishoprick, A. D. 852. and continu'd in it eleven years, to his death. He would not be bury'd within the Church, as the Bishops then generally were, but in the cōmetery or church-yard. Many miracles being reported to be done at his grave, there was a Chapel built over it; and a solemn translation made in honour of him, which in the Popish times was celebrated on the 15<sup>th</sup> of *July*.

§. 4. *Margaret* was born at *Antioch*, being the daughter of an heathen Priest. *Olybius*, President of the *East* under the *Romans*, had an inclination to marry her; but finding she was a Christian, deferr'd it till he could persuade her to renounce her religion. But not being able to accomplish his design, he first put her to unmerciful torments, and then beheaded her. She has the same office among the *Papists*, as *Lucina* has among the *Heathens*; viz. to assist women in labour. Her holy-day is very antient, not only in the *Roman*, but also in the *Greek Church*, who celebrate her memory under the name of *Marina*. She suffer'd in the year 278. 20. Margaret Virgin and Martyr at Antioch.

§. 5. By the first Common-Prayer Book of King *Edward VI.* the 22<sup>d</sup> of *July* was dedicated to the memory of *St. Mary Magdalen*. In the service for the day, Prov. xxxi. ver. 10. to the end, was appointed for the *Epistle*; and the *Gospel* was taken out of the 7<sup>th</sup> of *St. Luke*, from the 36<sup>th</sup> verse to the end. But upon a stricter enquiry, it appearing dubious to our Reformers, as it doth still to many learned men, whether the woman mention'd in the Scripture, that was appointed for the Gospel, were *Mary Magdalen*, or not; they thought it more proper to discontinue the festival. However, as I have mention'd the other parts of the service, I will also give the reader the *Collect* that was appointed, which he will observe was very apt and suitable to the Gospel. 22. St. Mary Magdalen. The Epistle and Gospel.

*Merciful Father, give us grace that we never presume to sin thro' the example of any creature; but if it shall chance us at any time to offend thy divine Majesty, that then we may truly repent and lament the same, after the example of Mary Magdalen* The Collect.

Chap. 1. Magdalen, and by a lively faith obtain remission of all our sins, thro' the only merits of thy Son our Saviour Christ. Amen.

28. St. Ann,  
mother to the  
blessed Virgin  
Mary.

§. 6. St. Ann was the mother of the blessed Virgin Mary, and the wife of Joachim her father. An antient piece of the sacred genealogy set down formerly by Hippolitus the Martyr, is preserv'd in Nicephorus<sup>a</sup>. "There were three sisters of Bethlehem, daughters of Matthan the Priest, and Mary his wife, under the reign of Cleopatra, and Casopares King of Persia, before the reign of Herod, the son of Antipater: the eldest was Mary, the second was Sobe, the youngest's name was Ann. The eldest being marry'd in Bethlehem, had for daughter Salome the midwife; Sobe the second likewise marry'd in Bethlehem, and was the mother of Elizabeth; last of all the third marry'd in Galilee, and brought forth Mary the mother of Christ.

### SECT. 8. Of the Romish Saints-days and Holy-days in August.

August 1.  
Lammas-day

THE first day of this month is commonly call'd *Lammas-day*, tho' in the Roman Church it is generally known by the name of the feast of St. Peter in the fetters, being the day of the commemoration of St. Peter's imprisonment. For Eudoxia, the wife of Theodosius the Emperor, having made a journey to Jerusalem, was there presented with the fetters which St. Peter was loaded with in prison; which she presented to the Pope, who afterwards laid them up in a Church built by Theodosius in honour of St. Peter. Eudoxia, in the mean time, having observ'd that the first of August was celebrated in memory of Augustus Caesar, (who had on that day been saluted *Augustus*, and had upon that account given occasion to the changing of the name of the month from *Sextilis* to *August*;) she thought it not reasonable that a holy-day should be kept in memory of a heathen Prince, which would better become that of a godly Martyr; and therefore obtain'd a decree of the Emperor, that this day for the future should be kept holy in remembrance of St. Peter's Bonds.

Why so call'd.

The reason of its being call'd *Lammas-day*, some think was a fond conceit the Popish people had, that St. Peter was patron of the Lambs, from our Saviour's words to him, *feed my Lambs*. Upon which account they thought the Mass of this day very beneficial to make their lambs thrive. Tho' Somner's account of it is more rational and

<sup>a</sup> Niceph. lib. 2. cap. 3. Vol. 1. p. 136. A.

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easy, viz. that it is deriv'd from the old Saxon *blaymæsse* Part 2,  
i. e. *Loaf-Mass*, it having been the custom of the Saxons to offer on that day an oblation of loaves made of new wheat, as the first fruits of their new corn.

§. 2. The festival of our Lord's *Transfiguration* in the mount, is very antient. In the Church of *Rome* indeed it is but of late standing, being instituted by Pope *Calixtus* in the year 1455; but in the *Greek Church* it was observ'd long before.

6. Transfiguration of our Lord.

§. 3. The 7<sup>th</sup> of August was formerly dedicated to the memory of *Afra*, a courtesan of *Crete*; who being converted to Christianity by *Narcissus* Bishop of *Jerusalem*, suffer'd martyrdom, and was commemorated on this day: How it came afterwards to be dedicated to the Name of *Jesus*, I do not find.

7. Name of Jesus.

§. 4. *St. Laurence* was by birth a Spaniard, and Treasurer of the Church of *Rome*, being Deacon to *Sixtus* the Pope about the year 259. When his Bishop was haled to death by the soldiers of *Valerian* the Emperor, *St. Laurence* would not leave him, but follow'd him to the place of his execution, expostulating with him all the way, "O father, where do you go without your son? You never were wont to offer sacrifice without me." Soon after which, occasion being taken against him by the greedy Pagans, for not delivering up the Church-treasury, which they thought was in his custody; he was laid upon a gridiron, and broil'd over a fire: at which time he behav'd himself with so much courage and resolution, as to cry out to his tormentors, that "he was rather comforted than tormented;" bidding them withal "turn him on the other side, for that was broil'd enough." His martyrdom was so much esteem'd in after-times, that *Pulcheria* the Empress built a temple to his honour, which was either rebuilt or enlarg'd by *Justinian*. Here was the Gridiron on which he suffer'd, laid up, where (if we may believe *St. Gregory* the great, who was too credulous in such kind of matters) it became famous for many miracles.

10. St. Laurence, Arch-deacon of Rome and Martyr.

§. 5. *St. Augustin* was born at *Togaste*, a town in *Nu-  
midia* in *Africa*, in the year 354. He apply'd himself at first only to human learning, such as poetry and plays, rhetoric and philosophy; being professor at *Rome* first, and afterwards at *Milan*. At the last of these places *St. Ambrose* became acquainted with him, who instructed him in divinity, and set him right as to some wrong notions which he had imbib'd. He return'd into *Africa* about the year 388, and three years afterwards was chosen Bishop of *Hippo*. He was a great and judicious divine, and the most volumi-

28. St. Augustin Bishop of Hippo.



Chap. 1. nous writer of all the Fathers. Hedy'd in the year 430, at seventy seven years of age.

Sept. 1. Behead-  
ing of St.  
John Baptift.

§. 6. The 29<sup>th</sup> of this month, as *Durandus* says, was formerly call'd *Festum collectionis S. Johan. Baptiste*, or the Feast of gathering up St. *John the Baptists Reliques*; and afterwards by corruption, *Festum decollationis*, the Feast of his beheading. For the occasion of the honours done to this Saint, are said to be some miraculous cures perform'd by his Reliques in the fourth century: for which reason *Julian* the apostate order'd them to be burnt, but some of them were privately reserv'd. His head was found after this, in the Emperor *Valens's* time, and reposited as a precious Relique in a Church at *Constantinople*.

### SECT. 9. Of the Romish Saints-days and Holy-days in September.

Sept. 1. Giles  
Abbot and  
Conf.

**G**ILES, or *Ægidius*, was one who was born at *Athens*, and came into *France*, A. D. 715. having first dispos'd of his patrimony to charitable uses. He liv'd two years with *Casarius* Bishop of *Arles*, and afterwards took to an hermetical life, till he was made Abbot of an abbey at *Nismes*, which the King, who had found him in his cell by chance as he was hunting, and was pleas'd with his sanctity, built for his sake. He dy'd in the year 795.

Sept. 2. Eunnur-  
chus, Bp.  
of Orleans.

§. 2. *Eunnurchus*, otherwise call'd *Evortius*, was Bishop of *Orleans* in *France*, being present at the Council of *Valentia*, A. D. 375. The circumstances of his election to this See were very strange. Being sent by the Church of *Rome* into *France*, about redeeming some captives, at the time when the people of *Orleans* were in the heat of an election of a Bishop; a Dove lighted upon his head, which he could not, without great difficulty, drive away. The people observing this, took it for a sign of his great sanctity, and immediately thought of chusing him Bishop: but not being willing to proceed to election, till they were assur'd that the lighting of the Dove was by the immediate direction of Providence, they pray'd to God, that, if he in his goodness design'd him for their Bishop, the same Dove might light upon him again; which immediately happening after their prayers, he was chosen Bishop by the unanimous suffrages of the whole city. Besides this, several other miracles are attributed to him; as the quenching a fire in the city by his prayers; his directing the digging of the foundation of a Church, in such a place, where the workmen found a pot of gold, almost sufficient to defray the charges

charges of the building; his converting seven thousand infidels to Christianity within the space of three days; and lastly, his foretelling his own death, and in a sort of apophetical manner naming *Arianus* for his successor.

§. 3. The 8<sup>th</sup> of this month is dedicated to the memory of the *blessed Virgin's Nativity*, a consort of angels having been heard in the air to solemnize that day as her birth-day. Upon which account the day it self was not only kept holy in after-ages; but it was also honour'd by Pope *Innocent IV.* with an *Octave*, A. D. 1244. and by *Gregory XI.* with a *Vigil* in the year 1370.

8. *Nativity of the blessed Virgin Mary.*

§. 4. The 14<sup>th</sup> of this month is call'd *Holy-cross-day*, a festival deriving its beginning about the year 615, on this occasion: *Cosroes* King of *Persia* having plunder'd *Jerusalem* (after having made great ravages in other parts of the christian world) took away from thence a great piece of the *Cross*, which *Helena* had left there; and at the times of his mirth, made sport with that and the holy Trinity. *Heraclius* the Emperor giving him battel, defeated the enemy, and recover'd the *Cross*: but bringing it back with triumph to *Jerusalem*, he found the gates shut against him, and heard a voice from heaven, which told him, that the King of kings did not enter into that city in so stately a manner, but meek and lowly, and riding upon an ass. With that the Emperor dismounted from his horse, and went into the city not only a-foot, but bare-footed, and carrying the wood of the cross himself. Which honour done to the cross gave rise to this festival.

14. *Holy-Cross day.*

§. 5. *Lambert* was Bishop of *Utrecht* in the time of King *Pepin I.* But reprovng the King's grandson for his lewd amours, he was, by the contrivance of one of his concubines, barbarously murder'd. Being canoniz'd, he at first only obtain'd a commemoration in the Calendar; till *Robert* Bishop of *Leeds* in a general chapter of the *Cistercian* Order procur'd a solemn feast to his honour, A. D. 1240.

17. *Lambert Bishop and Martyr.*

§. 6. *St. Cyprian* was by birth an *African*, of a good family and education. Before his conversion he taught rhetoric; but by the persuasion of one *Cæcilius* a Priest (from whom he had his surname) he became a Christian. And giving all his substance to the poor, he was elected Bishop of *Carthage* in the year 248. He behav'd himself with great prudence in the *Decian* persecution, persuading the people to constancy and perseverance; which so enrag'd the heathen, that they made proclamation for his discovery in the open theatre. He suffer'd martyrdom September 14. A. D. 258. under *Valerianus* and *Gallienus*, having foretold that storm long before, and dispos'd his flock to bear it accordingly.

26. *St. Cyprian Bp. of Carthage and Martyr.*

But

Chap. I. But the *Cyprian* in the *Roman Calendar* celebrated on this day, as appears by the *Roman Breviary*, is not the same with St. *Cyprian* of *Carthage*, but another *Cyprian* of *Antioch*, who of a conjurer was made a Christian, and afterwards a Deacon and a Martyr. He happen'd to be in love with one *Justina*, a beautiful young Christian; whom trying, without success, to debauch, he consulted the devil upon the matter, who frankly declar'd he had no power over good Christians. *Cyprian* not pleas'd with this answer of the devil, quitted his service, and turn'd Christian. But as soon as it was known, both he, and *Justina* were accus'd before the heathen governor, who condemn'd them to be fry'd in a frying-pan with pitch and fat, in order to force them to renounce their religion, which they notwithstanding with constancy persisted in. After their tortures they were beheaded, and their bodies thrown away unbury'd, till a kind mariner took them up and convey'd them to *Rome*, where they were deposited in the Church of *Constantine*. They were martyr'd in the year 272.

30. St. *Jerom*, Priest, Confessor, and Doctor. §. 7. St. *Jerom* was the son of one *Eusebius*, born in a town call'd *Stridon*, in the confines of *Pannonia* and *Dalmatia*. Being a lad of pregnant parts, he was sent to *Rome* to learn rhetorick under *Donatus* and *Victorinus*, two famous latin criticks. There he got to be secretary to Pope *Damasus*, and was afterwards baptiz'd. He study'd divinity with the principal divines of that age, viz. *Gregory Nazianzen*, *Epiphanius*, and *Didymus*. And to perfect his qualifications this way, he learned the Hebrew tongue from one *Barraban* a Jew. He spent most of his time in a monastery at *Bethlehem*, in great retirement and hard study; where he translated the Bible. He dy'd in the year 422, being fourscore years old.

### Sect. 10. Of the Romish Saints-days and Holy-days in October.

Oct. 1. Remigius. Bp. of Rhemes.

**R**EMIGIUS was born at *Landen*, where he kept himself so close to his studies, that he was suppos'd to have led a monastick life. After the death of *Bennadius*, he was chosen Bishop of *Rhemes*, for his extraordinary learning and piety. He converted to Christianity King *Clodoveus*, and good part of his kingdom; for which reason he is by some esteem'd the Apostle of *France*. After he had held his Bishoprick seventy four years, he dy'd at ninety six years of age, A. D. 535. The cruise which he made



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made use of, is preserv'd in *France* to this day, their Kings being usually anointed out of it at their coronation. Part. 2.

§. 2. *Faith*, a young woman so call'd, was born at *Pais de Gavre* in *France*. She suffer'd martyrdom and very cruel torments under the presidenthip of *Dacianus* about the year 290. 6. Faith, Virgin and Martyr.

§. 3. *St. Denys*, or *Dionysius the Areopagite*, was converted to Christianity by *St. Paul*, as is recorded in the 17<sup>th</sup> of the *Acts*. He was at first one of the judges of the famous court of the *Areopagus*, but was afterwards made Bishop of *Athens*, where he suffer'd martyrdom for the sake of the Gospel. There are several books which bear his name; but they seem all of them to have been the product of the sixth Century. He is claim'd by the *French* as their tutelar Saint, by reason that, as they say, he was the first that preach'd the Gospel to them. But it is plain that Christianity was not preach'd in that nation till long after *St. Dionysius's* death. Among several foolish and incoherent stories which they relate of him, this is one: That after several grievous torments undergone, he was beheaded by *Fescennius* the Roman Governor at *Paris*; at which time he took up his head, after it was sever'd from his body, and walk'd two miles with it in his hands, to a place call'd the *Martyrs-Hill*, and there laid down to rest. 9. St. Denys Areop. Bishop and Martyr.

§. 4. The 13<sup>th</sup> of this month is dedicated to the memory of King *Edward* the Confessor's Translation. He was the youngest son of King *Ethelred*; but, all his elder brothers being dead or fled away, he came to the crown of *England* in the year 1042. His principal excellency was his gathering together a body of all the most useful laws, which had been made by the Saxon and Danish Kings. The name of *Confessor* is suppos'd to have been given him by the Pope, for settling what was then call'd *Rome-Scot*; but is now better known by the name of *Peter-Pence*. The Monks have attributed so many miracles to him, that even his vestments are by them reputed holy. His crown, chair, staff, spurs, &c. are still made use of in the coronation of our English Kings. 13. Translation of K. Edward the Confessor.

§. 5. *Etheldred* was daughter of *Anna* a King of the *East-Angles*, who was first marry'd to one *Tonbert* a great Lord in *Lincolnshire*, &c. and after him to King *Egfrid* about the year 671. with both which husbands she still continu'd a Virgin, upon pretence of great sanctity. And staying at court twelve years, and continuing this moroseness, she got leave to depart to *Coldingham Abby*, where she was a Nun under *Ebba*, the daughter of King *Ethelfrida*, who was Abbess. Afterwards she built an Abby at *Ely*, 17. Etheldred, Virgin.

Chap. 1. *Ely*, which she was Abbess of her self, and there dy'd and was buried, being recorded to posterity by the name of St. *Audry*.

25. *Crispin*  
*Martyr.*

§. 6. *Crispinus* and *Crispianus* were brethren, and born at *Rome*: from whence they travell'd to *Soissons* in *France*, about the year 303. in order to propagate the christian religion. But because they would not be chargeable to others for their maintenance, they exercis'd the trade of *Shoemakers*. But the governor of the town discovering them to be Christians, order'd them to be beheaded about the year 303. From which time the *Shoemakers* made choice of them for their tutelar Saints.

### Sect. 11. Of the Romish Saints-days and Holy-days in November.

Nov. 2. All-  
Souls Day.

THE second of this month is call'd *All-Souls day*, being observ'd in the Church of *Rome* upon this occasion. A Monk, having visited *Jerusalem*, and passing thro' *Sicily* as he return'd home, had a mind to see mount *Ætna*, which is continually belching out fire and smoke, and upon that account by some thought to be the mouth of hell. Being there, he heard the devils within complain, that many departed souls were taken out of their hands by the prayers of the *Gluniack* Monks. This, when he came home, he related to his Abbot *Odilo*, as a true story; who thereupon appointed the second of November to be annually kept in his monastery, and prayers to be made there for all departed souls: and in a little time afterwards the Monks got it to be made a general holy-day by the appointment of the Pope; till in ours and other reform'd Churches it was deservedly abrogated.

6. *Leonard*,  
*Confessor.*

§. 2. *Leonard* was born at *Le Nans*, a town in *France*, bred up in divinity under *Remigius* Bishop of *Rhemes*, and afterwards made Bishop of *Limosin*. He obtain'd of King *Clodoveus* a favour, that all prisoners whom he went to see, should be set free. And therefore whenever he heard of any persons being prisoners for the sake of religion, or any other good cause, he presently procur'd their liberty this way. But the Monks have improv'd this story, telling us, that if any one in prison had call'd upon his name, his fetters would immediately drop off, and the prison-doors fly open: inso-much that many came from far countries, brought their fetters and chains, which had fallen off by his intercession, and presented them before him in token of gratitude. He dy'd

in the year 500, and has always been implor'd by prisoners as their Saint. Part. 2.

§. 3. *St. Martin's* account has already been given on July 4. 11. *St. Martin, Bp. and Confessor.*

§. 4. *Britius*, or *St. Brice*, was successor to *St. Martin* in the Bishoprick of *Tours*. About the year 432, a great trouble befel him: For his laundress proving with child, the uncharitable people of the town father'd it upon *Brice*. After the child was born, the censures of the people increas'd, who were then ready to stone their Bishop. But the Bishop, having order'd the infant to be brought to him, adjur'd him by *Jesus* the Son of the living God, to tell him whose child he was. The child being then but thirty days old, reply'd, *You are not my Father*. But this was so far from mending matters with *Brice*, that it made them much worse; the people now accusing him of forcery likewise. At last being driven out of the city, he appeal'd to *Rome*, and, after a seven years suit, got his Bishoprick again. This story is told of him by *Gregory Turonensis*, his successor in his See at *Tours*. 13. *Britius, Bishop.*

§. 5. *Machutus*, otherwise call'd *Maclovius*, was a Bishop in *Bretagn* in *France*, of that place which is from him call'd *St. Maloes*. He liv'd about the year 500, and was famous for many miracles, if the acts concerning him may be credited. 15. *Machutus, Bishop.*

§. 6. *Hugh* was born in a city of *Burgundy*, call'd *Gratianopolis*. He was at first a Regular Canon, and afterwards a Carthusian Monk. Being very famous for his extraordinary abstinence and austerity of life, King *Henry II.* having built a house for Carthusian Monks at *Witteham* in *Somersetshire*, sent over *Reginald* Bishop of *Bath* to invite this holy man to accept the place of the Prior of this new foundation. *Hugh*, after a great many intreaties, assented, and came over with the Bishop, and was by the same King made Bishop of *Lincoln*. Where he gain'd an immortal name for his well governing that See, and new building the Cathedral from the foundation. In the year 1200, upon his return from *Carthusia*, the chief and original house of their Order (whither he had made a voyage) he fell sick of a quartan ague at *London*, and there dy'd on *November* the 17<sup>th</sup>. His body was presently convey'd to *Lincoln*, and happening to be brought thither when *John* King of *England* and *William* King of *Scots* had an interview there; the two Kings out of respect to his sanctity, assisted by some of their Lords, took him upon their shoulders, and carry'd him to the Cathedral. In the year 1220, he was canoniz'd at *Rome*; and his body being taken up October 7. 1282. was placed 17. *Hugh, Bp. of Lincoln.*



Chap. I. placed in a silver shrine. The Monks have ascrib'd several miracles to him, which I shall omit for brevity, and only set down one story which is credibly related of him, viz. That coming to *Godstow*, a house of Nuns near *Oxford*, and seeing a hearse in the middle of the Choir cover'd with silk, and tapers burning about it, (it being then, as it is still in some parts of England, a custom to have such monuments in the Church for some time after the burial of persons of distinction;) he ask'd who was bury'd there; and being inform'd that it was fair *Rosamond*, the concubine of King *Henry II.* who had that honour done her, for having obtain'd a great many favours of the King for that house; he immediately commanded her body to be dig'd up, and to be bury'd in the church-yard, saying it was a place a great deal too good for a harlot, and therefore he would have her remov'd as an example to terrify other women from such a wicked and filthy kind of life.

20. Edmund,  
King and  
Martyr.

§. 7. *Edmund* was a King of the *East-Angles*, who being assaulted by the *Danes* (after their irruption into *England*) for the possession of his country, and not being able to hold out against them, offer'd his own person if they would spare his subjects. But the *Danes* having got him under their power, endeavour'd to make him renounce his religion: which he refusing to do, they first beat him with bats, then scourg'd him with whips, and afterwards, binding him to a stake, shot him to death with their arrows. His body was bury'd in a town where *Sigebert* one of his predecessors had built a Church; and where afterwards (in honour of his name) another was built more spacious, and the name of the town, upon that occasion, call'd *St. Edmund's Bury*.

22. *Cæcilia*,  
Virgin and  
Martyr.

§. 8. *Cæcilia* was a *Roman* lady, who, refusing to renounce her religion when requir'd, was thrown into a furnace of boiling water, and scalded to death: tho' others say she was stifled by shutting out the air of a bath, which was a death sometimes inflicted in those days upon women of quality who were criminals. She liv'd in the year 225.

23. *St. Clement* I. Bp.  
of Rome, and  
Martyr.

§. 9. *St. Clement* I. was a *Roman* by birth, and one of the first Bishops of that place: which See he held, according to the best accounts, from the year 64 or 65 to the year 81, or thereabouts; and during which time he was most undoubtedly author of one, and is supposed to have been of two very excellent epistles, the first of which was so much esteem'd of by the primitive Christians, as that for some time it was read in the Churches for canonical Scripture <sup>a</sup>.

<sup>a</sup> Cave's *Historia Literaria*.

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He was for the sake of his religion first condemn'd to hew Part. 2.  
stones in the mines; and afterwards, having an anchor ty'd  
about his neck, was drown'd in the sea.

§. 10. St. *Catherine* was born at *Alexandria*, and bred up to letters. About the year 305 she was converted to Christianity, which she afterwards profess'd with great courage and constancy; openly rebuking the heathen for offering sacrifice to their idols, and upbraiding the cruelty of *Maxentius* the Emperor, to his face. She was condemn'd to suffer death in a very unusual manner, viz. by rolling a wheel stuck round with iron spikes, or the points of swords, over her body.

25. Catherine, Virgin and Martyr.

## Sect. 12. Of the Romish Saints-days and Holy-days in December.

**N**ICOLAS was born at *Patera*, a city of *Lycia*, and was afterwards, in the time of *Constantine* the Great, made Bishop of *Myra*. He was remarkable for his great charity; as a proof of which, this instance may serve. Understanding that three young women, daughters of a person who had fell to decay, were tempted to take lewd courses for a maintenance; he secretly convey'd a sum of money to their father's house, sufficient to enable him to provide for them in a virtuous way.

Dec. 6. Nicolas, Bp. of Myra in Lycia.

§. 2. The feast of the *Conception* of the Virgin *Mary*, was instituted by *Anselm* Archbishop of *Canterbury*, upon occasion of *William* the Conqueror's Fleet being in a storm, and afterwards coming safe to shore. But the Council of *Oxford*, held in the year 1222, left people at liberty whether they would observe it or not. But it had before this given rise to the question ventilated so warm in the *Roman Church*, concerning the Virgin *Mary's* immaculate conception; which was first started by *Peter Lombard* about the year 1160.

8. Conception of the blessed Virgin Mary.

§. 3. *Lucy* was a young lady of *Syracuse*, who, being courted by a gentleman, but preferring a religious single life before marriage, gave all her fortune away to the poor, in order to stop his farther applications. But the young man enrag'd at this, accus'd her to *Paschasius*, the heathen judge, for professing Christianity; who thereupon order'd her to be sent to the stews: but she struggling with the officers who were to carry her, was after a great deal of barbarous usage, kill'd by them. She liv'd in the year 305.

13. Lucy, Virgin and Martyr.

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§. 4. The

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Chap. I. §. 4. The 16<sup>th</sup> of December is call'd *O Sapientia*, from the beginning of an anthem in the Latin service, which  
 16. *O Sapientia* us'd to be sung in the Church (for the honour of Christ's advent) from this day till *Christmas-Eve*.

31. *Silvester*, §. 5. *Silvester* succeeded *Miltiades* in the Papacy of  
 Bp. of Rome *Rome*, A. D. 314. He is said to have been the author of several rites and ceremonies of the Romish Church, as of *Asylums*, *Unctions*, *Palls*, *Corporals*, *Mitres*, &c. Hedy'd in the year 334.







C H A P. II.  
OF THE  
FIRST RUBRICK.

*The Introduction.*



HAVING done with the *Tables, Rules, and* Chap. II. *Calendar*, I should now proceed in order to the *daily Morning and Evening Service*: but the *First Rubrick*, relating to that service, making mention of several things which deserve a particular consideration, and which must necessarily be treated of some where or other; I think this the properest place to do it in, and shall therefore take the opportunity of this Rubrick to treat of them in a distinct chapter by themselves.

The Rubrick runs thus,

¶ THE ORDER for MORNING and EVENING PRAYER, daily to be said and us'd throughout the year.

*The Morning and Evening Prayer shall be us'd in the accustomed place of the Church, Chapel, or Chancel; except it shall be otherwise determin'd by the Ordinary of the place; and*

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## Of the First Rubrick.

Chap. 2. *and the Chancels shall remain as they have done in times past.*

*And here is to be noted, that such Ornaments of the Church and the Ministers thereof, at all times of their ministration shall be retain'd and be in use, as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth.*

These are the words of the Rubrick, and from thence I shall take occasion to treat of these four things, viz.

I. The prescrib'd *Times* of publick prayer; *Morning and Evening.*

II, The *Place* where it is to be us'd; *in the accustom'd place of the Church, Chapel, or Chancel.*

III. The *Minister*, or Person officiating.

IV The *Ornaments* us'd in the *Church*, by the *Minister.*

Of all which in their order.

Sect. I. Of the prescrib'd Times of publick Prayer.

*The necessity of prescribing set times for the performance of divine worship.*

*Why the Jewish Sacrifices were offer'd at the third and sixth hours.*

MAN, consisting of soul and body, cannot always be actually engag'd in the immediate service of God, that being the privilege of Angels and Souls freed from the fetters of mortality. So long as we are here, we must worship God with respect to our present state; and therefore must of necessity have some definite and particular time to do it in. Now that men might not be left in an uncertainty in a matter of so great importance; people of all ages and nations have been guided by the very dictates of nature, not only to appoint some certain seasons to celebrate their more solemn parts of religion, (of which more hereafter;) but also to set apart *daily* some portion of time for the performance of divine worship. To his peculiar people the *Jews* God himself appointed their set times of publick devotion; commanding them to *offer up two Lambs daily one in the morning, and the other at even*<sup>a</sup>, which we find from other places of Scripture<sup>b</sup>, were at their third

<sup>a</sup> Exod. xxix. 39, Numb. xxviii. 4. | <sup>b</sup> Acts ii. 15. and chap. iii. 1.

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Sect. 1.

and *ninth* hours, which answer to our *nine* and *three*; that so those burnt-offerings, being types of the great Sacrifice which Christ the Lamb of God was to offer up for the sins of the world, might be sacrific'd at the same hours wherein his death was begun and finish'd. For about the third hour, or nine in the morning, he was deliver'd to *Pilate*, accus'd, examin'd, and condemn'd to die <sup>a</sup>; about the sixth hour, or noon, this Lamb of God was laid upon the altar of the cross <sup>b</sup>; and at the ninth hour, or three in the afternoon, yielded up the Ghost <sup>c</sup>. And tho' the Levitical Law expir'd together with our Saviour; yet the publick worship of God must still have some certain times set apart for the performance of it: and accordingly all christian Churches have been us'd to have their publick devotions perform'd daily every *morning* or *evening*. The Apostles and primitive Christians continu'd to observe the same hours of prayer with the Jews, as might easily be shewn from the records of the antient Church <sup>d</sup>. But the Church of *England* cannot be so happy as to appoint any set hours when either morning or evening prayer shall be said: because, now people are grown so cold and indifferent in their devotions, they would be too apt to excuse their absenting from the publick worship, from the inconveniency of the time: and therefore she hath only taken care to enjoin that publick prayers be read every *morning and evening daily throughout the year*; that so all her members may have opportunity of joining in publick worship twice at least every day. But to make the duty as practicable and easy both to the minister and people as possible, she hath left the determination of the particular hours to the ministers that officiate; who, considering every one his own and his people's circumstances, may appoint such hours for morning and evening prayer, as they shall judge to be most proper and convenient.

*The primitive Christians observ'd the same hours of prayer for the same reason.*

*Why not enjoind by the Church of England.*

§. 2. But if it be in places where congregations can be had, and the Curate of the parish be at home, and not otherwise reasonably hinder'd, she expects and enjoins that he say the same in the Parish-Church or Chapel where he ministreth, and cause a bell to be tolled thereunto, a convenient time before he begin, that the people may come to hear God's word, and pray with him. But if for want of a Congregation, or some other account, he cannot conveniently read them in

*All Priests and Deacons to say the morning and evening service, daily; either openly at Church, or privately in their families.*

<sup>a</sup> Mat. xxvii. 1—26.

<sup>b</sup> John xix. 14.

<sup>c</sup> Mat. xxvii. 46, 50.

<sup>d</sup> Constit. Apost. l. 8. c. 34. Ter-

tull. de Jejun. cap. 10. Cypr. de Orat. Domin. Basil in Reg. fus. Disp. Int. 37. Hieron. in Dan. 6. Rup. de Divin. Offic. l. 1. c. 5.



## Of the First Rubrick.

Chap. 2. the Church; he is then bound to say them in the family where he lives: for by the same Rubrick, *all Priests and Deacons are to say daily the morning and evening prayer, either privately or openly, not being let by sickness, or some other urgent cause<sup>a</sup>. Of which cause, if it be frequently pretended,* the Scotch Common-Prayer requires, that they make the Bishop of the Diocese, or the Bishop of the Province, the Judge and Allowers. The occasion of our Rubrick was probably a rule in the Roman Church, by which, even before the Reformation and the Council of Trent, the Clergy were oblig'd to recite what they call the *Canonical Hours* (i. e. the Offices in the Breviary for the several hours of day and night,) either publicly in a Church or Chapel, or privately by themselves. But our Reformers not approving the Priests performing by themselves what ought to be the united devotions of many; and yet not being willing wholly to discharge the Clergy from a constant repetition of their prayers; thought fit to discontinue these solitary devotions; but at the same time order'd, that if a Congregation at Church could not be had, the publick service, both for morning and evening, should be recited in the family where the Minister resided. Tho' according to the first Book of King Edward, *this is not meant that any man shall be bound to the saying of it, but such as from time to time, in Cathedral and Collegiate Churches, Parish Churches, and Chapels to the same annexed, shall serve the Congregation.* Tho' these words in that Book immediately follow the first part of the Rubrick which relates to the *Language* in which the Service is to be said; the two other Paragraphs discoursed of in this Section, being first inserted in the Book that was published in 1552.

### Sect. 2. Of Churches; or Places set apart for the performance of Divine Worship.

*The necessity of having appropriate places for the publick worship of God.*

THE publick worship of God, being to be perform'd by the joint concurrence of several people, does not only require a place conveniently capacious of all that assemble together to perform that worship; but there must be also some determinate and fix'd place appointed, that so all who belong to the same congregation, may know whether they may repair and meet one another. This reason

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<sup>a</sup> The Rubrick at the end of the Preface concerning the Service of the Church.

## Of the First Rubrick.

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put even the *Heathens*, who were guided by the Light of Sect. 2.  
 Nature, upon erecting publick places for the honour of their The universal  
practice of the  
Heathens,  
 Gods, and for their own conveniency, in meeting together  
 to pay their religious services and devotions. And the *Pa-  
 triarchs*, by the same Light of Nature, and the guidance of  
 God's holy Spirit, had *Altars* <sup>b</sup>, *Mountains* <sup>c</sup>, and *Groves* <sup>d</sup>.  
 for that purpose. In the wilderness, where the *Israelites* Jews,  
 themselves had no settled habitation, they had, by God's  
 command, a moving *Tabernacle* <sup>e</sup>. And as soon as they  
 should be fix'd in the land of promise, God appointed a  
 Temple to be built at *Jerusalem* <sup>f</sup>, which *David* intended <sup>g</sup>,  
 and *Solomon* perform'd <sup>h</sup>. And after that was demolish'd,  
 another was built in the room of it <sup>i</sup>, which Christ himself  
 own'd for *his house of prayer* <sup>k</sup>, and which both he and his  
 Apostles frequented as well as the synagogues. And that Apostles,  
 the *Apostles* after him had Churches fix'd, and appropriate  
 places for the joint performance of divine worship, will  
 be beyond all dispute, if we take but a short survey of the  
 first ages of Christianity. In the sacred writings we find  
 more than probable footsteps of some determinate places  
 for their solemn conventions, and peculiar only to that  
 use. Of this nature was that *ὑπερῶν*, or *upper room*, into  
 which the Apostles and Disciples (after their return from  
 our Saviour's ascension) went up, as into a place common-  
 ly known, and separate to divine use <sup>l</sup>. Such a one, if not  
 the same, was that *one place* wherein they were all assem-  
 bled with one accord upon the day of *Pentecost*, when the  
 Holy Ghost visibly came down upon them <sup>m</sup>. And this the  
 rather, because the multitude (and they too strangers of  
 every nation under heaven) came so readily to the place up-  
 on the first rumour of so strange an accident; which could  
 hardly have been, had it not been commonly known to be  
 the place where the Christians us'd to meet together. And  
 this very learned men take to be the meaning of the 46<sup>th</sup>  
 verse of the ii<sup>d</sup> chapter of the Acts, *They continu'd daily  
 with one accord in the temple, and breaking bread, κατ' οἶκον*  
 (not as we render it, *from house to house*, but) *at home*, as  
 it is in the margin, or *in the house, they eat their meat with  
 gladness of heart*; i. e. when they had perform'd their daily  
 devotions at the temple, at the accustom'd hours of prayer,

<sup>b</sup> Gen. xii. 7, 8.

<sup>c</sup> Gen. xxii. 2.

<sup>d</sup> Gen. xxi. 33.

<sup>e</sup> Exod. xxv. &c.

<sup>f</sup> Deut. xii. 10, 11.

<sup>g</sup> 1 Chron. xvii. 1, 2. ch. xxii. 7.

ch. xxviii. 2.

<sup>h</sup> 1 Kings vi.

<sup>i</sup> Ezra iii. 8, &c.

<sup>k</sup> Mat. xxi. 13.

<sup>l</sup> Acts i. 13.

<sup>m</sup> Acts ii. 1.

Chap. 2. they us'd to return home to this upper room, there to celebrate the Holy Eucharist, and then go to their ordinary meals. And Mr. *Gregory* proves that the *upper rooms*, so often mention'd in Scripture, were places in that part of the house which was highest from the ground, set apart by the Jews as well as Christians for the performance of the public worship and devotions<sup>n</sup>. However, this interpretation of the text seems to be clear and unforc'd, and the more probable, because it follows the mention of their assembling together in that one place on the day of Pentecost, which room is also call'd by the same name of *House*, at the 2<sup>d</sup> verse of that chapter. And it is not at all unlikely, but that, when the first believers sold their houses and lands, and laid the money at the Apostles feet, to supply the necessities of the Church; some of them might give their houses (at least some eminent room in them) for the Church to meet in, and to perform their sacred duties. Which also may be the reason why the Apostle so often salutes such and such a person, and the *Church in his house*<sup>m</sup>; which seems clearly to intimate, that in such or such a house (probably in the *ὑπερῶν* or upper room of it) was the constant and solemn convention of the Christians of that place for their joint celebration of divine worship. For that this salutation is not us'd merely because their families were Christians; appears from other salutations of the same Apostle, where *Aristobulus* and *Narcissus*, &c. are saluted with their *Household*<sup>n</sup>. And this will be farther clear'd by that famous passage of St. Paul<sup>o</sup>; where taxing the Corinthians for their irreverence and abuse of the Lord's supper, one greedily eating before another, and some of them even to excess; *What* (says he) *have you not houses to eat and drink in? or despise ye the Church of God?* Where that *by Church* is not meant the *Assembly* meeting, but the *place* in which they us'd to assemble, is evident, partly from what went before (for *their coming together in the Church*<sup>p</sup>, is explain'd by *their coming together into one place*<sup>q</sup>, plainly arguing that the Apostle meant not the *persons* but the *place*) partly from the opposition which he makes between the Church and their own private houses: if they must have such irregular banquets, they had houses of their own, where 'twas much fitter to have their ordinary repasts, than

<sup>n</sup> *Observations upon Scripture*, chap.

iv. 19.

23.

<sup>m</sup> Rom. xvi. 3, 5. 1 Cor. xvi. 19.

<sup>o</sup> 1 Cor. xi. 22.

Col. iv. 15. Philem. ver. 1, 2.

<sup>p</sup> Ver. 18.

<sup>q</sup> Rom. xvi. 10, 11, 14. 2 Tim.

<sup>q</sup> Ver. 20.



in that place which was set apart for the common exercises of religion, and therefore not to be dishonour'd by such extravagant and intemperate feastings, which was no less than despising it. For which reason he enjoins them in the close of the chapter, that *if any man hunger he should eat at home*. And in this sense was this text always understood by the antient Fathers <sup>Sect. 2.</sup>

Thus stood the case during the times of the Apostles: <sup>and primitive Christians.</sup> As for the ages after them, we find that the *primitive Christians* had their fix'd and definite places of worship, especially in the second Century; as, had we no other evidence, might be made good from the testimony of the author of that dialogue in *Lucian* (if not *Lucian* himself) who expressly mentions that house or room wherein the Christians were wont to assemble together <sup>1</sup>. And *Justin Martyr* expressly affirms, that "upon Sunday all Christians (whether in town or country) us'd to assemble together in one place <sup>2</sup>;" which could hardly have been done, had not that place been fix'd and settled. The same we find afterwards in several places of *Tertullian*, who speaks "of their coming into the Church and house of God <sup>3</sup>;" which he elsewhere <sup>4</sup> calls the *house of our Dove*, i. e. of the holy Spirit; and there describes the very form and fashion of it. And in another place <sup>5</sup>, speaking of their going into the water to be baptiz'd, he tells us, "They were wont first to go into the Church to make their solemn renunciation before the Bishop." About this time in the reign of *Alexander Severus* the Emperor (who began his reign about the year 222) the heathen historian tells us <sup>6</sup>, that when there was a contest between the Christians and Vintners about a certain publick place which the Christians had challeng'd for theirs; the Emperor gave the cause for the Christians against the Vintners, saying, "Twas much better that God should be worship'd there any ways, than that the Vintners should possess it;" If it be said, that "the Heathens of those times generally accus'd the Christians for having no *Temples*, and charg'd it upon them as a piece of Atheism and Impiety; and that the christian Apologists did not deny it;" The an-

<sup>1</sup> August. Quæst. 57. in Leviticum, Tom. 3. col. 516. F. Basil. Moral. Reg. 30. c. 1. Tom. 2. p. 437. A. Chrysost. in 1 Cor. xi. 22. Hom. 27. Tom. 3. p. 419. lin. 40. Theodoret in eundem locum, Tom. 3. p. 175. A. <sup>2</sup> Philopatr. vol. 2. p. 776. Amstelod. 1687.

<sup>3</sup> Apol. 1. §. 87. p. 131. <sup>4</sup> De Idol. c. 7. p. 88. D. <sup>5</sup> Adv. Valentin. c. 3. p. 251. B. <sup>6</sup> De Corona Milit. c. 3. p. 102. A. <sup>7</sup> Æl. Lamprid. in vita Alex. Sever. c. 49. apud Histor. August. Scriptor. p. 575. Lugd. Batav. 1661.

Chap. 2. *swer* depends upon the notion they had of a *Temple*; by which the Gentiles understood the places devoted to their Gods, and wherein the Deities were inclos'd and shut up; places adorn'd with statues and images, with fine altars and ornaments \*. And for such Temples as these, they freely confess'd they neither had, nor ought to have any for the TRUE GOD did not (as the Heathens suppos'd theirs did) dwell in temples made with hands; he neither needed, nor could possibly be honour'd by them: and therefore they purposely abstain'd from the word *Temple*, which is not us'd by any christian writer for the place of the christian assemblies, for the best part of the first three hundred years. But then those very writers who deny that Christians had any Temples, do at the same time acknowledge that they had their meeting-places for divine worship; their *Conventicula*, as *Arnobius* calls them <sup>a</sup>, when he complains of their being furiously demolish'd by their enemies.

Their Churches sumptuous and magnificent.

§. 2. It cannot be thought that in the first Ages, while the flames of persecution rag'd, the christian Churches should be very *stately* and *magnificent*: It was sufficient if they were such as the condition of those times would bear: their splendor increasing according to the entertainment Christianity met withal in the world; till, the Empire becoming Christian, their Temples rose up into grandeur and stateliness: as, amongst others, may appear by the particular description which *Eusebius* gives of the Church of *Tyre* <sup>b</sup>, and of that which *Constantine* built at *Constantinople* in honour of the Apostles <sup>c</sup>; both which, the Historian tells us, were incomparably sumptuous and magnificent.

The Form of them.

§. 3. I shall not undertake to describe at large the several parts and dimensions of their Churches (which varied according to the different times and ages) but only briefly reflect upon such as were most common and remarkable, and are still retain'd amongst us. For the *form* and *fashion* of their Churches, it was for the most part *oblong*, to keep the better correspondence with the fashion of a *Ship*; the common notion and metaphor by which the Church was wont to be represented, to remind us that we are toss'd up and down in the world, as upon a stormy and tempestuous sea, and that out of the Church there is no safe passage to heaven, the country we all hope to ar-

\* Minncius Felix. c. 10. p. 61. Arnob. adv. Gentes, ad initium l. 6. p. 189, &c. Lactant. Institut. l. 2. c. 2. p. 118.

<sup>a</sup> Arnobius adv. Gentes, ad finem l.

4. p. 152.

<sup>b</sup> Eccles. Histor. l. 10. c. 4. p. 377.

<sup>c</sup> De vita Const. l. 4. c. 58, 59. p. 555.

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rive at. It was always divided into two principal parts, viz. Sect. 2. the *Nave* or *Body* of the Church, and the *Sacrarium*, since call'd *Chancel*, from its being divided from the body of the Church by neat rails, call'd in Latin *Cancelli*. The *Nave* was common to all the people, and represented the visible world; the *Chancel* was peculiar to the Priests and sacred Persons, and typify'd heaven: For which reason they always stood at the *East* end of the Church, towards which part of the world they paid a more than ordinary reverence in their worship; wherein *Clemens Alexandrinus*<sup>a</sup> tells us, they had respect to Christ: for as the *East* is the birth and womb of the natural day, from whence the sun (the fountain of all sensible light) does arise and spring; so Christ, the true Sun of righteousness, who arose upon the world with the light of truth, when it sat in the darkness of error and ignorance, is in Scripture<sup>a</sup> stil'd the *EAST*: and therefore since we must in our prayers turn our faces towards some quarter, 'tis fittest it should be towards the *East*; especially since it is probable even from Scripture it self, that the Majesty and Glory of God is in a peculiar manner in that part of the Heavens, and that the Throne of Christ and the Splendor of his Humanity has its residence there<sup>b</sup>. In this Chancel always stood the *Altar* or *Communion-table*: which none were allow'd to approach, but such as were in holy Orders, unless it were the Greek Emperors at *Constantinople*, who were allow'd to go up to the table to make their offerings, but were immediately to return back again<sup>c</sup>.

*The Chancel, why so call'd,*

*Always stood as the East end of the Church, and why.*

§. 4. But tho' the Christians of those times spar'd no convenient cost in founding and adorning publick places for the worship of God; yet they were careful not to run into a too curious and over-nice superstition. No *Images* were worship'd, or so much as us'd in Churches for at least four hundred years after Christ: and therefore certainly, might things be carry'd by a fair and impartial trial of antiquity, the dispute about this point would soon be at an end. Nothing can be more clear than that the Christians were frequently challeng'd by the Heathens for having no images nor statues in their Churches, and that the chri-

*The Use of Images forbidden in the primitive Church.*

<sup>a</sup> Strom. l. 7. p. 724. C.

<sup>b</sup> In Zechariah iii. 8. and chap. vi. 12. the Messiah is call'd the BRANCH: and in Luke i. 78. the DAY-SPRING: in all which places the original words signify the *EAST*, and are so render'd in all other versions of the Bible.

<sup>c</sup> See Mr. Gregory's notes and observations upon Scripture, chap. 18. p. 71. &c. and p. 4, 5. of his Preface, with some other parts of his works printed at London, 1665.

<sup>d</sup> Concil. Trull. Can. 69. Tom. 6. Col. 1174. B.



Chap. 2. *W*hian apologists never deny'd it; but industriously defend-  
ed themselves against the charge, and rejected the very  
thoughts of any such thing with contempt and scorn: as  
might be abundantly shewn from *Tertullian*, *Clemens Alex-  
andrinus*, *Origen*, *Minutius Felix*, *Arnobius*, and *Lactantius*.  
But I shall only cite one of them, and that is *Origen*, who,  
amongst other things, plainly tells his adversary (who had  
objected this to the Christians) that the Images, that were to  
be dedicated to God, were not to be carv'd by the hands  
of artists, but to be form'd and fashion'd in us by the word  
of God; viz. the virtues of justice and temperance, of  
wisdom and piety, &c. that conform us to the image of  
his only Son. "These (says he) are the only statues form'd  
" in our minds; and by which alone we are persuaded 'tis  
" fit to do honour to him, who is the *Image of the invisible*  
" *God*, the prototype and archetypal pattern of all such  
" images<sup>a</sup>." Had Christians then given adoration to them,  
or but set them up in their places of worship; with what  
face can we suppose they could have told the World, that  
they so much abhorr'd them? But more than this the Coun-  
cil of *Illiberis*, that was held in Spain some time before  
Constantine, expressly provides against them; decreeing<sup>b</sup>,  
That "no pictures ought to be in the Church, nor that  
" any thing that is worship'd and ador'd should be painted  
" upon the walls:" Words too clear to be evaded by the  
little shifts and glosses which the expositors of that Canon  
would put upon it. The first use of statues and pictures  
in the Churches was merely historical, or to add some beau-  
ty and ornament to the place, which after-ages improv'd  
into superstition and idolatry. The first we meet with up-  
on good authority, is no older than the times of *Epiphani-  
us*, and then too met with no very welcome entertainment;  
as may appear from *Epiphanius's* own epistle to *John* then  
Bishop of *Jerusalem*<sup>c</sup>: where he says, that coming to *Ana-  
blatha*, a village in *Palestine*, and going into a Church to  
pray, he espy'd a curtain hanging over the door, whereup-  
on was painted the image of Christ, or of some Saint;  
which when he had look'd upon, and saw the image of a  
man hanging up in the Church, contrary to the authority  
of the holy Scriptures, he presently rent it, and order'd  
the Church-wardens to make use of it as a winding-sheet  
for some poor man's burying. This instance is so home,

<sup>a</sup> Contr. Cels. l. 8. part 2. p. 521. ]

<sup>b</sup> Can. 36. Tom. 1. col. 974.

<sup>c</sup> Epiphan. Tom. 2. p. 317.

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that the patrons of image-worship are at a loss what to say to it, and after all are forc'd to cry out against it as supposititious: tho' the famous *Du Pin*, who is himself of the Romish communion, and Doctor of the *Sorbon*, allows it to be genuine, and owns that one reason of its being call'd in question, is because it makes so much against that doctrine<sup>d</sup>. More might be produc'd to this purpose: but by this, I hope, 'tis clear enough, that the primitive Christians, as they thought it sufficient to pray to God, without making their addresses to Saints and Angels; so they accounted their Churches fine enough without Pictures and Images to adorn them.

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§. 5. And tho' these afterwards crept in again, and became the occasion of idolatry in the times of Popery; yet our Church at the Reformation, not only forbade the worshipping them, but also quite remov'd them; as thinking them too false a beauty for the house of God. But tho' she would not let Religion be dress'd in the habit of a wanton; yet she did not deny her that of a matron: she would have her modest in her garb, but withal comely and clean; and therefore still allow'd her enough, not only to protect her from shame and contempt, but to draw her some respect and reverence too. And no man surely can complain, that the Ornaments now made use of in our Churches are too many or too expensive. Good men would rather wish that more care was taken of them, than there generally seems to be. For sure a decency in this regard is conformable to every man's sense, who professes to retain any reverence for God and Religion. The magnificence of the first Jewish temple was very acceptable to God<sup>a</sup>; and the too sparing contributions of the people towards the second was what he severely reprov'd<sup>b</sup>: from whence we may at least infer, that it is by no means agreeable to the Divine Majesty, that we turn pious clowns and slovens, by running into the contrary extreme, and worshipping the Lord, not *in the beauty*, but in the dirt and deformity, of *holiness*. Far from us be all Ornaments misbecoming the worship of a Spirit, or the gravity of a Church; but surely it hath a very ill aspect for men to be so sordidly frugal, as to think that well enough in God's house, which they could not endure even in the meanest offices of their own. But to return to my first design.

Decency in Churches requisite and necessary.

<sup>a</sup> *Hist. of Eccl. Writers*, Vol. 2. p. 236. | <sup>a</sup> 1 Kings ix. 3.

<sup>b</sup> *Haggai* i. and ii.

§. 6. When

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*Churches to be  
consecrated  
by a formal  
Dedication of  
them to God.*

§. 6. When Churches are built, they ought to have a greater value and esteem deriv'd upon them by some peculiar Consecration: For it is not enough barely to devote them to the publick services of religion, unless they are also set apart with the solemn rites of a formal Dedication. For by these solemnities the Founders surrender all the right they have in them to God, and make God himself the sole owner of them. And formerly, whoever gave any lands or endowments to the service of God, gave it in a formal writing, seal'd and witness'd, (as is now usual between man and man) the tender of the gift being made upon the altar, by the Donor on his knees. The antiquity of such dedications is evident from its being an universal custom amongst *Jews* and *Gentiles*: and it is observable that amongst the former, at the consecration of both the tabernacle and temple, it pleas'd the Almighty to give a manifest sign that he then took possession of them <sup>a</sup>. When it was first taken up by *Christians* is not easy to determine: tho' there are no footsteps of any such thing to be met with, in any approv'd writer, till the reign of *Constantine*: in whose time, Christianity being become more prosperous and flourishing, Churches were every where erected and repair'd; and no sooner were so, but as *Eusebius* tells <sup>b</sup> us, they were solemnly consecrated, and the Dedications celebrated with great festivity and rejoicing. The rites and ceremonies us'd upon these occasions (as we find in the same <sup>c</sup> author) were a great confluence of Bishops and strangers from all parts, the performance of divine Offices, singing of Hymns and Psalms, reading and expounding the Scriptures, Sermons and Orations, receiving the holy Sacrament, Prayers and Thanksgivings, liberal Alms bestow'd on the Poor, and great Gifts given to the Church; and, in short, mighty expressions of mutual love and kindness, and universal rejoicing with one another. And these dedications were always constantly commemorated from that time forward once a year, and solemniz'd with great pomp, and much confluence of people; the solemnity usually lasting eight days together <sup>d</sup>: a custom observ'd with us till the twenty eighth year of *Henry VIII.* when, by a decree of Convocation confirm'd by that King, the Feast of Dedication was ordered to be celebrated in all places throughout

*The original  
of country  
Wakes.*

<sup>a</sup> Exod. xl. 34. 1 Kings viii. 10.

11.

<sup>b</sup> Hist. Eccl. l. 10. c. 3. p. 370.

<sup>c</sup> Ibid. & de vita. Const. l. 4. c. 42,

43. p. 546, &c.

<sup>d</sup> Niceph. Cal. Hist. Eccl. l. 8. c. 50.

Tom. 1. p. 653. B.



England on one and the same day, viz, on the first day of Sept. 2. October<sup>e</sup>. Whether that Feast be continued now in any parts of the kingdom, I cannot tell: for as to the *Wakes* which are still observ'd in many country villages, and generally upon the next Sunday that follows the Saints-day whose name the Church bears; I take them to be the remains of the old *Church Holy-days*, which were Feasts kept in memory of the Saints to whose honour the Churches were dedicated, and who were therefore called the Patrons of those Churches<sup>a</sup>. For tho' all Churches were dedicated to none but God, as appears by the grammatical construction of the word *Church*, which signifies nothing else but the <sup>b</sup> Lord's house; yet at their consecration they were generally distinguish'd by the name of some *Angel* or *Saint*: chiefly that the people, by frequently mentioning them, might be excited to imitate the virtues for which they had been eminent; and also that those holy Saints themselves might by that means be kept in remembrance.

The names of Angels or Saints given to Churches.

§. 7. Tho' I have already been so long upon this head, yet I cannot conclude it, till I have observ'd what *respect* and *reverence* those primitive Christians us'd to shew in the Church, as the solemn place of worship, and where God did more peculiarly manifest his presence. And this we find to have been very great. "They came into the Church (saith St. <sup>c</sup> Chrysostom) as into the palace of the great King, with fear and trembling;" upon which account he there presses the highest modesty and gravity upon them. Before their going into the Church they us'd to wash, at least their hands, as *Tertallian* probably intimates<sup>d</sup>, and *Chrysostom* expressly tells us<sup>e</sup>, carrying themselves while they were there with the profoundest silence and devotion. Nay, so great was the reverence they bore to the Church, that the Emperors themselves (who otherwise never went without their guard about them) when they went into the Church, us'd to lay down their arms, to leave their guard behind them, and to put off their crowns; reckoning that the less ostentation they made of power and greatness there, the more firmly the imperial Majesty would be entail'd upon them<sup>f</sup>. Examples, one would think, suffi-

Great respect and reverence shewn in the Churches by the primitive Christians.

<sup>a</sup> See Bishop Gibson's Codex p. 276.

<sup>a</sup> See the Constitution of Simon Islep 1362. in Bishop Gibson. p. 280. or in Mr. Johnson's Collection of Ecclesiastical Laws.

<sup>b</sup> From *Κυριακή* (which signifies the Lord's House) comes *Kyre*, and by adding letters of aspiration, *Chyrch* or

Church.

<sup>c</sup> In Ep. ad Hebr. c. ix. Hom. 15. Tom. 4. p. 515. lin. ult.

<sup>d</sup> De Oratione, c. 11. p. 133. C.

<sup>e</sup> In Johan. 13. Hom. 72. Tom. 2. p. 861. lin. 33.

<sup>f</sup> Codex Theodof. lib. 9. Tit. 45. leg. 4. Tom. 3. p. 363.

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### Sect. 3. Of the Ministers, or Persons officiating in Divine Service.

*The necessity of a Divine Commission to qualify a person for a Sacred Office, prov'd*

*1<sup>st</sup>. From the Dignity of the Office itself.*

**A**NOTHER thing mention'd in this Rubrick are the *Ministers*; by whom we are to understand those who, being taken from among men, are ordain'd for men, in things pertaining to God: an honour, which no man taketh to himself, but he that is call'd of God, as was Aaron<sup>a</sup>; for the ministerial office is of so high a nature, that nothing but a divine commission can qualify any person for the execution of it. The Ministers of religion are the Representatives of God Almighty: they are to publish his laws, and to pass his pardons, and to preside in his worship. God has committed to them the *keys of the kingdom of heaven*; and *whosoever sins they remit, they shall be remitted, and whosoever sins they retain, they shall be retain'd*. They are the *Stewards of the mysteries of God*, and the *Dispensers of his holy Word and Sacraments*: in a word, they are the *Ambassadors of heaven*; and on their ministrations the assistances of the holy Spirit, and all the graces of a good life depend. All these characters and powers are ascrib'd to them in Scripture; and consequently do sufficiently demonstrate the dignity of their office, and are a plain argument that none but God himself can give them their commission. For who dares, without the express orders of heaven, undertake an office, which includes so many, and such great particulars? Should any one take upon him the character of an ambassador; should he offer terms of peace to enemies; pretend to naturalize foreigners, and grant pardons, without a commission from the supreme magistrate; as all his acts would be null and

<sup>8</sup> Ecclef. v. 1.

<sup>a</sup> Exod. iii. 5. Josh. v. 15.

<sup>a</sup> Heb. v. 1, 4.

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void, so he would be highly criminal, and liable to the severest punishment. The application is so easy, that the very *Heathens* would never venture to officiate in religious matters, without a suppos'd inspiration from heaven, or a previous initiation by those, whom they thought entrusted by the Deity for that purpose. Sect. 3.

Among the *Jews* none could approach the presence of God, but such as were particularly appointed by him. When God instituted offerings and sacrifices, and the other positive parts of his worship; he at the same time set apart a peculiar order of men to be the administrators of them. So that the persons who were to minister, were equally of divine institution with the ministrations themselves. Thus *Aaron*, and his *Sons*, and the *Levites*, were consecrated by the express command of God to *Moses*<sup>a</sup>, and had all of them their distinct commissions from heaven; and no less than death was the penalty of invading their office<sup>b</sup>. Nay, God was more than ordinary jealous of this honour, and vindicated it even at the expence of several miracles. Thus, when *Corah*, and his Company (tho' *Levites*, and consequently nearer to the Lord in holy matters than the rest of the congregation) usurp'd the Priest's office; God Almighty miraculously destroy'd both them and their associates: and their censers were order'd to be beaten into broad plates, and fix'd on the altar, to be everlasting monuments of their sacrilege, and a caution to all the Children of Israel, that none should presume to offer incense before the Lord, but the seed of *Aaron*, who alone were commission'd to this office<sup>c</sup>. So also *Uzzab* was by the immediate hand of God struck dead on the spot, for touching the Ark, tho' he did it out of zeal to hinder it from falling; to shew that no pretence of doing God service can justify meddling in holy things<sup>d</sup>. *Saul*, for offering sacrifice (tho' he thought himself under a necessity of doing so) lost his<sup>e</sup> kingdom; and King *Uzziah*, attempting to burn incense before the Lord, was judicially smitten with leprosy, and so excluded for ever after, not only from all sacred, but even civil society<sup>f</sup>. A plain argument, that the *Sacerdotal* is not included in the *Regal* office, nor deriv'd from thence, but that on the contrary it is of a distinct nature and institution.

And, as St. *Jerom* rightly observes<sup>g</sup>, "What *Aaron*, and his *Sons* and the *Levites* were in the temple; such

<sup>a</sup> Lev. viii. Numb. iii. 5, &c.

<sup>b</sup> Numb. iii. 10. and xviii. 7.

<sup>c</sup> Numb. xvi.

<sup>d</sup> 2 Sam. vi. 6, 7.

<sup>e</sup> 1 Sam. xiii.

<sup>f</sup> 2 Chron. xxvi. 16, &c.

<sup>g</sup> Sub fine Epistolæ ad Evagrium.

are



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Chap. 2. "are the Bishops, Presbyters, and Deacons in the christian Church." These are appointed by God, as those were; and therefore it can be no less sacrilege to usurp their office. Nay, it must be far greater; because the honour of the ministry rises in proportion to the dignity of their ministrations: and therefore as it cannot be deny'd, but that realities are more valuable than types, and that Heaven is better than the land of Canaan; so the Sacraments of the Gospel are certainly to be preferr'd before all the offerings and expiations of the law.

3dly, From  
the example  
of our Savi-  
our.

And if we would but consider our Saviour's example, we should find that, tho' he wanted no gift to qualify him for this office, as having the divine nature inseparably united to his human, and giving sufficient evidence of his abilities, when but twelve years old; and tho' the necessities of mankind call'd loudly for such an instructor; yet he would not enter upon his office, till he was externally commission'd thereto by the visible descent of the Holy Ghost upon him, and by an audible voice from heaven, proclaiming him to be the Messiah, when he was about thirty years old. All the former part of his life he spent in a private capacity; doubtless to teach us, that no internal qualifications, no good end nor intention, can warrant a man's exercising any holy function, without a divine commission.

4thly, From  
the practice  
of the Apo-  
stles.

And we may observe that, tho' our Saviour had many followers; yet none of them presum'd to preach, or baptize, or perform any other sacred office, till they were particularly commission'd by him. He first ordain'd twelve, *that they might be with him; and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils*<sup>a</sup>; and afterwards the other seventy, which went out upon a like errand, were especially appointed by him<sup>b</sup>. So likewise, after his resurrection, when he advanc'd the eleven to be Apostles, he did it in a most solemn manner: first, breathing on them, and communicating to them the Holy Ghost; and then, after he had assur'd them of his own authority, he gave them the power of the keys, and authority to exercise all the holy offices in the christian Church, and to convey the same authority to others; promising them that *he would be always with them and their successors, even to the end of the world*; and ratify and confirm what was done in his name, and agree-

<sup>a</sup> Mark iii. 14, 15.

<sup>b</sup> Luke x. 1.

able to this commission. From whence 'tis plain, that it was our Saviour's exprefs will and intention, that all those, who are ministers in his Church, should either mediately or immediately derive their authority from him. And accordingly we may observe, that in the beginning of Christianity, all those who officiated in divine matters, receiv'd their Commission either from Christ himself, or from apostolical hands, and very commonly from both. The seven *Deacons* were constituted by the Apostles<sup>a</sup>; and St. *Paul* and St. *Barnabas* ordain'd Elders in every Church, which they planted<sup>b</sup>. The other Apostles us'd the same method, as did also their successors after them, as is sufficiently evident from Scripture and Antiquity; which abundantly proves the necessity of a divine commission, in order to the being a Minister in the christian Church.

§. 2. If it be ask'd, who may be truly said to have this divine Commission? We need not doubt to affirm, That none, but those, who are ordain'd by such as we now commonly call *Bishops*, can have any authority to minister in the christian Church. For that the power of Ordination is solely lodg'd in that Order, shall be prov'd from the institution of our Saviour, and the constant practice of the Apostles. That the power of Ordination, lodg'd in the Apostles, was of divine institution, I suppose no one will question, who reads these words of our Saviour to them, after his resurrection: *As my Father sent me, so send I you*<sup>c</sup>; And, *Lo, I am with you always even unto the end of the world*<sup>d</sup>: From whence it is evident, 1<sup>st</sup>, That it was by a divine Commission, that our Saviour ordain'd or sent his Apostles. 2<sup>dly</sup>. That by virtue of the same Commission, the Apostles were at that time empower'd to ordain or send others. And, 3<sup>dly</sup>, That this Commission to ordain, was always to continue in the christian Church, and to remain in such hands as the Apostles should convey it to. From whence it naturally follows, that whoever has a power to ordain, must derive it from the Commission which our Saviour receiv'd from God, and gave to his Apostles, and was by them convey'd to their successors. The only way then to know in whose hands this Commission is now lodg'd, is, to enquire what persons were appointed by the Apostles to succeed them in this Office. Now 'tis plain to any one, who will read the Scripture without prejudice, that there were three distinct Orders of Ministers in the

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The necessity  
of Episcopal  
Ordination.

Three distinct Orders  
set apart to  
the ministry  
by the Apostles.

<sup>a</sup> Acts vi. 6.

<sup>b</sup> Acts xiv. 23.

<sup>c</sup> John xx. 21.

<sup>d</sup> Mat. xxviii. 20.

Chap. 2. christian Church, in the Apostles days, which were design'd to continue to the end of the world. For besides those two, which our adversaries allow, viz. *Deacons*, and *Presbyters* or *Elders*, (which latter are also sometimes call'd *Bishops*) we read of another Order, which were superior to, and had authority over both these: Such as were the *Apostles*, and *Timothy*, and *Titus*, and others. For 'tis plain from the Epistles St. *Paul* wrote to the two last mentioned, that they presided over the *Presbyters*. They had power to enforce them to their duty, to receive accusations against them, and judicially to pass sentence upon them: which abundantly proves their superiority. And several others were constituted by the Apostles to the same Office: Such were St. *James* firnam'd the *Just*, and *Ephroditus*, who are term'd *Apostles* or *Bishops* by all Antiquity: Such doubtless were those, whom St. *Paul* calls *Apostles of the Churches*, and joins with *Titus*: And such also were those *Angels of the Churches*, mention'd in the Book of the Revelation.

Some indeed have been pleas'd to tell us, that "These were extraordinary Officers, and so of temporary institution only." But this is said without any ground or plausible pretence. That they were sometimes sent upon extraordinary messages, and had a power, upon an occasion, to do extraordinary things, such as miracles, &c. is very true: but then the same is to be said of the other Orders as well as this. *Philip* was only a *Deacon*, and yet God employ'd him in several extraordinary matters. And working of miracles was so common in the beginning of Christianity, that ordinary Christians were frequently endu'd with this power<sup>b</sup>. So that if this were an argument for the temporary institution of one Order, it must be so too for all the rest; which they, who make the objection, dare not say, and therefore acknowledge there is no force in it.

But they farther urge, that "*Timothy* was an *Evangelist*;" because St. *Paul* bids him *do the work of an Evangelist*<sup>c</sup>. But to this we answer, That an *Evangelist* was no distinct Officer at any time in the christian Church. For the proper notion of an *Evangelist* in the Acts and St. *Paul's* Epistles, is, one who was eminently qualify'd to preach the Gospel, and had taken great pains therein. Thus *Philip*

<sup>a</sup> 2 Cor. viii. 23.

<sup>b</sup> Mark xvi. 17, 18. Acts x. 46. | and xix. 6. 1 Cor. xii. 10, 28.

<sup>c</sup> 2 Tim. iv. 5.



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was call'd an Evangelist <sup>a</sup>, who was no more than a Deacon; and could only preach and baptize, and had not the power of laying on of hands which *Timothy* had: and therefore the Office of *Philip* was far inferior to that of *Timothy*. Whence 'tis evident, that allowing *Timothy* to be an Evangelist, yet his power over Presbyters did not accrue to him upon that account. Nor does *Timothy's* being an Evangelist, prove the Office of ruling and ordaining Presbyters, to be peculiar to an Evangelist; any more than *Philip's* being call'd an Evangelist proves the Office of preaching and baptizing to be so.

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From what has been said therefore it plainly appears, that there were three distinct Orders set apart to the Ministry by the Apostles. Our next enquiry then is, to how many, or to which of these, the power of Ordination was committed. Now that the lowest Order (viz. that of Deacons) had not this power, is by all confess'd: And that the highest Order (of which *Timothy* and *Titus* were) had it, we are assur'd by the express testimony of St. Paul. The only question then is, whether the second Order (viz. that of Presbyters) was ever invested with this power. The affirmative of which question can never be prov'd from Scripture or Antiquity. For,

Presbyters were never invested with the power of Ordination,

First, 'Tis frivolous to argue from the community of names, to the sameness of Office. For any reasonable man will grant, that the words *Bishop* and *Presbyter* being promiscuously us'd, and mere Presbyters being frequently call'd Bishops in Scripture, does not prove, that therefore all the powers, which belong to those we now call Bishops, were ever lodg'd in those Presbyters. The only method then to prove that the power of Ordination belongs to Presbyters, is, to shew, that whoever were in Scripture call'd by the name of Presbyters or Bishops, were invested with that power: Which can never be done. For if Presbyters or Elders had the power of Ordination lodg'd in them; for what reasons can we suppose that St. Paul should leave *Titus* in *Crete* on purpose to ordain Elders in every city, (as he tells him he did <sup>b</sup>), when we know that that island had been converted to Christianity long before *Titus* came thither; and therefore doubtless had many Presbyters among them, to preach and administer the Sacraments to the inhabitants? Nor,

Secondly, Can this be prov'd from that often quoted passage <sup>c</sup>, where St. Paul exhorts *Timothy* not to neglect the

<sup>a</sup> Acts xxi. 8.

<sup>b</sup> Tit. i. 5.

<sup>c</sup> 1 Tim. iv. 14.

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Chap. 2. gift that was in him, which was given him by prophecy, with the laying on of the hands of the Presbytery. For, allowing that *Timothy's* Ordination is here spoken of, (which yet many learned men have question'd;) it is manifest that the Apostles themselves were often call'd by the name of Presbyters. And so the Presbyters here mention'd may very probably be the Apostles. We are sure that St. *Paul* was one of them, and that he ascribes the whole of *Timothy's* Ordination to his own laying on of hands<sup>c</sup>. And therefore the utmost that can be deduc'd from this text is this, viz. That one or more of such as were mere Presbyters, might lay on their hands in concurrence with him, to testify their consent and approbation: as is the custom at this day in the Ordination of a Presbyter, and has been sometimes done at the Consecration of a Bishop<sup>d</sup>. Nor,

Thirdly, Can it be inferr'd from any of the charges or directions given by St. *Paul* in his Epistles to either Bishops or Presbyters, that they had ever any thing like the power of Ordination. Which makes it more than probable, that wherever the word *Bishop* is found in Scripture, as apply'd to an ecclesiastical Officer after our Saviour, the middle Order is always meant<sup>e</sup>. For tho' the Apostles are sometimes call'd Presbyters and Deacons, yet they are never call'd Bishops. Their Office is once indeed call'd *Ἐπισκοπή*, i. e. a *Bishoprick*<sup>f</sup>: But wherever we meet with *Ἐπίσκοποι*, i. e. *Bishops*, either in the Acts of the Apostles, or the Epistles, we may very well understand the middle Order, which we now call Presbyters. And as for those whom we now call Bishops, they were, in the first age of the Church, stil'd Apostles. For so St. *Paul* speaking to the *Philippians* concerning *Epaphroditus*<sup>g</sup>, calls him *his brother and companion in labour*, ὁμῶν ἡ Ἀπόστολος, *but your Apostle*; (for so the word ought to be render'd, and not *Messenger*, as in our translation) an Office which 'tis probable St. *Paul* ordain'd him to, when he sent him with this Epistle: for which reason, he charges them *to receive him in the Lord with all gladness, and to hold such in repu-*

<sup>c</sup> 2 Tim. i. 6.

<sup>d</sup> Vid. Bevereg. in Can. Apost. i. pag. 11. ad fin. col. 2.

<sup>e</sup> And therefore in the Syriac version of the new Testament, the word *Ἐπίσκοπος* is usually render'd by Presbyter, and *Ἐπισκοπή* by Presbyteratus, Vi-

de Bevereg. in Can. Apost. 2. p. 13. col. 1.

<sup>f</sup> Acts i. 20.

<sup>g</sup> Chap. ii. 25. See also 2 Cor. viii. 23. Gal. i. 19. in both which places, by the original word *Ἀπόστολος*, are to be understood those we now call Bishops.

tation<sup>h</sup>.

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tation<sup>b</sup>. And *Epaphroditus* is accordingly, by all antiquity, reckon'd the first Bishop of *Philippi*. So that the apostolical Office was not temporary, but design'd to continue in the Church of Christ. And therefore the Apostles took care 'to ordain some to succeed them, who were at first call'd by the same name, tho' they afterwards in modesty declin'd so high a title; as is expressly affirm'd by *Theodoret*, who tells us<sup>1</sup>, "That formerly the same persons were call'd both Presbyters and Bishops; and those now call'd Bishops, were then call'd Apostles: but in process of time, the name of Apostle was left to those Apostles strictly so call'd, and the name of Bishops ascrib'd to all the rest." And *Pacianus*, a writer in the fourth Century, affirms the same thing<sup>2</sup>. So that, granting mere Presbyters to be Scripture-Bishops, which some have so earnestly contended for; yet nothing can from thence be inferr'd, to prove them to have equal power with those we now call Bishops, who are successors of a higher Order.

And to what has been said, we might, for farther proof, add the joint testimony of all Christians for near fifteen hundred years together; and challenge our adversaries to produce one instance of a valid Ordination by Presbyters in all that time. It seems therefore very strange, that, if Presbyters ever had the power of Ordination, they should so tamely give up their right, without any complaint, or so much as leaving any thing upon record, to witness their original authority to after-ages. In short, we have as much reason to believe that the power of Ordination is appropriated to those we now call Bishops; as we have to believe the necessary continuance of any one positive Ordinance in the Gospel.

And now (to sum up all that has been said in few words) a Commission to ordain was given to none but the Apostles, and their successors. And to extend it to any inferior Order, is without warrant in nature or antiquity. For every Commission is naturally exclusive of all persons, except those to whom it is given. So that, since it does not appear, that the Commission to ordain, which the Apostles receiv'd from our Saviour, was ever granted to any but such as must be acknowledg'd to be of a superior Order to

<sup>b</sup> Ver. 9.

<sup>1</sup> In 1 Tim. iii. 1. Tom. 3. p. 473.

D.

<sup>2</sup> Pacian. Episc. Barcelonenf. ad

Sempronianum de Catholico Nomine, Ep. 1. apud Bibliothec. S. S. Patrum. Tom. 3. col. 431. Paris. 1589.



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Chap. 2. that of Presbyters, which superior Order is the same with that of those we now call Bishops; therefore it follows, that no others have any pretence thereunto: and consequently none but such as are ordain'd by Bishops can have any title to minister in the christian Church.

### Sect. 4. Of the Ministerial Ornaments.

*What Ornaments are meant in the Rubrick.*

THE second part of this Rubrick is concerning the Ornaments of the Church, and the Ministers thereof, at all times of their ministrations: and to know what they are, we must have recourse to the Act of Parliament here mention'd, viz. in the second year of the reign of King Edward the Sixth; which enacts, That all and singular Ministers, in any Cathedral or Parish-Church, &c. shall, after the Feast of Pentecost next coming, be bounden to say the Mattens, Evening-Song, &c. and the administration of the Sacraments, and all the common and open Prayer, in such order and form, as is mention'd in the said book (viz. first Book of Edward VI.) and not other or otherwise. So that by this act we are again referr'd to the first Common-Prayer Book of King Edward VI. for the Habits in which Ministers are to officiate; where there are two Rubricks relating to them, one prescribing what Habits shall be worn in all publick ministrations whatsoever, the other relating only to the Habits that are to be us'd at the Communion. The first is in the last leaf of the book, and runs thus:

*In the saying or singing of Mattens, or Even-song, Baptizing and Burying, the Minister in Parish-Churches and Chapels annexed to the same shall use a Surplice. And in all Cathedral Churches and Colleges, Arch-deacons, Deans, Provosts, Masters, Prebendaries, and Fellows, being Graduates, may use in the Choir besides their Surplices such Hoods as pertain to their several Degrees which they have holden in any University within this realm, but in all other places every Minister shall be at liberty to use any Surplice or no. It is also seemly that Graduates, when they do preach should use such Hoods as pertaineth to their several Degrees.*

*And whensoever the Bishop shall celebrate the holy Communion in the Church, or execute any other publick ministration; he shall have upon him beside his Rochette, a Surplice, or Alb, and a Cope, or Vestment, and also his Pastoral Staff in his hand, or else born or holden by his Chaplain.*

The other Rubrick that relates to the Habits that are to be worn by the Minister at the Communion, is at the beginning of that Office, and runs thus:

†

Upon

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Sec. 4.

Upon the day, and at the time appointed for the ministration of the holy Communion, the Priest that shall execute the holy ministry, shall put upon him the Vesture appointed for that ministration, that is to say, a white Alb plain, with a Vestment or Cope. And where there be many Priests or Deacons, there so many shall be ready to help the Priest in the ministration, as shall be requisite. And shall have upon them likewise the Vestures appointed for their ministry, that is to say, Albes with Tunacles.

These are the ministerial Ornaments enjoin'd by our present Rubrick. But because the Surplice is of the most general use, and what is most frequently objected against it, I shall therefore speak more largely of that, and only give a short account of the rest.

1. As to the Name of Surplice, which comes from the Latin *Superpellicium*, I can give no better account of it, than what I can put together from *Durand*, who tells us it was so called because anciently this Garment was put *super tunicas pellicias de pellibus mortuorum animalium factas*, upon leathern coats made of the hides of dead Beasts; symbolically to represent, that the offence of our first parents, which brought us under a necessity of wearing Garments of skin, was now hid and covered by the grace of Christ, and that therefore we are cloath'd with the emblem of innocence<sup>2</sup>. But whencesoever came the Name, the thing certainly is good.

The Surplice why so call'd.

For if it be thought necessary for Princes and Magistrates to wear distinct Habits, in the execution of their publick offices, to preserve an awful respect to their royalty and justice; there is the same reason for a different Habit when God's Ambassadors publickly officiate. And accordingly we find that under the Law, the Jewish Priests were, by God's own appointment, to wear decent sacred vestments at all times<sup>3</sup>; but at the time of publick Service, they were to have, besides those ordinary garments, a white linen Ephod<sup>4</sup>. From the Jews 'tis probable the Egyptians learn'd this custom to wear no other garments but only of white linen, looking on that to be the fittest, as being the purest covering for those that attended on divine Service<sup>5</sup>. And *Philostatus* tells us, that the *Brachmans* or *Indian* Priests wore the same sort of garments for

The Antiquity, Lawfulness, and Decency of it.

<sup>2</sup> Durand Rational. l. 3. c. 1. num. 10, 11, 12.

<sup>3</sup> Exod. xxviii. and xxix.

<sup>4</sup> Exod. xxviii. 4. & Sam. ii. 18.

<sup>5</sup> Apul. in Apol. Part. 1. p. 64. Paris. 1635. Vid: Hieron. in Ezek. xiv. 17. Tom. 4. p. 476. D.

## Of the First Rubrick.

Chap. 2. the same reasons <sup>d</sup>. From so divine an original and spreading a practice, the ancient Christians brought them into use for the greater decency and solemnity of divine Service. St. *Jerom* at one and the same time proves its ancient use, and reproves the needless scruples of such as oppose it. "What offence (saith he) can it be to God, for a Bishop or Priest, &c. to proceed to the Communion in a white garment" <sup>e</sup>. The antiquity of it in the Eastern Church appears from *Gregory Nazianzen*, who adviseth the Priests to purity, because "a little spot is soon seen in a white garment" <sup>f</sup>. And it is very probable that it was us'd in the Western Church in the time of St. *Cyprian*: for *Pontius*, in his account of that Father's martyrdom, says, that "there was a bench by chance cover'd with a white linen cloth, so that at his passion he seem'd to have some of the ensigns of the episcopal honour" <sup>g</sup>. From whence we may gather, that a white garment was us'd by the Clergy in those times.

The Colour of it, why White

§. 2. The Colour of it is very suitable; for it aptly represents the innocence and righteousness wherewith God's Ministers ought to be cloath'd <sup>h</sup>. And 'tis observable, that the antient of days <sup>i</sup>, is represented as having Garments white as snow; and that when our Saviour was transfigur'd, his raiment was white as the light <sup>j</sup>, and that whenever Angels have appear'd to men, they have always been cloath'd in white apparel <sup>k</sup>.

Why made of Linen.

§. 3. The substance of it is *Linen*, for Woollen would be thought ridiculous, and Silk would scarce be afforded: and we may observe, that under the Jewish dispensation God himself order'd that the Priests should not gird themselves with any thing that caus'd sweat <sup>l</sup>; to signify the purity of heart that ought to be in those that were set apart to the performance of divine Service; for which reason the Jewish *Ephods* were linen <sup>m</sup>, as were also most of the other garments which the Priests wore during their ministrations <sup>n</sup>. The Levites also that were singers were array'd in white linen <sup>o</sup>, and the armies that follow'd the Lamb were cloath'd in fine linen <sup>p</sup>; and to the Lamb's wife was granted, that she should be array'd in fine linen

<sup>d</sup> Philostr. vit. Apol. Tyan. l. 3. c. 35. p. 106. Lipsiz 1709.

<sup>e</sup> Adv. Pelag. l. 1. c. 9. Tom. 2. p. 565. F. G.

<sup>f</sup> Orat. 31. Tom. 1. p. 504. A.

<sup>g</sup> Pont. Diac. in Vita S. Cyprian. p.

9. prefix. Operibus Cyprian.

<sup>h</sup> Psal. cxxxii. 9.

<sup>i</sup> Dan. vii. 9.

<sup>j</sup> Mat. xvii. 2.

<sup>k</sup> Mat. xxviii. 3. Mark xvi. 9.

Acts i. 10. Rev. vi. 11. vii. 9. xv. 6. xix. 8, 14.

<sup>l</sup> Ezek. xlv. 18.

<sup>m</sup> 1 Sam. ii. 18.

<sup>n</sup> Lev. xvi. 4. Ezek. xlv. 17, 18.

<sup>o</sup> 2 Chron. v. 12.

<sup>p</sup> Rev. xix. 14.



white and clean; for the fine linen is i. e. represents, the righteousness of Saints. Sec. 4.

§. 4. As for the Shape of it, it is a thing so perfectly indifferent, that it admits of no dispute. The present mode is certainly grave and convenient, and, in the opinion of Durand, significant; who observes, that as the garments us'd by the Jewish Priesthood were girt *right* about them, to signify the *bondage* of the Law; so the *looseness* of the Surplices, us'd by the christian Priests, signifies the *freedom* of the Gospel. The Shape of it.

§. 5. But neither its significancy nor decency will protect it from objections: For 1<sup>st</sup>, Sometell us, "It is a rag of Popery:" An objection that proves nothing but the ignorance of those that make it: for white garments (let them be call'd what they will) were of use among the most primitive Christians. Nor need our adversaries do the Church of Rome a greater kindness, or wound the Protestant religion more deeply, than by granting that white garments and Popery are of the same antiquity. Objections answered.

They tell us, 2<sup>dly</sup>, That "it has been abus'd by the Papists to *superstitious* and *idolatrous* uses." But to this we answer, That 'tis not the Priest's using a Surplice, that either makes their worship idolatrous or superstitious, or increases the idolatry or superstition of it. For the worship of the Roman Church is idolatrous and superstitious, whether the Priest be cloath'd in white, or black, or any other colour. All therefore that our adversaries can mean is this, viz. that the Surplice has been worn by the Papists, when they have practis'd idolatry and superstition: and this we grant: but then it does not follow, that a Surplice of it self is either unlawful or inexpedient. For white Garments had, in this sense, been abus'd to superstitious and idolatrous uses, before Daniel represented God himself as wearing such Garments; and before our Saviour wore them; and before the Angels and Saints were represented as cloath'd with them; and before they became the ministerial Ornaments of the primitive times. But surely if such an abuse made them unlawful or inexpedient, it cannot be conceiv'd, that the primitive Church, and the inspir'd writers, nay, God himself, would so plainly countenance them.

II. Next to the Surplice, that which is of most frequent use in the celebration of divine Service is the Hood or the Of the Hood.

<sup>m</sup> Ver. 8.

<sup>p</sup> Rational, Divin. Offic. l. 3. c. 3.

num. 3. fol. 67.

Chap. 2. Habit denoting the degree which the person officiating has taken in the University. This in Latin is call'd *Caputium*, or *Cucullus*; tho' of the two names the latter seems to be the more proper and ancient. For the *Cucullus* was a Habit among the ancient *Romans*, being a coarse covering for the head, broad at one end for the head to go in, and then lessening gradually till it ended in a point.

By whom first us'd.

Why us'd by the Monks, &c.

§. 2. From the *Romans* the use of it was taken up by the old *Monks* and *Ascetics*; who, as soon as they began in the Church, made choice of this Habit as suitable to that strict reservedness which they profess'd. For when this was drawn over their faces, it at once prevented them from gazing at others, or being star'd at themselves. And as the several Orders of Monks grew up, there was hardly any one of them but had the Hood or Cou, only a little vary'd in the cut or fashion of it. But generally it was contriv'd so, that in cold or wet weather it might be a covering to the head; or at other times, when they pleas'd, they might let it fall back behind them, hanging upon their neck by the lower end, after the same manner as it is now generally us'd with us.

Why us'd in Cathedrals and Universities.

§. 3. After this it came to be us'd by the several members of Cathedral Churches and Colleges; tho' they were not allow'd to have the same sort of Hoods as the Monks. And from these the *Universities* took the use of it, to denote the difference of Degrees among their members; varying the materials, colour, and fashion of it, according to the Degree of the person that wears it. And that these academical honours (which always entitle those they are conferr'd upon to the greater respect and esteem of the people) might be known abroad as well as in the Universities; the Church enjoins (both by this Rubrick and her <sup>b</sup> Canons) that every Minister, who is a *Graduate*, shall wear his proper Hood during the time of divine Service, but forbidding all that are not Graduates to wear it, under pain of suspension; allowing them in the room of it, to wear upon their Surplices some decent *Tippet* of black, so it be not *Silk*.

Of the Rochet.

III. The next ministerial Ornament the Rubrick above-cited enjoins is the *Rochet*, a linen Habit peculiar to the Bishop, and worn under what we call the *Chimere*. The author of the Acts of St. *Cyprian's* martyrdom says, that that Father went to his execution in this pontifical

<sup>a</sup> Martial. lib. 5. Epigr. 14. lin. 6. | <sup>b</sup> Can. 17, 25, 58.  
Juvenal. Sat. 8. v. 145. | <sup>c</sup> Can. 58.

Habit<sup>c</sup>; but whether this seems probable, I shall leave the Reader to judge: however it is certain the use of it is ancient, it being describ'd by *Bede* in the seventh Century<sup>d</sup>. In the following ages the Bishops were oblig'd, by the canon law, to wear their Rochets whenever they appear'd in publick<sup>e</sup>: Which practice was constantly kept up in England till the Reformation: But since that time the Bishops have not us'd to wear them at any place out of the Church, except in the Parliament-House, and there always with the *Chimere*, or upper Robe to which the *Lawn* of the *Chimere* *Sleeves* are generally sewed; which before and after the Reformation till Queen *Elizabeth's* time, was always of *scarlet Silk*; but Bishop *Hooper* scrupling first at the Robe it self, and then at the colour of it, as too light and gay for the Episcopal gravity, it was chang'd for a *Chimere* of *black Satin*<sup>b</sup>.

IV. The other things prescrib'd and enjoind by the fore-mention'd Rubricks (tho' now grown obsolete and out of use) are the *Alb*, the *Cope*, the *Tunicle*, and the *Pastoral Staff*. The *Alb* was a very ancient Habit worn by Ministers in the administration of the Communion, and appears by the description given of it by *Durand*<sup>c</sup>, to have been a kind of linen Garment, made fit and close to the body like a Cassock, ty'd round in the middle with a girdle, or fash, with the sleeves either plain like the sleeves of a Cassock, or else gather'd close at the hands like a shirt-sleeve; being made in that fashion, I suppose, for the conveniency of the Minister, and to prevent his being hinder'd in the consecration and delivery of the Elements, by its being too large and open. They were formerly embroider'd with various colours, and adorn'd with fringes<sup>d</sup>: but these our Church does not admit of, tho' it still enjoins a *white Alb plain*.

V. Over this *Alb*, the Priest that shall execute the holy Ministry, (i. e. consecrate the Elements) is to wear a *Vestment* or *Cope*<sup>e</sup>; which the Bishop also is to have upon him when he executes any publick ministrations. This answers to the *Colobium* us'd by the Latin, and the *Σάκκος* us'd by

<sup>c</sup> Vid. Baronius's *Annals*, Ann. 261 §. 40, 41.

<sup>d</sup> Bede de Tabernac. citat. ab Almarino, in Biblioth. Patr. L. 10 cap. 389.

<sup>a</sup> Decretal. l. 3. Tit. 1. cap. 15.

<sup>b</sup> See Hody's *History of Convocations*, p. 142.

<sup>c</sup> Durand Rational. lib. 3. cap. 3. fol. 67. See also Dr. Watts, in his *Glossary at the end of his Edition of Matthew Paris*.

<sup>d</sup> Durand ut supra.

<sup>e</sup> See also Can. 24.



## Of the First Rubrick.

Chap. 2. the Greek Church. It was at first a common Habit, being a Coat without sleeves, but afterwards us'd as a Church-Vestment, only made very rich by embroidery and the like. The Greeks say, it was taken up in memory of that mock-robe which was put upon our Saviour: How true this may be I shall not enquire, but only observe, that it seems prescrib'd to none but the Bishop, and the Priest that consecrates the Elements at the Sacrament. Thus the 24<sup>th</sup> Canon of our Church only orders, that the *principal Minister*, (when the holy Communion is administer'd in all cathedral and collegiate Churches) *use a decent Cope, and be assisted with an Epistler and Gospeller agreeably, according to the advertisements published, Anno 7 Elizabethæ; which Advertisements order, that at all other prayers no Copes be us'd but Surplices*<sup>2</sup>.

Copes, when  
and by whom  
to be worn.

Of the Tun-  
ick.

VI. The Priests and Deacons that assist the Minister in the distribution of the Elements, instead of Copes, are to wear *Tunicks*, which *Durand*<sup>a</sup> describes to have been a silk sky-colour'd coat made in the shape of a Cope.

Of the Pasto-  
ral Staff.

VII. The *Pastoral Staff* (tho' now grown out of use) is yet another thing expressly enjoin'd by the above-cited Rubrick. It is peculiar indeed to the Bishop alone, but expressly order'd to be us'd by him, as an ensign of his Office, at all publick administrations. It was made in the shape of a *Shepherd's Crook*, and was for many ages, even till after the Reformation<sup>b</sup>, constantly given to the Bishop at his Consecration, to denote that he was then constituted a Shepherd over the flock of Christ<sup>c</sup>.

These Habits  
&c. offensive  
to Calvin and  
Bucer.

These are the ministerial Ornaments and Habits enjoin'd by our present Rubrick, in conformity to the first practice of our Church immediately after the Reformation: tho' at that time they were so very offensive to *Calvin* and *Bucer*, that the one in his letters to the Protector, and the other in his censure of the English Liturgy, which he sent to Archbishop *Crammer*, urg'd very vehemently to have them abolish'd; not thinking it tolerable to have any thing common with the Papists, but esteeming every thing idolatrous that was deriv'd from them.

And discon-  
tinn'd in the  
2<sup>d</sup> book of  
Edw. VI.

However they made shift to accomplish the end they aim'd at, in procuring a farther reform of our Liturgy: for in the review that was made of it in the 5<sup>th</sup> of Ed-

<sup>2</sup> Bishop Sparrow's Collection, p. 125.

1549.

<sup>a</sup> Rational. l. 3. c. 10. fol. 73.

<sup>b</sup> See the first Ordinal. compiled, A.D.

<sup>c</sup> Durand, lib. 3. cap. 15. fol. 77.  
&c.

## Of the First Rubrick:

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ward the Sixth, amongst other ceremonies and usages, these Rubricks were left out, and the following one put in their place, viz.

*And here is to be noted, that the Minister, at the time of the Communion, and at all other times in his ministration, shall use neither Alb, Vestment or Cope; but being Archbishop or Bishop, he shall have and wear a Rochet; and being a Priest or Deacon, he shall have and wear a Surplice only.*<sup>d</sup>

But in the next review under Queen Elizabeth, the old Rubricks were again brought into authority, and so have continu'd ever since: being establish'd by the Act of Uniformity that pass'd soon after the Restoration.

VIII. I must observe still farther, that among other Ornaments of the Church then in use, there were *two Lights* enjoin'd by the Injunctions of King Edward VI. (which Injunctions were also ratify'd by the Act of Parliament here mention'd) to be set upon the Altar, as a significant ceremony to represent the Light which Christ's Gospel brought into the world. And this too was order'd by the very same injunction, which prohibited all other lights and tapers, that us'd to be superstitiously set before images or shrines; &c. And these lights, us'd time out of mind in the Church, are still continu'd in most, if not all, cathedral and collegiate Churches and Chapels, so often as divine Service is perform'd by candle-light; and ought also, by this Rubrick, to be us'd in all parish Churches and Chapels at the same times.

IX. To this Section we might also refer the *Palpit-Cloth, Church Cushions, Coverings for the Altar, &c.* and all other Ornaments us'd in the Church, and prescrib'd by the first book of King Edward the Sixth.

### Sect. 5. Of the Place appointed for the reading of Morning and Evening Prayer.

THE Reader may observe, that in the second Section of this chapter, I have only treated of Churches in general, and the necessity of having appropriate places for the performance of divine worship, and have not taken any notice of the particular place in the Church, where

<sup>d</sup> Rubrick before the beginning of morning prayer, in the second Common-Prayer Book of King Edward VI.

<sup>e</sup> Sparrow's Collection p. 2, 3.

## Of the First Rubrick.

**Chap. 2.** *Morning and Evening Prayer is to be us'd.* The appointment of which was yet the chief design of the first part of our present Rubrick. For in the first book of King Edward VI. all the Rubrick relating to this matter, was only one at the beginning of Morning Prayer, which order'd the Priest, being in the Choir, to begin with a loud voice, the Lord's Prayer, call'd the Pater-noster, with which the Morning and Evening Service then began. So that then it was the custom for the Minister to perform divine Service (i. e. Morning and Evening Prayer, as well as the Communion-office) at the upper end of the Choir near the Altar; towards which, whether standing or kneeling, he always turn'd his face in the Prayers; tho' whilst he was reading the Lessons, he turn'd to the people. Against this *Bucer*, by the direction of *Calvin*, most grievously declaim'd; urging, that "it was a most anti-christian practice for the Priest to say prayers only in the Choir, as a place peculiar to the Clergy, and not in the body of the Church among the People, who had as much right to divine worship as the Clergy themselves." He therefore strenuously insisted, "that the reading divine Service in the Chancel was an insufferable abuse, and ought immediately to be amended, if the whole nation would not be guilty of high treason against God." This terrible outcry, (however senseless and trifling) prevail'd so far, that when the Common-Prayer Book was alter'd in the 5<sup>th</sup> year of King Edward, this following Rubrick was plac'd in the room of the old one: viz. *The Morning and Evening Prayer shall be us'd in such places of the Church, Chapel, or Chancel, and the Minister shall turn him, as the people may best bear. And if there be any controversy therein, the matter shall be referr'd to the Ordinary, and he or his deputy shall appoint the place.*

All divine Service perform'd at first in the Choir.

This practice clamour'd against by Bucer.

And alter'd upon his complaints.

Which caus'd great contentions,

Till the old custom was again restor'd in the reign of Q. Elizabeth.

This alteration caus'd great contentions, some kneeling one way, some another, tho' still keeping in the Chancel; whilst others left the accustom'd place, and perform'd all the services in the body of the Church amongst the people. For the appeasing of this strife and diversity, it was thought fit, when the English Service was again brought into the Church, at the accession of Queen Elizabeth to the throne, that the Rubrick should be corrected and put into the same form in which we now have it; viz. That the Morning and Evening Prayer shall be us'd in the accustom'd place of the

<sup>f</sup> Vide Bucer. Cenfur. cap. i. p. 457. | ing-prayer, in the second book of King Edward.  
<sup>g</sup> Rubrick before the beginning of Morn-



## Of the First Rubrick

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*Church, Chapel, or Chancel*; by which, for the generality, must be meant the *Choir or Chancel*, which was the accustomed place before the second Common-Prayer Book of King Edward. For it can't be suppos'd, that this second book, which lasted only one year and a half, could establish a custom. However, a dispensing power was left to the *Ordinary*, who might determine it otherwise if he saw just cause. Sect. 5.

Pursuant to this Rubrick, the morning and evening Service was again, as formerly, read in the Chancel or Choir. But because in some Churches the too great distance of the Chancel from the body of the Church, occasion'd sometimes by the interposition of a Belfry, hinder'd the Minister from being heard distinctly by the people; therefore the Bishops, at the solicitations of their inferior Clergy, allow'd them in several places to supercede their former practice, and to have *Desks*, or *Reading-Pews* in the body of the Church, where they might, with more ease to themselves, and greater convenience to the people, perform the daily morning and evening Service. Which dispensation, begun at first by some few Ordinaries, and recommended by them to others, grew by degrees to be more general, till at last it came to be an universal practice: insomuch that the Convocation, in the beginning of King James the First's reign, order'd, that in every Church there should be a convenient seat made for the Minister to read Service in<sup>a</sup>. And this being almost threescore years before the Restoration of King Charles the Second (at which time the last review of the Common-Prayer was made) it is very probable, that when they continu'd this Rubrick, they intended the *Desk* or *Reading-Pew* should be understood by the accustomed place for reading prayers. And what makes this the more likely, is a Rubrick at the beginning of the *Communion*, which expressly mentions a *Reading-Pew*, and seems to suppose one in every Church. 'Tis true indeed, another Rubrick at the beginning of the *Communion-office*, (which orders the *Table*, at the *Communion-time*, to stand in the body of the Church or Chancel, where *Morning and Evening Prayer* are appointed to be said) seems to have an eye to the old practice of reading prayers in the Choir. But this Rubrick being the same that we have in King Edward's second Common-Prayer Book, may perhaps have slipt into the present Book thro' the inadvertency of the Reviewers, who might not probably just then consider, that Custom had shifted the place for the performance of the daily Service into another part of the

*The original  
of Reading  
Pews, or  
Desks.*

<sup>a</sup> See Canon 82.

## Of the First Rubrick

Chap. 2. Church. Tho' were it certain that this Rubrick was continu'd in the last review, to authorize the old way of reading the prayers in the Choir, in such places as had still retain'd that custom; yet since the Ordinaries have a dispensing power, and they have approv'd of the alteration that has been made in the introducing of *Desks*; it seems as regular now to perform divine Service in them, as it was formerly to do it in the Chancel or Choir.

Chancels to remain as they have done in times past.

§. 2. The occasion of the latter part of this Rubrick relating to *Chancels*, was also another of *Bucer's* cavils; who, in his censure of our Liturgy, in the same place that he complains of the reading prayers in the Choir, inveighs as vehemently against the separation of the Choir from the body of the Church. This too he calls "an antichristian practice, tending only to gain too great reverence to the Clergy, who would hereby seem nearer related to God than the Laity. That in ancient times Churches were built in a round form, and not in a long one like ours, and that the place for the Clergy was always in the Middle; and that therefore our division of the Chancels from the Churches, was another article of treason against God." This objection discovering an equal share of ignorance and ill-nature, seems to have obtain'd no greater regard than the railery deserv'd. For in the review of the Liturgy of the 5<sup>th</sup> of King *Edward*, instead of an order to pull down the Chancels, as undoubtedly this mighty Reformer expected; a clause was added at the end of the first Rubrick to prevent any alteration, expressly enjoining, that *the Chancels should remain as they had done in times past*. There was afterwards indeed a greater occasion for the continuance of this Rubrick; when a tumultuous rabble, encourag'd by the complaints that they had found had been made by this same *Bucer*, and his director \* *Calvin*; proceeded to demolish both Chancels and Altars, pulling down the rails and frames that divided them from the rest of the Church, and divesting them of all the Ornaments that but seem'd to intimate them to be more than ordinary sacred. But this will fall more directly under my consideration hereafter, when I come to treat of the Situation of the Altar, to which the Rubrick in the beginning of the Communion-Office will lead me.

\* Mr. Calvin (who was before thought by some to have offer'd his assistance too officiously for carrying on the Reformation in England, and who with relation to our Church had us'd some very hard expressions, not so well becoming the mouth of a Divine) warns Martin Bucer, in a letter he sent to him just before his coming into

England, against being the Author or Approver of middle Counsels: by which words he plainly strikes at the moderation observ'd in the English Reformation. Dr. Nichols's Introduction to his Defence of the Doctrine and Discipline of the Church of England.



CHAP. III.  
OF THE  
ORDER  
FOR  
MORNING and EVENING  
PRAYER.

Daily throughout the YEAR.



The Introduction.



HAT the primitive Christians, besides their solemn Service on Sundays, had publick prayers, every *morning and evening, daily*, has already been hinted upon a former occasion<sup>a</sup>: But a learned Gentleman is of the opinion, that this must be restrained to times of peace; and that during the time of publick persecution they were forced to confine their religious meetings to the

Introd.  
*Whether there was any daily Service in the primitive Church.*

<sup>a</sup> Chap. 2, Sect. 1. p. 83.



Chap. 3. *Lord's Day* only <sup>b</sup>. And it is certain that *Pliny* <sup>c</sup> and *Justin Martyr* <sup>d</sup>, who both describe the manner of the christian worship, do neither of them make mention of any assembly for publick worship on any other day: so that their silence is a negative argument that in their time there was no such assembly, unless perhaps some distinction may be made between the general assembly of both City and Country on the Lord's-day, and the particular assemblies of the City Christians, (who had better opportunities to meet) on other days: which distinction we often meet with in the following ages, when Christianity was come to its maturity and perfection. However, it was not long after *Justin Martyr's* time, before we are sure that the Church observ'd the custom of meeting solemnly on *Wednesdays* and *Fridays*, to celebrate the Communion, and to perform the same Service as on the Lord's-day it self, unless perhaps the sermon was wanting <sup>e</sup>. The same also might be shew'd from as early authorities in relation to the festivals of their Martyrs, and the whole fifty days between *Easter* and *Whitsontide* <sup>f</sup>. Nor need we look down many years lower, before we meet with expresse testimony of their meeting *every day* for the publick worship of God. For *St. Cyprian* tells us, that in his time it was customary to receive the holy Eucharist *every day*: a plain demonstration that they had *every day* publick assemblies, since we know the Eucharist was never consecrated, but in such open and publick assemblies of the Church <sup>g</sup>.

The Order of  
their Morn-  
ing and Eve-  
ning Service.

§. 2. That these daily devotions consisted of an *evening* as well as a *morning* Service, even from *St. Cyprian's* time, the learned Author I just now refer'd to <sup>h</sup>, endeavours to prove. However, in a Century or two afterwards, the case is plain; for the Author of the *Constitutions* not only speaks of it, but gives us the order of both the Services. The *Morning Service*, as there describ'd, began with the 63<sup>d</sup> which was therefore called, the *Morning Psalm*. Immediately after which follow'd the prayers for the Catechumens, for those that were Possess'd, for the Candidates for Baptism, and the Penitents, which made the general Service on the Lord's-day, and which were partly performed

<sup>b</sup> Mr. Bingham's *Antiquities*, Book 13. Ch. 9. Sect. 1. Vol. 5. p. 281, &c.

<sup>c</sup> L. 10. Ep. 97.

<sup>d</sup> Apol. 1. c. 87. p. 131. and c. 89. p. 132.

<sup>e</sup> Tertul. de Orat. c. 14.

<sup>f</sup> Tertul. de Idololat. c. 14. de Coron. Mil. c. 3.

<sup>g</sup> Cyp. de Orat. Domin. p. 147.

<sup>h</sup> Bingham, ut supra, §. 7. p. 302.

<sup>i</sup> Confl. Apost. l. 8. c. 37.

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by the Deacon's *Προφώνημα*, or bidding of Prayer, something like our present Litany, but only directed to the people, and instructing them for what and for whom they were to offer their petitions; and partly by the Bishop's Invocation over them, pronounc'd as they bow'd down to receive his Blessing before their dismissal. After these were dismiss'd, follow'd prayers for the Peace of the whole World, and for all Orders of Men in the Church, with which the Communion-Service was begun on the Lord's day, and at which none but those who had a right to communicate were allow'd to be present. After this follow'd another short Bidding Prayer for Peace and Prosperity the ensuing day; which was immediately succeeded by the Bishop's Commendatory Prayer, or Morning Thanksgiving<sup>a</sup>: which being ended, the Deacon bid them bow their heads, and receive the Bishop's solemn Benediction; which after they had done, he dismiss'd the Congregation with the usual form, *Depart in peace*: the word for dismissing every Church-assembly.

This is the Order of the Morning-Service, as described by the *Constitutions*; to which the *Evening-Service*, as there also set down, is in most things conformable. The prayers for the Catechumens, the Possess'd, the Candidates for Baptism, and the Penitents were all the same; so also were those for the peace of the world, and the whole state of the Catholick Church. So that all the difference between them was this, viz. that they us'd the 141<sup>st</sup> Psalm at Evening instead of the 63<sup>d</sup>, which they us'd in the Morning; and instead of the Bidding-Prayer for Peace and Prosperity, and the Bishop's Commendatory Prayer in the Morning-Service, two others were us'd in the Afternoon more proper to the Evening, and which for that reason were call'd the Evening Bidding-Prayer, and the Evening Thanksgiving. The Bishop's Benediction too, at the conclusion of the whole, was different from that which was us'd in the forenoon: but excepting in these two or three particulars, both Services were one and the same; and in the evening, as well as the morning, the Congregation was dismiss'd with the constant form pronounc'd by the Deacon, *Depart in peace*. The Reader, that is curious to see more of these forms, may consult the learned Mr. *Bingham*, who transcribes most of them at large, and compares the several parts of them with the memorials and accounts that are left us by other ancient writers of the Church: in which

<sup>a</sup> *Εὐχαριστία Οὐδ' ἑστὶν*, Const. l. 6. c. 38.

Chap. 3. place he also takes occasion to shew, that tho' in the form in the *Constitutions* there is but one Psalm appointed either at Morning or Evening; yet from other Rituals, it is plain, that it was customary in most places to recite several of the Psalms, and to mix Lessons along with them, both out of the old Testament and the new, for the edification of the people<sup>a</sup>. But this is what I have not room to do here; and indeed there is the less occasion, as it will come in my way to speak of these points more largely hereafter, as the Order of the Service I am now entring upon will lead me.



### Sect. 1. Of the Sentences.

*Why plac'd at  
the begin-  
ning of the  
Service.*

PRAYER requires so much attention and serenity of mind, that it can never be well perform'd without some preceding preparation: for which reason when the *Jews* enter into their Synagogues to pray, they remain silent for some time, and meditate before whom they stand<sup>b</sup>: and the christian Priests, in the primitive ages, prepar'd the people's hearts to prayer by a devout preface<sup>c</sup>. The first book of King *Edward* indeed begins with the Lord's Prayer: but when they came to review it afterwards, and to make alterations, they thought that too abrupt a beginning, and therefore prefix'd these Sentences, with the following Exhortation, Confession, and Absolution, as a proper Introduction, to bring the souls of the Congregation to a spiritual frame, and to prepare them for the great duty they are just entring upon. The *Sentences* are gather'd out of Scripture, that so we may not dare to disobey them; since they come from the mouth of that God whom we address our selves to in our prayers, and who may justly reject our petitions, if we hearken not to his word.

*The Choice of  
them.*

§. 2. As to the *Choice* of them, the reverend Compilers of our Liturgy have selected such as are the most plain and the most likely to bring all sorts of sinners to repentance. There are variety of dispositions, and the same man is not always in the same temper. For which reason they have

<sup>a</sup> See Mr. Bingham's *Antiquities*, Vol. 5. Book 13. chap. 13, 12.

<sup>b</sup> Duxtorf. *Synag. Judaic.* cap. 10. p.

194. Basil. 1661.

<sup>c</sup> Cypr. de Orat. Dom. p. 152.



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collected several, and left it to the discretion of him that Sect. 2, 3. ministreth, to use such one or more of them every day, as he shall judge agreeable to his own, or his people's circumstances.

Sect. 2. Of the Exhortation.

THE design of the *Exhortation* is to apply and set home the preceding sentences, and to direct us how to perform the following Confession. It collects the necessity of it from the word of God; and when it hath convinc'd us of that, it instructeth us in the right manner, and then invites us to that necessary duty, for which it hath so well prepar'd us. And for our greater encouragement, the Minister (who is God's Ambassador) offers to accompany us to the Throne of Grace, knowing his Master will be glad to see him with so many penitents in his retinue. And he promises that he will put words in our mouths, and speak with us and for us; only we must express the humility of our minds by the lowliness of our bodies, and declare our assent to every sentence by repeating it reverently after him.

Sect. 3. Of the Confession.

THE holy Scriptures assure us, that sin unrepented of hinders the success of our prayers<sup>c</sup>; and therefore such as would pray effectually have always begun with *Confession*<sup>d</sup>: to the end that their guilt being remov'd by penitential acknowledgments, there might no bar be left to God's grace and mercy. For which reason the Church hath plac'd this Confession at the beginning of the Service, for the whole Congregation to repeat after the Minister, that so we may first be witnesses of each other's Confession, before we unite in the following Service. And this, as we learn from St. Basil, is consonant to the practice of the primitive Christians, "who, he tells us, in all Churches, immediately upon their entering into the House of Prayer, made confession of their sins to God, with much sorrow, concern, and tears, every man pronouncing his own Confession with his own mouth<sup>e</sup>."

<sup>c</sup> Isa. i. 15. John ix. 31.  
<sup>d</sup> Ezra ix. 5, 6. Dan. ix. 4, 5.

<sup>e</sup> Basil: ad Clerum Neocaesariens. Ep.  
63. Tom. 2. pag. 843. D.

Chap. 3.

*An Objection  
answer'd.*

§. 2. As to the form it self, it is blam'd by our Sectaries for being *too general*: And yet it is so particular, as to contain all that can be express'd. It begins with an acknowledgment of our original corruption in the wicked *devices and desires of our hearts*, and then descends to actual guilt, which it divides into sins of omission and commission; under which two heads all sins whatever must necessarily be reduc'd. So that every single person, who makes this general Confession with his lips, may at the same time mentally unfold the plague of his own heart, his particular sins, whatever they be, as effectually to God, who searches the heart, as if he enumerated them in the most ample form. And indeed had this form been more particular or express, it would not so well have answer'd the end for which it was design'd: For a common Confession ought to be so contriv'd, that every person present may truly speak it as his own case; whereas a Confession drawn up according to the mind of the Objectors, would be but little less than an Inquisition, forcing those that join in it to accuse and condemn themselves of those sins daily, which perhaps they never committed in their lives.

## Sect. 4. Of the Absolution.

*How seasonably us'd here.*

THE Congregation being now humbled by the preceding Confession, may justly be suppos'd to stand in need of consolation. And therefore since God has committed to his Ambassadors the *ministry of<sup>f</sup> reconciliation*, they can never more seasonably exercise it than now. For this reason the *Priest* immediately rises from his knees, and *standing up*, as with authority, declares and pronounces for their comfort and support, that *God, who desires not the death of a sinner, but rather that he may turn from his wickedness and live, pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel.*

*Of what Benefit or Effect.*

§. 2. Now whether this be only a *Declaration* of the condition or terms, whereupon God is willing to pardon sinners; or whether it be an *actual conveyance* of pardon, at the very instant of pronouncing it, to all that come within the terms propos'd, is a question that is often the subject of dispute. With the utmost deference therefore to the judgment of those who are of a different opinion, I beg leave to declare for the last of these senses: not that

<sup>f</sup> 2 Cor. v. 18, 19.

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I ascribe any judicial power or authority to the Priest to determine the case of a private man, so as to apply God's pardon or forgiveness directly to the conscience of any particular or definite sinner; (my notion as to this will be seen<sup>a</sup> hereafter :) nor do I suppose that the Priest, when he pronounces this form, can apply the benefit of it to whom he pleases; or that he so much as knows upon whom, or upon how many it shall take effect: but all that I contend for is only this, viz. that since the Priest has the *ministry of reconciliation*<sup>b</sup> committed to him by God, and hath both power and commandment (as it is express'd in this form) to declare and pronounce to his people, being penitent, the absolution and remission of their sins; therefore when he does, by virtue of this power and commandment, declare and pronounce such Absolution and Remission regularly in the Congregation; those in the Congregation that truly repent and unfeignedly believe God's holy Gospel, (tho' the Priest does not know who or how many they are that do so,) have yet their pardon convey'd and seal'd to them at that very instant thro' his Ministrations; it being the ordinary method of God with his Church, to communicate his blessings thro' the Ministry of the Priest.

I am sensible that this is carrying the point higher than many that have deliver'd their judgments before me. Even the learned Translator of St. Cyprian's works, who contends that this is an *authoritative* Form, yet explains himself to mean nothing more by *authoritative*, than that it is "an Act of Office warranted by God, and pursuant to the Commission which the Priest hath receiv'd for publishing authoritatively the terms of pardon at large and in general, and then for pronouncing by the same authority, that when those terms are fulfilled, the pardon is granted<sup>c</sup>." But this explanation seems only to make it an *authoritative Declaration*, and not to suppose (as with submission to this Gentleman, I take both the Rubrick and Form to imply) that it is an *effective* Form, conveying as well as declaring a pardon to those that are duly qualify'd to receive it. My reasons for this I shall have another occasion to give immediately: For tho' what this learned Gentleman asserts does not come up to my notion of the form; yet it is a great deal more than another learned Author is willing to allow;

<sup>a</sup> See Chap. 11. concerning the Order for the Visitation of the Sick. Sect. 5. and for the Consistency of my Notions in both these places; I must beg the Reader to turn at the same time to what I have

said in the Preface.

<sup>b</sup> 2 Cor. v. 18, 19.

<sup>c</sup> See Dr. Marshall's Preface to his Translation of St. Cyprian.



Chap. 3. who does not seem to think the form to be authoritative in any sense at all, or that there is any need of a Commission to pronounce it. For " it may be ask'd (saith the Reverend Dr. Bennet upon this place) whether a mere *Deacon* may pronounce this form of Absolution : And to this (saith he) I answer, that in my judgment he may. " The reason that he gives for it is, that he can't but think " it manifest, that this form of Absolution is only *Declaratory* : that it is only saying, That all penitent sinners are pardon'd by God upon their repentance : and " consequently that a mere *Deacon* has as much authority " to speak every part of this form, as he has to say, *When the wicked man turneth away from his wickedness, &c.* " which is the first of the Sentences appointed to be read " before Morning-Prayer : nay, that a mere *Deacon* has " as much authority to pronounce this form, as he has to " preach a Sermon about repentance. And that therefore " it seems to be a vulgar mistake, which makes the *Deacons* deviate from their rule, and omit either the whole, or " else a part of this form, or perhaps exchange it for a *Collect* taken out of some other part of the Liturgy<sup>4</sup>.

Design'd by  
the Church to  
be more than  
Declarative.

But now with submission to the learned Doctor, I beg leave to observe, that this Form is expressly called by the Rubrick, *The Absolution or Remission of Sins*. It is not called a *Declaration of Absolution*, as one would think it should have been, if it had been design'd for no more; but it is positively and emphatically called, *THE Absolution*, to denote that it is really an Absolution of Sins to those that are entituled to it by repentance and faith.

Again, the term us'd to express the Priest's delivering or declaring it, is a very solemn one: it is to be *pronounc'd* (saith the Rubrick) by the Priest alone. A word which signifies much more than merely to make known, or declare a thing : for the Latin *Pronuncio*, from whence it is taken, signifies properly to pronounce or give sentence: and therefore the word *pronounc'd*, here us'd, must signify that this is a sentence of Absolution or Remission of Sins, to be authoritatively utter'd by one who has receiv'd Commission from God.

But farther, if the repeating this Absolution be no more than saying, *That all penitent Sinners are pardon'd by God upon their repentance*, as the learned Doctor affirms; I cannot conceive to what end it should be plac'd just after the Confession: For as much as this, the Doctor himself

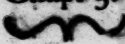
<sup>4</sup> Dr. Bennet on the Common-Prayer, pag. 27.

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tells us, is said *before it*, viz. in the first of the sentences Sect. 4. appointed to be read before Morning or Evening-Prayer, *When the wicked man turneth away from his wickedness, &c.* And there I think indeed more properly: for such a declaration may be a great encouragement to draw men to confession and repentance; but after they have confess'd and repented, the use of it, I think, is not so great. It is indeed a comfort to us to know that God will pardon us upon our repentance: but then it must be suppos'd that the hope of this pardon is one chief ground of our repentance: and therefore it cannot be imagin'd that the Church should tell us That *after* the Confession, which it is necessary we should know *before* it, as being the principal motive we have to confess.

All that I know can be said against this (tho' the Doctor indeed does not urge so much) is, that "after the Minister has declar'd the Absolution and Remission of the People's sins, he goes on to exhort them *to pray and beseech God to grant them true repentance, &c.* which repentance is necessary, it may be said, *beforehand*, in order to their pardon; because God pardoneth and absolveth none but those who truly repent. And therefore since the Minister here exhorts the people to pray for repentance, *after* he has pronounc'd the Absolution and Remission of their Sins; it may be thought that the Absolution does not convey a pardon, but only promise them one upon their repentance." But in answer to this, we may grant in the first place, that one part of repentance, viz. *the acknowledging and confessing of our Sins*, must be performed *before* we are pardon'd; since unless we acknowledge that we have transgress'd God's laws, we do not own that we stand in need of his pardon. And for this reason the Church orders the people to make their Confession, before she directs the Priest to pronounce the Absolution. But then there are two other parts of repentance, which are as necessary *after* our Sins are forgiven us, as they are *before*; and they are *Contrition* and *Amendment of Life*: For 1<sup>st</sup>, *Contrition* (by which I mean the lamenting or looking back with sorrow upon our Sins) is certainly necessary even *after* they are forgiven us: since to be pleas'd with the remembrance of them, would be (as far as lies in our power) to act those Sins over again, and consequently, though God himself should at any time have declar'd them pardon'd with his own mouth, yet such repetition of them would render even that Absolution ineffectual. And, 2<sup>dly</sup>, As to endeavours after *Amendment of Life*, if there be any difference, they are certainly more necessary *after* our

Chap. 3.  our former Sins are forgiven than *before*: Because God's mercy in pardoning us is a new obligation upon us to live well, and is what will enhance our guilt if we offend afterwards. And therefore our being pardon'd, ought to make us pray the more vehemently for repentance, and God's holy Spirit; lest, if we should return to our Sins again, a worse thing should happen unto us. From all which it appears that tho' repentance be a necessary *disposition* to pardon, so as that neither God will, nor man can, absolve those that are impenitent; yet, in some parts of it, it is a necessary *consequent* of pardon, inasmuch as that he who is pardon'd ought still to repent, as well as he who seeks a pardon: and if so, then the praying for repentance *after* the Minister has declar'd a pardon, is no argument, that such declaration does not convey a pardon.

But 2<sup>dly</sup> That the design of the Church in this place is, not only to exhort the Congregation to repentance, by *declaring* to them that God will forgive and pardon their Sins when they shall repent, but also to *convey* an instant pardon from God, by the mouth of the Priest, to as many as do, at that time, *truly repent and unfeignedly believe his holy Gospel*; seems evident from the former part of the Absolution, where the Priest reads his Commission before he executes his authority. For this part would be wholly needless, if no more was intended by the Absolution than what Dr. Bennet tells us, viz. "a bare declaration that all penitent sinners are pardon'd by God upon their repentance:" For since, as he himself confesses, there is no more contain'd in such a declaration than what is imply'd in the first of the Sentences before Morning-Prayer; it will be very difficult to account why the Church should usher it in with so solemn a proclamation of what *Power and Commandment* God has given to his Ministers. But since the Church has directed the Priest to make known to the people, that *God has given power and commandment to his Ministers to declare and pronounce to his people, being penitent, the Absolution and Remission of their Sins*; it is very reasonable to suppose that, when in the next words the Priest declares that *God pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel*; he does, in the intent of the Church, exercise that Power, and obey that Commandment, which God has given him.

But lastly, The *Persons* to whom this Absolution must be pronounc'd, is another convincing proof that it is more than merely declarative. For if it imply'd no more than that all sinners are pardon'd by God upon their repentance; it might



might as well be pronounc'd to such as continue in their Sins, as to those that have repented of them: Nay, it would be more proper and advantageous to be pronounc'd to the former than to the latter: because, as I have observ'd, such a declaration might be a great inducement to forward their conversion. But yet we see that this form is not to be pronounc'd to such as the Church desires *should* repent, but to those who *have* repented. The Absolution and Remission of Sins, which the Priest here declares and pronounces from God, is declar'd and pronounc'd to his people *being penitent*, i. e. to those who are penitent at the very time of pronouncing the Absolution. For as to those who are *impenitent*, the Priest is not here said to have any power or commandment relating to them; they are quite left out, as persons not fit or proper to have this Commission executed in their behalf. From all which it is plain, that this Absolution is more than declarative, that it is truly effective; insuring and conveying to the proper Subjects thereof, the very Absolution or Remission it self. It is as much a bringing of God's pardon to the penitent member of Christ's Church, and as effectual to his present benefit; as an authoriz'd messenger bringing a pardon from his Sovereign to a condemn'd penitent criminal, is effectual to his present pardon and release from the before appointed punishment.

It is indeed drawn up in a *declarative form*; and, considering it is to be pronounc'd to a mix'd Congregation, it could not well have been drawn up in any other. For the Minister, not knowing who are sincere, and who are feign'd penitents, is not allow'd to prostitute so sacred an Ordinance amongst the good and bad promiscuously; but is directed to assure those only of a pardon *who truly repent, and unfeignedly believe God's holy Gospel*. But then to these, as may be gather'd from what has been said, I take it to be as full and effective an Absolution as any that can be given.

§. 3. And if so, then the question the learned Doctor here introduces, must receive a different answer from what he has given it. For *Deacons* were never commission'd by the Church to give *Absolution* in any of its forms: And therefore when a Deacon omits the whole, or part of this form, he does not *deviate from his rule*, as the Doctor asserts, but prudently declines to use an authority which he never receiv'd; and which he is expressly forbid to use in this place by the Rubrick prefix'd, which orders the Absolution to be pronounc'd *by the Priest alone*. I am very readily inclin'd to acknowledge with the Doctor, that the

Not to be pronounc'd by a Deacon.

Chap. 3. word *alone* was designed to serve as a Directory to the people, not to repeat the words after the Minister, as they had been directed to do in the preceding Confession; but silently to attend till the *Priest* has pronounc'd it, and then by a hearty and fervent *Amen*, to testify their faith in the benefits conveyed by it. But then as to what the Doctor goes on to assert, that "the word *Priest* does in this place signify, not one that is in Priest's Orders as we generally speak, but any Minister that officiates whether Priest or Deacon;" I think I have very good reason to dissent from him. For the signification of a word is certainly to be best learnt from the persons that impose it. Now tho' it be true that in King *Edward's* second Common-Prayer Book (which was the first that had the Absolution in it) and in all the other Books till the Restoration of King *Charles*, the word in the Rubrick was *Minister* and not *Priest*; Yet in the Review that followed immediately after the Restoration, *Priest* was inserted in the room of *Minister*, and that with a full and direct design to exclude *Deacons* from being meant by it. For at the *Savoy Conference*, the Presbyterian Divines (that were appointed by the King to treat with the Bishops about the alterations that were to be made in the Common-Prayer) had desir'd that, as the word *Minister* was us'd in the *Absolution*, and in divers other places; it might also be us'd throughout the whole book, instead of the word *Priest*<sup>a</sup>. But to this the Bishops answer was very peremptory and full, viz. *It is not reasonable that the word Minister should be only us'd in the Liturgy: for since some parts of the Liturgy may be perform'd by a Deacon, others by none under the Order of a Priest, viz. Absolution, Consecration; it is fit that some such word as Priest should be us'd for those Offices, and not Minister, which signifies at large every one that ministers in the holy Office, of what Order soever he be*<sup>b</sup>. And agreeable to this answer, when they came to make the necessary alterations in the Liturgy, they not only refus'd to change *Priest* for *Minister*, but also threw out the word *Minister*, and put *Priest* in the room of it, even in this Rubrick before the Absolution. So that it is undeniably plain, that by this Rubrick, *Dea-*

The words  
Priest alone  
to be under-  
stood exclusive  
of Deacons.

<sup>a</sup> See the Exceptions against the Book of Common-Prayer, §. 11. p. 6. in a Quarto Treatise, entitled, An Account of all the proceedings of the Commissioners of both persuasions, appointed by his sacred Majesty according to Letters Patents, for the review of the Book

of Common-Prayer, &c. London, printed in the year 1661. and in Mr. Baxter's Narrative, p. 318.

<sup>b</sup> See the papers that pass'd between the Commissioners appointed by his Majesty for the alteration of the Common-Prayer (annex'd to the aforesaid account) p. 57, 58.

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cons are expressly forbid to pronounce this form; since the word *Priest* in this place (if interpreted according to the intent of those that inserted it) is expressly limited to one in *Priest's Orders*, and does not comprehend any *Minister that officiates*, whether *Priest or Deacon*, as Dr. Bennet asserts. I therefore could wish that the Doctor would take some decent opportunity to withdraw that countenance, which I know some Deacons are apt to take from his opinion, which has much contributed to the spreading of a practice, which was seldom or never known before. The Doctor indeed in the conclusion of the whole, declares that "he is far from desiring any person to be determined by him: and intreats the Deacons to consult their Ordinaries, and to follow their directions, which in such disputable matters (as these) are the best rule of conscience. But as to this it should be considered, that the Rubrick being establish'd by Act of Parliament, the Ordinaries themselves (whom the Doctor advises the Deacons to consult about it) have no power to authorize them to use this form, any otherwise than by giving them *Priest's Orders*; since their authority reaches no farther than to doubtful cases\*, and this, I think, appears now to be a clear one.

§. 4. The Priest is requir'd to pronounce the Absolution *standing*, because it is an act of his authority in declaring the will of God, whose Ambassador he is. But the people are to continue *kneeling*, in token of that humility and reverence, with which they ought to receive the joyful news of a pardon from God.

*The Priest to stand, and the People to kneel.*

## Sect. 5. Of the Rubrick after the Absolution.

**I**MMEDIATELY after the Absolution in the Morning Service, follows this general Rubrick:

¶ *The People shall answer here, and at the end of all other Prayers, Amen.*

The word, here enjoin'd to be us'd, is originally Hebrew, and signifies the same in English, as *So be it*. But *Amen, what it signifies.* the word it self has been retain'd in all Languages, to express the assent of the person that pronounces it, to that to which he returns it as an answer. As it is us'd in the

\* See the Preface concerning the Service of the Church.



Chap. 2. Common-Prayer Book, it bears different significations, according to the different forms to which it is annex'd. At the end of *Prayers* and *Collects*, it is address'd to God, and signifies, "So be it, O Lord, as in our prayers we have express'd." But at the end of *Exhortations*, *Absolutions*, and *Credo*s, it is address'd to the Priest; and then the meaning of it is either "So be it, this is our sense and meaning;" or, "So be it, we entirely assent to and approve of what has been said."

How regard-  
ed by the pri-  
mitive Chri-  
stians.

§. 2. When this assent was given by the primitive Christians at their publick Offices, they pronounc'd it so heartily, that St. *Jerom* compares it to thunder: "They eccho out the Amen (saith he) like a thunder-clap" <sup>a</sup>: and *Clemens Alexandrinus* tells us, that "at the last acclamations of their prayers, they rais'd themselves upon their tip-toes" (for on Sundays and on all days between Easter and Whitsuntide they pray'd standing) "as if they desir'd that that word should carry up their bodies as well as their souls to heaven" <sup>a</sup>.

Why printed  
sometimes in  
Roman, and  
sometimes in  
Italick.

§. 3. In our present Common-Prayer Book it is observable, that the *Amen* is sometimes printed in one character, and sometimes in another. The reason of which I take to be this: At the end of all the *Collects* and *Prayers*, which the Priest is to repeat or say alone, it is printed in *Italick*, a different character from the prayers themselves, to denote, I suppose, that the Minister is to stop at the end of the prayer, and to leave the *Amen* for the people to respond: But at the end of the *Lord's Prayer*, *Confessions*, *Credo*s, &c. and wheresoever the people are to join aloud with the Minister, as if taught and instructed by him what to say, there it is printed in *Roman*, i. e. in the same character with the *Confessions*, and *Credo*s themselves, as a hint to the Minister that he is still to go on, and by pronouncing the *Amen* himself, to direct the people to do the same, and so to set their seal at last to what they had been before pronouncing.

The People not  
to repeat the  
answer Amen  
at the end of  
the prayers  
aloud

§. 4. By the people's being directed by this Rubrick to perceive that they are expected to be silent in the prayers themselves, and only to go along with the Minister in their minds. For the Minister is the appointed intercessor for the People, and consequently it is his Office to offer up their prayers and praises in their behalf; insomuch that the people

<sup>a</sup> Hieron. in 2 Procem. Com. in | <sup>b</sup> Stromat. l. 7.  
Calat.

have nothing more to do than to attend to what he says, *Sect. 6.* and to declare their assent by an *Amen* at last, without disturbing those that are near them, by muttering over the Collects in a confus'd manner, as is practis'd by too many in most Congregations, contrary to common sense, as well as decency and good manners.

*Sect. 6. Of the Lord's Prayer.*

**W**HAT hath hitherto been done is, for the most part *Lord's Prayer* rather a preparation to Prayer, than Prayer it self: but *er, how proper at the beginning.* now we begin with the *Lord's Prayer*, with which the Office it self began in the first Book of King *Edward VI.* But our Reformers at the review of it, (as has already been observed) thought it proper to add what now precedes it, as judging it perhaps not so decent to call God *Our Father*, before we repent of our disobedience against him. The necessity of using it I have already prov'd <sup>a</sup>; and shall now only observe, that its being drawn up by our glorious Advocate, who knew both his Father's sufficiency and our wants, may assure us, that it contains every thing fit for us to ask or his Father to grant. For which cause it is, and ought to be, added to all our Forms and Offices to make up their defects, and to recommend them to our heavenly Father; who, if he cannot deny us when we ask in his Son's name, can much less do so when we speak in his words also <sup>b</sup>.

§. 2. The *Doxology* was appointed by the last Review to *The Doxology, why sometimes us'd, and sometimes omitted.* be us'd in this place, partly I suppose, because many copies of *St. Matthew* have it, and the Greek Fathers expound it; and partly because the Office here is a matter of praise, it being us'd immediately after the Absolution. But since *St. Luke* leaves it out, and some Copies of *St. Matthew*, and most of the Latin Fathers; therefore we also omit it in some places, where the Offices are not direct acts of Thanksgiving.

§. 3. Here, and wherever else this Prayer is us'd, *The People to repeat the Lord's Prayer aloud with the Minister.* the whole Congregation is to join with the Minister in an *audible Voice*; partly that People ignorantly educated may the sooner learn it; and partly to signify how boldly we may approach the Father, when we address him with the Son's words. Tho' till the last Review, there was no such direction; it having been the custom till then, for the Minister to say the Lord's Prayer alone, in most of the Offices,

<sup>a</sup> Introd. p. 4. &c.

<sup>b</sup> Cyprian. de Orat. p. 139, 140.

Chap. 3. and for the People only to answer at the end of it, by way of Response, *Deliver us from Evil*. And the better to prepare and give them notice of what they were to do, the Minister was us'd to elevate and raise his voice, when he came to the petition, *Lead us not into Temptation*, just as it is done still in the Roman Church, where the Priest always pronounces the conclusion of every Prayer with a Voice louder than ordinary, that the People may know when to join their *Amen*.

### Sect. 7. Of the Responses.

The Design of  
the Responses.

IT was a very ancient practice of the *Jews* to recite their publick Hymns and Prayers by course: and many of the Fathers assure us, that the primitive Christians imitated them therein: so that there is no old Liturgy wherein there are not such short and devout sentences as these, which, from the People's answering the Priests, are call'd *Responses*. The Design of them is, by a grateful variety, to quicken the People's devotions, and engage their attention: for since they have their share of duty, they must expect till their turn come, and prepare for the next Response: whereas, when the Minister does all, the People naturally grow sleepy and heedless, as if they were wholly unconcern'd.

§. 2. The Responses here enjoyn'd consist of Prayers and Praises: The first, *O Lord, open thou our lips, and our mouth shall shew forth thy Praise*, are very frequent in ancient Liturgies, particularly in those of St. *James* and St. *Chrysostom*, and are fitly plac'd here with respect to those Sins we lately confess'd: For they are part of *David's* penitential Psalm <sup>a</sup>, who look'd on his guilt so long, till the grief, shame, and fear which follow'd thereupon, had almost seal'd up his lips, and made him speechless; so that he could not praise God as he desir'd, unless it pleas'd him, by speaking peace to his soul, to remove those terrors, and then his lips would be open'd, and his mouth ready to praise God. And if we were as sensible of our guilt as we ought to be, it will be needful for us to beg such evidences of our pardon, as may free us from the terrors which seal up our lips, and then we shall be fit to praise God heartily in the following Psalms.

V. O God,  
make speed,  
&c.  
R. O Lord,  
make haste,  
&c.

§. 3. The words that follow, viz. *O God, make speed to save us; O Lord, make haste to help us*, are of ancient use

<sup>a</sup> Psalm. li. 15.



in the Western Church. When with *David* we look back to the innumerable evils which have taken hold of us, we cry to God to *save us speedily* from them by his mercy; and when we look forward to the duties we are about to do, we pray as earnestly, in the words of the same <sup>a</sup> Psalmist, that he *will make haste to help us* by his grace; without which we can do no acceptable service.

Seet. 7.

§. 4. And now having good confidence that our pardon is granted; like *David*<sup>b</sup>, we turn our petitions into praises: *standing up* to denote the elevation of our hearts, and giving *Glory* to the whole Trinity, *Father, Son, and Holy Ghost*, for the hopes we entertain.

V. Glory be to the Father &c.

R. As it was in the beginning, &c.

In the primitive times almost every Father had his own Doxologies, which they express'd as they had occasion in their own phrases and terms; ascribing *Glory and Honour*, &c. sometimes to the Father only, and sometimes only to the Son; sometimes to the Father thro' the Son, and sometimes to the Father with the Son; sometimes to the Spirit jointly with both, and sometimes thro' or in the Spirit to either; sometimes thro' the Son to the Father with the Holy Ghost, and sometimes to the Father and Holy Ghost with the Son. For they all knew that there were three distinct, but undivided, Persons, in one eternal and infinite Essence; and therefore whilst they rendered Glory from this principle of Faith, whatever the form of Doxology was, the meaning and design of it was always the same. But when the *Arians* began to wrest some of these general expressions, in countenance and vindication of their impious opinions, and to fix chiefly upon that form, which was the most capable of being abus'd to an heretical sense, viz. *Glory to the Father, by the Son, in the Holy Ghost*; this and the other forms grew generally into disuse; and that which ascribes *Glory to the Holy Ghost*, as well as to the Father and the Son, from that time became the standing form of the Church. So that the Doxology we meet with in the ancient Liturgies is generally thus, *Glory be to the Father, and to the Son, and to the Holy Ghost, now and ever, world without end*: And so it continues still in the Offices of the Greek Church: but the Western Church soon afterwards added the words, *As it was in the beginning*, not only to oppose the poison of the *Arians*, who said, there was a beginning of time before Christ had any beginning, but also to declare that this was the primitive form, and the old orthodox way of praising God<sup>c</sup>.

<sup>a</sup> Psal. lxx. 1.

<sup>b</sup> Psal. vi. 9.—cxxx. 7.

<sup>c</sup> Concil. Vafenf. c. 3. Tom. 2. col.

727. E.

Chap. 3. §. 5. Having now concluded our penitential Office, we begin the Office of Praises; as an introduction to which the Priest exhorts us to *Praise the Lord*: the People, to shew their readiness to join with him, immediately reply, let *the Lord's name be praised*; tho' this answer of the People was first added to the *Scotch* Liturgy and then to our own, at the last Review.

Of the Hallelujah.

The first of these Versicles, viz. *Praise ye the Lord*, is no other than the English of *Hallelujah*; a word so sacred, that St. *John* retains it <sup>a</sup>, and St. *Austin* saith the Church scrupled to translate it <sup>b</sup>; a word appointed to be us'd in all the Liturgies I ever met with: in some of them upon all days of the year, except those of fasting and humiliation; but in others only upon Sundays and the fifty days between Easter and Whitsuntide, in token of the joy we express for Christ's resurrection <sup>c</sup>. In our own Church, notwithstanding we repeat the sense of it every day in English; yet the word it self was retain'd in the first Book of King *Edward VI.* where it was appointed to be us'd immediately after the Versicles here mention'd, *from Easter to Trinity Sunday*. How it came to be left out afterwards, I cannot tell; except it was because those who had the care of altering our Liturgy, thought the repetition of the word it self was needless, since the sense of it was imply'd in the foregoing Versicles: tho' the Church always took it for something more than a bare repetition of *Praise ye the Lord*. For in those words the Minister calls only upon the Congregation to praise God; whereas in this he was thought to invite the holy Angels also to join with the Congregation, and to second our Praises below with their divine *Hallelujahs* above.

Objection answer'd.

§. 6. Some have objected against the dividing of our Prayers into such small parts and *Versicles*: but to this we answer, That tho' there be an alteration and division in the utterance, yet the Prayer is but one continu'd form. For tho' the Church requires that the Minister speak one portion, and the People the other; yet both the Minister and the People ought mentally to offer up and speak to God, what is vocally offer'd up and spoken by each of them respectively,

<sup>a</sup> Rev. xix. 1, 3, 4, 6, &c.

<sup>b</sup> De Doctrina Christiana, lib. 2. cap. 11. Tom. 3. col. 25. B.

<sup>c</sup> August. Ep. 119. ad Jan. cap. 15.

& 17. Isidor. de Eccl. Offic. lib. 1. c. 13.

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Sect. 8. Of the XCV<sup>th</sup> Psalm.

THE matter of this Psalm shews it was design'd at The Venite Exultemus. first for the publick service; on the Feast of Tabernacles, as some <sup>d</sup>, or on the Sabbath-day, as others think <sup>e</sup>: but St. Paul judges it fit for every day, while it is call'd to day <sup>f</sup>; and so it has been us'd in all the Christian world; as the Liturgies of St. Chrysostom and St. Basil witness for the Greek Church, the testimony of St. Augustin for the African <sup>g</sup>, and all its ancient Offices and Capitulars for the Western. St. Ambrose saith, that it was the use of the Church in his time to begin their Service with it <sup>h</sup>; for which reason in the Latin Services it is call'd the *Invitatory Psalm*; it being always sung with a strong and loud voice, to hasten those People into the Church who were in the Coemiterie or Church-yard, or any other adjacent parts, waiting for the beginning of Prayers <sup>i</sup>: agreeable to which practice, in the first Book of King Edward it is order'd to be said or sung, without any (i. e. I suppose without any other) *Invitatory*.

§. 2. Our Reformers very fitly plac'd it here as a proper preparatory to the following Psalms, Lessons, and Collects. Why us'd in this place. For it exhorts us, 1<sup>st</sup>, to praise God, shewing us in what manner and for what reasons we ought to do it <sup>k</sup>; 2<sup>dly</sup>, It exhorts us to pray to him, shewing us also the manner and reasons <sup>l</sup>. Lastly it exhorts us to hear God's word speedily and willingly <sup>m</sup>, giving us a caution to beware of *hardning our hearts*, by an instance of the sad event which happened to the Jews on that account <sup>n</sup>, whose sin and punishment are set before us, that we may not destroy our souls, by despising and distrusting God's word as they did <sup>o</sup>. For which warning we bless the holy Trinity, saying, *Glory be to the Father, &c.*

Sect. 9. Of the Psalms.

AND now, if we have perform'd the foregoing parts The Psalms, why they follow next. of the Liturgy as we ought, we shall be fitly dispos'd

<sup>d</sup> Grotius in Psalm xcv.  
<sup>e</sup> Calvin in Psalm xcv.  
<sup>f</sup> Heb. iii. 7, 15.  
<sup>g</sup> Serm. 176. de verb. Apost. c. 1.  
Tom. 5. col. 839. E.  
<sup>h</sup> Serm. de Deip.  
<sup>i</sup> Durand. de Divin. Offic. Rational.

1. 5. c. 3. num. 11. fol. 227.  
<sup>k</sup> Ver. 1—5.  
<sup>l</sup> Ver. 6, 7.  
<sup>m</sup> Ver. 8.  
<sup>n</sup> Ver. 8—11.  
<sup>o</sup> Ver. 10, 11.



Chap. 3. to sing the Psalms of *David* with his own Spirit. For all that hath been done hitherto was to tune our hearts, that we may say, *O God, our hearts are ready, we will sing and give praise*<sup>p</sup>. For having confess'd humbly, beg'd forgiveness earnestly, and receiv'd the news of our Absolution thankfully; we shall be naturally fill'd with contrition and lowliness, and with desires of breathing up our souls to heaven. And this, *St. Basil* tells us<sup>q</sup>, was a rite that in his time had obtain'd among all the Churches of God: "After the Confession (saith he) the people rise from Prayer, and proceed to Psalmody, dividing themselves into two parts, and singing by turns." For the performance of which we can have no greater or properer assistance than the Book of *Psalms*, which is a collection of Prayers and Praises endited by the holy Spirit, compos'd by devout men on various occasions, and so suited to publick worship, that they are us'd by Jews as well as Christians. And tho' the several parties of Christians differ in many other things; yet in this they all agree. They contain variety of devotions, agreeable to all degrees and conditions of men; inso-much that without much difficulty, every man may, either directly or by way of accommodation, apply most of them to his own case.

Us'd oftner  
than any o-  
ther part of  
Scripture.

§. 2. For which cause the Church useth these oftner than any other part of Scripture. Nor can she herein be accus'd of novelty: since it is certain the Temple-Service consisted chiefly of forms taken out of the *Psalms*<sup>r</sup>; and the Prayers of the modern *Jews* also are mostly gather'd from thence<sup>s</sup>. The *Christians* undoubtedly us'd them in their publick Service in the times of the Apostles<sup>t</sup>; and in the following ages they were repeated so often at the Church, that the meanest Christians could rehearse them by heart at their ordinary work<sup>u</sup>.

Whether all  
the members  
in a mix'd  
Congregation  
may properly  
use some ex-  
pressions in the  
*Psalms*.

§. 3. But now it is objected, that "it cannot reasonably be suppos'd that all the members of mixt Congregations can be fit to use some expressions in the *Psalms*, so as to make them their own words; because very few have attain'd to such a degree of *piety* and *goodness*, as *David* and the other Psalmists make profession of: and that therefore the Book of *Psalms* is not now a proper part of divine Service.

<sup>p</sup> Psal. cviii. 1.

<sup>q</sup> Basil. Ep. 63. Tom. 2. p. 843.

<sup>r</sup> 1 Chron. xvi. 1—37. xxv. 1, 2.

<sup>s</sup> Buxtorf. Synag. Judaic. cap. 10.

<sup>t</sup> 1 Cor. xiv. 26. Col. iii. 16. James

v. 13.

<sup>u</sup> Vid. Chryf. Hom. 6. de Pœniten. Tom. 5. col. 741. D. in a Latin Edition, printed at Paris, 1588.

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To which it is answer'd : That so long as men continue in a wicked course of life, they are not only unfit for the use of the *Psalms*, but of any other devotions. They are not only incapable of applying such passages in the *Psalms* to their own persons; but they cannot so much as repeat a penitential Psalm, or even the confession of Sins in the Liturgy, in a proper and agreeable manner: since he that does this as he ought, must do it with resolutions of amendment. But then as to those who have sincerely repented, and in earnest begun a virtuous course of life; no reason can be given why they may not unite their hearts and voices with the Church, in rehearsing these *Psalms*. For we may very aptly take a great part of the *Psalter* as the address of the whole Church to Almighty God; and then no doubt but every sincere member of this body may perform his part in this pious consort. Every true Christian may, and must, say, that the Church, whereof he professes himself a member, *is all glorious within*, (i. e. adorn'd with all manner of inward graces and excellencies;) tho' no Christian that is humble will presume to say so of himself. Perhaps the very best men do not think such elevated expressions fit to be apply'd to their single lives, or personal performances: But yet any sincere Christian may very well join in the publick use of these parts of the *Psalter*, when he considers that what he says, or sings, is the voice of the Church universal; and that, as he has but a small share of those virtues and perfections, which are the ornament of the Church, the body of Christ; so his tongue is but one, among those innumerable Choirs of Christians throughout the world. And there is no reason to doubt but that *David* did in some *Psalms* speak as the representative of the Church, as in others he expresses himself in the person of *Christ*: and therefore a devout man may also as well use these *Psalms* in his closet, as in the Church; if so be he consider himself, notwithstanding his retirement, as one of that large and vast body, who serve and worship God, according to these forms, night and day. But to return;

§. 4. The custom of singing or repeating the *Psalms* alternately, or verse by verse, seems to be as old as Christianity it self. Nor is there any question to be made but that the *Christians* receiv'd it from the *Jews*; for it is plain that several of the *Psalms*, which were compos'd for the publick use of the Temple, were written in *Amœbaick*, or *Alternate* verse<sup>w</sup>. To which way of singing us'd in the Tem-

Why sung by Course.

<sup>w</sup> As the cxxiv<sup>th</sup> and cxxviii<sup>th</sup>, &c.

**Chap. 3.** ple, it is probable the vision of *Isaiah* alluded, which he saw of the *Seraphim* crying one to another, *Holy, Holy, Holy, &c.*<sup>1</sup> That it was the constant practice of the Church in the time of *St. Basil*, we have his own testimony: for he writes<sup>2</sup>, that the people, in his time, "rising before it was light, went to the house of prayer, and there, in great agony of soul, and incessant showers of tears, made confession of their sins to God; and then rising from their Prayers, proceeded to singing of Psalms, dividing themselves into two parts, and singing by turns: Ever since which time it has been thought so reasonable and decent, as to be universally practis'd. What *Theodore* writes<sup>3</sup>, that *Flavianus* and *Diodorus* were the first that order'd the Psalms of *David* to be sung alternately at *Antioch*, seems not to be meant of the first institution of this custom, but only of the restoring of it, or else of the appointing some more convenient way of doing it. *Isidore* says<sup>4</sup>, that *St. Ambrose* was the first that introduc'd this custom among the Latins: but this too must be understood only in relation to some alterations that were then made; for Pope *Celestine*, as we read in his life, apply'd the Psalms to be sung alternately at the celebration of the Eucharist. This practice, so primitive and devout, our Church (tho' there is no particular Rubrick to enjoin it) still continues in her service, either by *singing*, as in our Cathedral worship; or by *saying*, as in the Parochial. For in the former, when one side of the Choir sing to the other, they both provoke and relieve each other's devotion: they provoke it (as *Tertullian*<sup>b</sup> remarks) by a holy contention, and relieve it by a mutual supply and change: for which reasons, in the *Parochial* Service, the reading of the Psalms is also divided between the Minister and People. And indeed did not the Congregation bear their part, to what end does the Minister exhort them to *praise the Lord*? or what becomes of their promise, that *their mouths shall shew forth his praise*? to what end again is the Invitatory (*O come, let us sing unto the Lord, &c.*) plac'd before the Psalms, if the people are to have no share in praising him in the Psalms that follow?

<sup>1</sup> Isa. viii. 3.

<sup>2</sup> Ep. ad Clerum Neocæsariens. Ep.

63. Tom. 2. p. 843. D. Vide & Const.

Ap. l. 2. c. 57.

<sup>3</sup> Hist. Eccl. l. 2. c. 24.

<sup>4</sup> Isidor. de Orig. l. 1. c. 7.

<sup>b</sup> Sonant inter duos Psalmi & Hymni, & mutuo provocant quis melius Deo suo canter: Talia Christus videns & audiens gaudet. Tert. ad Uxor. ad finem, l. 2. p. 172. B.



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§. 5. Nor does the use of *Musical Instruments* in the singing of Psalms appear to be less ancient than the custom it self of singing them. The first Psalm we read of, was sung to a *Tymbrel*, viz. that which *Moses* and *Miriam* sang after the deliverance of the Children of Israel from Egypt. And afterwards at *Jerusalem* when the Temple was built, *Musical Instruments* were constantly us'd at their publick Services <sup>d</sup>. Most of *David's* Psalms, we see by the titles of them, were committed to *Masters of Musick* to be set to various tunes: and in the 150<sup>th</sup> Psalm especially, the Prophet calls upon the people to prepare their different kinds of Instruments wherewith to praise the Lord. And this has been the constant practice of the Church, in most ages, as well since, as before the coming of Christ <sup>e</sup>.

Seet. 9.

*Musical Instruments us'd in singing of Psalms.*

When *Organs* were first brought into use, is not clearly known: but we find it recorded that about the year 660, *Constantius Copronymus*, Emperor of *Constantinople*, sent a present of an Organ to King *Pepin of France* <sup>f</sup>: and it is certain that the use of them has been very common now for several hundred of years; *Durand* mentioning them several times in his book, but giving no intimation of their novelty in divine Service.

*Organs us'd in Churches.*

§. 6. When we repeat the Psalms and Hymns we stand; that by the erection of our bodies, we may express the elevation or lifting up of our souls to God. Tho' another reason of our standing is, because some parts of them are directed to God, and others are not: As therefore it would be very improper to kneel at those parts which are not directed to him; so it would be very indecent to sit, when we repeat those that are. And therefore because both these parts, viz. those which are, and those which are not directed to God, are so frequently alter'd, and mingled one with another, that the most suitable posture for each of them cannot always be us'd; *standing* is prescrib'd as a posture which best suits both together; which is also consonant to the practice of the Jewish Church recorded in the Scripture. For <sup>g</sup> we read, that while the Priests and Levites were offering up praises to God, *all Israel stood*. And we learn from the Ritualists of the Christian Church <sup>h</sup>, that when

*The Psalms to be repeated standing.*

<sup>e</sup> Exod. xv. 20.

<sup>d</sup> 2 Sam. vi. 5. 1 Chron. xv. 16.

2 Chron. v. 12. and xxix. 25.

<sup>c</sup> Basil in Psalm. i. Tom. i. p. 126.

<sup>b</sup> Euseb. Histor. Eccles. lib. 2. c. 17.

p. 57. C. Dionys. Areop. de Eccles.

Hier. c. 3. p. 89. D. Isid. Peleus. l. 1.

Ep. 90. p. 29. A.

<sup>f</sup> Advent. de An. Boi. Platina in vit. Pont.

<sup>g</sup> 2 Chron. vii. 6.

<sup>h</sup> Vide Amal. Fort. lib. 3. cap. 3.

Durand. Rational. lib. 5. cap. 2.

Chap. 3. they came to the Psalms, they always shew'd the affection of their souls by this posture of their bodies.

The Gloria  
Patri repeat-  
ed at the end  
of all the  
Psalms and  
Hymns.

§. 7. At the end of every Psalm, and of every part of the 119<sup>th</sup> Psalm<sup>1</sup>, and all the Hymns (except the *Te Deum*; which, because it is nothing else almost but the *Gloria Patri* enlarg'd, hath not this Doxology annex'd) we repeat *Glory be to the Father*, &c. a custom which *Durandus* would have us believe was instituted by Pope *Damasus*, at the request of *St. Jerom*<sup>2</sup>: but for this there appears to be but little foundation. In the *Eastern Churches* they never us'd this Glorification, but only at the end of the last Psalm, which they call'd their *Antiphona* or *Allelujah*, as being one of those Psalms which had the *Allelujah* prefix'd to it<sup>3</sup>: but in *France*, and several other of the *Western Churches*, it was us'd at the end of every Psalm<sup>m</sup>; which is still continu'd with us, to signify that we believe that the same God is worship'd by *Christians* as by *Jews*; the same God that is glorify'd in the Psalms, having been from the beginning, Father, Son, and Holy Ghost, as well as now. So that the *Gloria Patri* is not any real addition to the Psalms, but is only us'd as a necessary expedient to turn the Jewish Psalms into Christian Hymns, and fit them for the use of the Church now, as they were before for the use of the Synagogue.

The Course  
observ'd in  
reading the  
Psalms.

§. 8. The present division of the book of Psalms into several portions (whereby two separate portions are affix'd to each day, and the circle of the whole to the circuit of the month) seems to be more commodious and proper than any method that had been us'd before. For the division of them into seven portions call'd *Nocturns*, which took up the whole once a week (as practis'd in the *Latin Church*) seem'd too long and tedious. And the division of them into twenty portions, to be read over in so many days (as in the *Greek Church*) tho' less tedious, is too uncertain, every portion perpetually shifting its day: whereas in our Church, each portion being constantly fix'd to the same day of the month, (except there be proper Psalms appointed for that day, as all the former Common-Prayer Books express'd it,) the whole course is render'd certain and immoveable; and being divided into threescore different portions (i. e. one for every Morning, and one for every Evening Service) none of them can be thought too tedious or

<sup>1</sup> See the Order how the Psalter is appointed to be read.

<sup>2</sup> Durand Rational. l. 5. c. 2. n. 17. fol. 214.

<sup>3</sup> Cassian. Institut. l. 2. c. 8. Strabo de Reb. Eccles. c. 25.

<sup>m</sup> Cassian, ut supra.

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burdensome. In all the old Common-Prayer Books in-  
deed, because *January and March* have one day above the  
number of 30, which, (as concerning this purpose, was ap-  
pointed to every month) and *February* which is placed between  
them both hath only 28 days; it was order'd, that *February*  
should borrow of either of the months (of *January and March*)  
one day: and so the *Psalter* which was read in *February*, began  
at the last day of *January*, and ended the first day of *March*.  
And to know what *Psalms* were to be read every day, there  
was (pursuant to another Rubrick) a *Column* added in the  
*Calendar*, to shew the Number that was appointed for the  
*Psalms*; and another *Table* where the same Number being  
found, shew'd what *Psalms* were to be read at *Morning and*  
*Evening Prayer*. But this being found to be troublesome  
and needless, it was ordered, first in the *Scotch Liturgy*,  
and then in our own, that in *February* the *Psalter* should  
be read only to the 28<sup>th</sup> or 29<sup>th</sup> day of the month. And *Ja-*  
*nuary and March* were inserted into the Rubrick, which,  
before ordered that in *May* and the rest of the months that  
had one and thirty days a-piece, the same *Psalms* should be  
read the last day of the said months, which were read the  
day before: So that the *Psalter* may begin again the first day  
of the next month ensuing.

§. 9. The *Psalms* we use in our daily Service, are not  
taken out of either of the two last translations of the Bi-  
ble, but out of the *Great English Bible*, translated by *Wil-*  
*liam Tyndal* and *Miles Coverdale*, and revis'd by *Archbi-*  
*shop Cranmer*: for when the Common-Prayer was com-  
pil'd in 1548, neither of the two last translations were  
extant.

'Tis true indeed, that at the last Review the *Epistles* and  
*Gospels* were taken out of the new translation: and the  
*Lessons* too, since that time, have been read out of *King*  
*James the First's Bible*. But in relation to the *Psalms*, it  
was noted, that the *Psalter* followeth the division of the *He-*  
*brews*, and the translation of the great English Bible set forth  
and us'd in the time of *King Henry the Eighth*, and *King*  
*Edward the Sixth*<sup>n</sup>. The reason of the continuance of  
which Order is the plainness and smoothness of this transla-  
tion: for the *Hebraisms* being not so much retain'd in this  
as in the late translations, the verses run much more musi-  
cal and fitter for devotion. Tho' as the old Rubrick in-  
forms us, this translation from the 9<sup>th</sup> Psalm unto the 148<sup>th</sup>

*The Psalms so  
be us'd ac-  
cording to the  
translation in  
the great Bi-  
ble.*

<sup>n</sup> See the Order how the *Psalter* is appointed to be read.

*Psalms,*



Chap. 3. Psalm, doth vary in numbers from the common Latin translation.

## Sect. 10. Of the Lessons.

The Lessons;  
why they fol-  
low the  
Psalms.

OUR Hearts being now rais'd up to God in praising and admiring him in the Psalms; we are in a fit temper and disposition to hear what he shall speak to us by his word. And thus too a respite or intermission is given to the bent of our minds: for whereas they were requir'd to be active in the Psalms, it is sufficient if in the Lessons they hold themselves attentive. And therefore now follow two Chapters of the Bible, one out of the *Old Testament*, the other out of the *New*, to shew the harmony between the Law and the Gospel: for what is the Law, but the Gospel foreshew'd? what the Gospel but the Law fulfill'd? that which lies in the Old Testament, as under a Shadow, is in the new brought out into the open Sun: things there prefigur'd are here perform'd. And for this reason the *first Lesson* is taken out of the *Old Testament*, the *second* out of the *New*, that so the minds of the hearers may be gradually led from darker revelations to clearer views, and prepar'd by the veils of the Law to bear the light breaking forth in the Gospel.

The Antiqui-  
ty of Lessons.

§. 2. And here it may not be amiss to observe the great antiquity of joining the reading of Scriptures to the publick devotions of the Church. *Justin Martyr* says, "It was a custom in his time to read Lessons out of the Prophets and Apostles in the assembly of the faithful"°. And the Council of *Laodicea*, held in the beginning of the fourth Century, order'd "Lessons to be mingled with the Psalms"². And *Cassian* tells us, that "it was the constant custom of all the Christians throughout *Egypt* to have two Lessons, one out of the Old Testament, and another out of the New, read immediately after the Psalms; a practice, he says, so ancient, that it cannot be known whether it was founded upon any human institution"³. Nor has this practice been peculiar to the Christians only, but constantly us'd also by the Jews; who divided the Books of *Moses* into as many Portions as there are weeks in the year: that so, one of those Portions being read over every Sabbath-day, the whole might be read

° Apol. 1. cap. 87. p. 131.

² Can. 17. Concil. Tom. 1. col.

1500. B.

³ *Cassian* de Inst. Mon. lib. 2. c. 4. thro'

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thro' every year<sup>r</sup>. And to this answers that expression of *St. James*<sup>s</sup>; that *Moses was read in the Synagogues every Sabbath-day*. And that to this Portion of the *Law*, they added a Lesson out of the *Prophets*, we may gather from the 13<sup>th</sup> of the *Acts*, where we find it mention'd that the *Law* and the *Prophets* were both read in a Synagogue where *St. Paul* was present<sup>t</sup>, and that *the Prophets were read at Jerusalem every Sabbath-day*<sup>u</sup>.

§. 3. For the *Choice* of these Lessons and their *Order*, The Church observes a different course. For the *First Lessons* on ordinary days, she observes only this; to begin at the beginning of the year with *Genesis*, and so to continue on till all the Books of the Old Testament are read over; only omitting the *Chronicles* (which are for the most part the same with the Books of *Samuel* and *Kings*, which have been read before) and other particular Chapters in other Books, which are left out, either for the same reason, or else because they contain genealogies, names of persons or places, or some other matter less profitable for ordinary hearers.

The *Song of Solomon*, or the Book of *Canticles*, is wholly omitted; because if not spiritually understood (which very few people are capable of doing, especially so as to put a tolerably clear sense upon it) it is not proper for a mix'd Congregation. The Jews order'd that none should read it till they were thirty years old, for an obvious reason which too plainly holds amongst us.

Very many Chapters in *Ezekiel* are omitted, upon account of the mystical visions in which they are wrapt up. Why some others are omitted, does not so plainly appear, tho' doubtless the Compilers of our Liturgy thought there was sufficient reason for it.

After all the Canonical Books of the Old Testament are read thro' (except *Isaiab*, which being the most evangelical Prophet, and containing the clearest prophecies of Christ, is not read in the order it stands in the Bible, but reserv'd to be read a little before, and in, *Advent*, to prepare in us a true faith in the mystery of Christ's incarnation and birth, the commemoration of which at that time draws nigh :) after all the rest, I say, to supply the remaining part of the year, several Books of the *Apocrypha* are appointed to be read, which, tho' not Canonical, have yet been allow'd, by the judgment of the Church for many

<sup>r</sup> See Ainsworth on Gen. vi. 9.

<sup>t</sup> Acts xv. 21.

<sup>u</sup> Ver. 15.

<sup>v</sup> Ver. 27. See also Prideaux's Connection. Octavo, Vol. I. p. 333, &c.

Chap. 3. ages past, to be ecclesiastical and good, nearest to divine of any writings in the world. For which reason the Books of *Wisdom*, *Ecclesiasticus*, *Tobit*, *Judith*, and the *Maccabees*, were recommended by the Council of *Carthage* <sup>w</sup> to be publickly read in the Church. And *Ruffinus* testifies <sup>x</sup>, that they were all in use in his time, tho' not with an authority equal to that of the Canonical Books. And that the same respect was paid to them in latter ages, *Isidore Hispalensis* <sup>y</sup>, and *Rabanus Maurus* <sup>z</sup> both affirm.

In conformity to so general a practice, the Church of England still continues the use of these Books in her publick Service: tho' not with any design to lessen the authority of Canonical Scripture, which she expressly affirms to be the only rule of faith: declaring <sup>a</sup>, that *the Church doth read the other Books for example of life and instruction of manners, but yet doth not apply them to establish any doctrine*. Nor is there any one Sunday in the whole year, that has any of its Lessons taken out of the Apocrypha. For as the greatest assemblies of Christians are upon those days, it is wisely order'd that they should then be instructed out of the undisputed word of God. The Lessons out of the Apocrypha (except such of them as are assign'd to the Festivals of the Saints) being all reserv'd to the week-days in *Autumn*, when, by reason of the harvest in the country, and the absence of those, who have most leisure, in the town, the Congregations are generally the thinnest: and even then too the second Lessons are constantly taken out of Canonical Scripture, which one would think should be enough to silence our adversaries; especially as there is more Canonical Scripture read in our Churches in any two months (even tho' we should except the Psalms, Epistles, and Gospels) than is in a whole year in the largest of their Meetings. But to return:

The first Lessons for Sundays.

§. 4. The course of the first Lessons appointed for *Sundays*, is different from that which is order'd for the week-days. For from *Advent* Sunday to *Septuagesima* Sunday, some particular Chapters out of *Isaiab* are appointed, for the aforesaid reason. But upon *Septuagesima* Sunday *Genesis* is begun; because then begins the time of penance and mortification, to which *Genesis* suits best, as treating of the original of our misery by the fall of *Adam*, and of God's severe judgment upon the world for sin. For which reason the reading of this Book was affix'd to *Lent*, even in the

<sup>w</sup> Cap. 27.

<sup>x</sup> *Ruffin. in Symb.*

<sup>y</sup> *De Eccles. Offic. lib. 1. c. 11.*

<sup>z</sup> *De Instit. Eccles. l. 2. c. 53.*

<sup>a</sup> *In her sixth Article.*



primitive ages of the Church <sup>b</sup>. Then are read forward Sect. 10. the Books as they lie in order; not all the Books, but (because more people can attend the publick worship of God upon Sundays than upon other days) such particular Chapters are selected, as are judg'd most edifying to all that are present. And if any Sunday be (as some call it) a *privileg'd* day, i. e. if it hath the history of it express'd in Scripture, such as *Easter-day*, *Whit-Sunday*, &c. then are peculiar and proper Lessons appointed.

§. 5. Upon *Saints-days* another order is observ'd: For <sup>The first Lesson for Saints-days.</sup> upon them the Church appoints Lessons out of the moral Books, such as *Proverbs*, *Ecclesiastes*, *Ecclesiasticus*, and *Wisdom*, which containing excellent instructions of life and conversation, are fit to be read upon the days of Saints, whose exemplary lives and deaths are the causes of the Church's solemn commemoration of them, and commendation of them to us.

§. 6. Other Holy-days, such as *Christmas-day*, *Circum-* <sup>For other Holy-days.</sup> *cision*, *Epiphany*, &c. have proper and peculiar Lessons appointed suitable to the occasions, as shall be shewn hereafter when I speak of those several days. I shall only observe here, that there have been proper Lessons appointed on all Holy-days, as well Saints-days as others; ever since St. *Austin's* time: tho' perhaps they were not reduc'd into an exact order till the time of *Museus*, a famous Priest of *Massilia*, who liv'd about the year 480. Of whom *Gennadius* writes that he particularly apply'd himself, at the request of St. *Venerius* a Bishop, to choose out proper Lessons for all the Festivals <sup>d</sup> in the year.

§. 7. As for the *Second Lessons*, the Church observes the <sup>The Order of the Second Lessons.</sup> same course upon *Sundays* as she doth upon *Week-days*; reading the *Gospels* and *Acts of the Apostles* in the Morning, and the *Epistles* at Evening, in the same order they stand in the New Testament; except upon *Saints-days* and *Holy-days*, when such Lessons are appointed, as either explain the mystery, relate the history, or apply the example to us.

§. 8. The *Revelation* is wholly omitted, except the first <sup>The Revelation omitted, and why.</sup> and last Chapters (which are read upon the day of St. *John* the Evangelist, who was the Author;) and part of the 19<sup>th</sup> Chapter (which containing the praises and adoration paid to God by the Angels and Saints in heaven, is very properly appointed to be read on the Festival of *All-Saints*.) But except upon these occasions, none of this Book is read o-

<sup>b</sup> Chrysost. Tom. 1. Hom. 7. p. 106. & Tom. 2. Hom. 1. p. 10. Edit. Paris. 1609.

<sup>c</sup> August. in Procem. Ep. Johan.

<sup>d</sup> Gennadius de Viris illustribus, cap.

Chap. 3. penly in the Church for Lessons, by reason of its obscurity, which renders it unintelligible to meaner capacities.

*The antiquity  
and usefulness  
of this method*

§. 9. And thus we see, by the prudence of the Church, the Old Testament is read over once, and the New thrice (i. e. excepting some less useful parts of both) in the space of a year, conformable to the practice of the ancient Fathers: who (as our Reformers<sup>e</sup> tell us) *so order'd the matter, that all the whole Bible, or the greatest part thereof, should be read over once every year; intending thereby that the Clergy, and especially such as were Ministers in the Congregation, should (by often reading and meditating in God's word) be stirr'd up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth: and further, that the People (by daily bearing the holy Scriptures read in the Church) might continually profit more and more in the knowledge of God, and be more inflam'd with the love of his true religion. Whereas in the Church of Rome this godly and decent order was so alter'd, broken, and neglected, by planting in uncertain\* Stories and Legends, with multitude of Responds †, Verses ‖, vain repetitions, Commemorations \*\*, and Synodals ††; that, commonly, when any Book of the Bible was*

*Legends,  
what they  
were.*

\* *Uncertain Stories and Legends.*] By these are to be understood those *Legendary Stories*, which the Roman Breviaries appoint to be read on their Saints-days: which being almost as numerous as the days in the year, there is hardly a day free from having idle tales mix'd in its Service. Nor is this remarkable only in their Lessons upon their modern Saints; but even the stories of the Apostles are so scandalously blended with Monkish fictions, that all wise and conscientious Christians must nauseate and abominate their Service.

*Responds,  
what they  
were.*

† *Responds.*] A *Respond* is a short Anthem, interrupting the middle of a Chapter, which is not to proceed till the Anthem is done. The long Responses are us'd at the close of the Lessons.

*Verses, what.*

‖ *Verses.*] By the *Verses* here mention'd, are to be understood either the *Versicle* that follows the Respond in the Breviary, or else those *Hymns* which are proper to every Sunday and Holy-day: which (except some few) are a parcel of despicable Monkish Latin verses, compos'd in the most illiterate ages of Christianity.

*Commemorations, what*

\*\* *Commemorations.*] *Commemorations* are the mixing the Service of some Holy-day of lesser note, with the Service of a Sunday or Holy-day of greater eminency, on which the less Holy-day happens to fall. In which case it is appointed by the ninth general rule in the Breviary, that only the *Hymns, Verses, &c.* and some other part of the Service of the lesser Holy-day be annex'd to that of the greater.

*Synodals,  
what they  
were.*

†† *Synodals.*] These were the publication or recital of the *provincial constitutions* in the Parish-Churches. For after the conclusion of every provincial Synod, the Canons thereof were to be read in the Churches, and the tenor of them to be declar'd and made known to the people: and some of them to be annually repeated on certain Sundays in the year<sup>a</sup>.

<sup>e</sup> In the Preface concerning the Service of the Church.

<sup>a</sup> See Dr. Nichols in his Notes on the

word Synodals in the Preface concerning the Service of the Church.

begun, after three or four Chapters were read out, all the Sect. 10. rest were unread. And in this sort the Book of Isaiah was begun in Advent, and the Book of Genesis in Septuagesima; but they were only begun, and never read thro': after like sort were other Books of holy Scripture us'd. — Moreover, the number and hardness of the rules called the Pie |||, and the manifold changings of the Service, was the cause, that to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniencies therefore consider'd, here is set forth such an order, whereby the same shall be redress'd. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things should be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and suchlike things, as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some rules; therefore certain rules are here set forth, which as they are few in number, so they are plain and easy to be understood. So that here you have an order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was us'd. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordain'd to be read, but the very pure word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a language and order, as is most easy and plain for the understanding both of the readers and hearers: It is also more commodious, both for the shortness thereof, and for the plainness of the order, and for that the rules be few and easy.

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||| Pie.] The word Pie some suppose derives its name from Πίναξ, Pie, why so which the Greeks sometimes use for Table or Index; tho' others think these call'd. Tables or Indexes were call'd the Pie, from the parti-colour'd letters whereof they consisted: the initial, and some other remarkable letters and words being done in red, and the rest all in black. And upon this account, when they translate it into Latin, they call it Pica. From whence it is suppos'd, that, Pica Letters, when Printing came in use, those letters which were of a moderate size (i. e. from whence about the bigness of those in these Comments and Tables) were call'd Pica so call'd. Letters b.

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b See Dr. Nichols, as above, upon the word Pie.



## Chap. 3.

The Posture  
of the Mini-  
ster.

§. 10. The Scripture being the word of God, and so a declaration of his will; the reading of it or making it known to the People is an act of authority, and therefore the Minister that reads the Lessons is to stand. And because it is an Office directed to the Congregation, by all the former Common-Prayer Books, it was ordered, that *(to the end the People may the better hear) in such places where they do sing, there shall the Lessons be sung in a plain tune, after the manner of distinct reading: and likewise the Epistle and the Gospel.* But that Rubrick is now left out, and the Minister is only directed to *read distinctly with an audible voice, and to turn himself so as he may best be heard of all such as are present:* which shews, that in time of Prayer the Minister us'd to look another way; a custom still observ'd in some Parish-Churches, where the Reading-Pews have two Desks; one for the Bible, looking towards the body of the Church to the People; another for the Prayer-Book, looking towards the East or upper end of the Chancel; in conformity to the practice of the primitive Church, which, as I have already observ'd, paid a more than ordinary reverence in their worship towards the East.

Reading-  
Pews, to have  
two Desks.

The Naming  
of the Lessons  
&c.

§. 11. Before every Lesson the Minister is directed to give notice to the People what Chapter he reads, by saying, *Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book:* that so the People, if they have their Bibles with them, may, by looking over them, be the more attentive. The care of the primitive Church in this case was very remarkable. Before the Lesson began, the Deacon first stood up, calling out aloud, *Let us listen, my Brethren;* and then he that read, invited his audience to attention, by introducing the Lesson with these words, *Thus saith the Lord.* After every Lesson the Minister with us is also directed to give notice that it is finished, by saying, *Here endeth the first or second Lesson;* which is the form now prescrib'd instead of the old one, *Here endeth such a Chapter of such a Book,* which were the words enjoin'd by all our former Liturgies.

The Posture of  
the People.

§. 12. As for the People, there is no posture prescrib'd for them; but in former times they always stood to shew their reverence. It is recorded of the Jews in the Book of Nehemiah<sup>e</sup>, that *when Ezra open'd the Book of the Law, in the sight of the People, all the People stood up.* And in the

<sup>e</sup> Pag. 89.

<sup>f</sup> Chrysost. in Act. 9. Hom. 19.

<sup>g</sup> Chap. viii. ver. 3.

first ages of Christianity those only were permitted to sit, Sect. 11. who by reason of old age or some other infirmity, were not able to stand throughout the whole time of divine Service <sup>b</sup>. And it is very observable, that another ceremony us'd by the Christians of those times, before the reading of the Lessons, was the *washing their hands* <sup>i</sup>, a ceremony said to be still us'd by the *Turks*, before they touch their Alcoran, who also write thereupon, *Let no unclean person touch this* <sup>k</sup>: which should excite us at least to prepare our selves in such a manner, as may fit us to hear the word of God, and to express such outward reverence, as may testify a due regard to its Author.

Sect. 11. Of the Hymns in general.

THE use of *Hymns* among Christians is undoubtedly <sup>The Antiquity of Hymns.</sup> as old as the times of the Apostles <sup>l</sup>: and we learn both from the observation of St. *Augustin* <sup>m</sup>, and from the Canons of the Church <sup>n</sup>, that Hymns and Psalms were intermingled with the Lessons, that so by variety the People might be secur'd against weariness and distraction.

§. 2. But besides Antiquity, *Reason* calls for this interposition of Hymns, in respect to the great benefit we may receive from the word of God: for if we daily bless him for our ordinary meat and drink, how much more are we bound to glorify him for the food of our souls? <sup>The reasonableness of them after the Lessons.</sup>

§. 3. That we may not therefore want forms of praise <sup>When first</sup> proper for the occasion, the Church hath provided us with <sup>added.</sup> two after each Lesson, both in the Morning and Evening-Service; leaving it to the discretion of him that ministrETH, to use those which he thinks most convenient and suitable; tho' in the first Common-Prayer Book of King *Edward VI.* there was only one provided for a Lesson; the 100<sup>th</sup>, the 98<sup>th</sup>, and the 67<sup>th</sup> Psalms, not being added till 1552. The *Te Deum* and the *Benedicite* indeed were both in the first Book; but not for choice, but to be us'd one at one time of the year, and the other at another, as the next Section will shew.

<sup>b</sup> August. Serm. 300. in Append. ad Tom. 5. col. 504. B.

<sup>i</sup> Chrys. Hom. 53. in Joan. Tom. 2. p. 776. lin. 3, 4.

<sup>k</sup> Mr. Gregory's Preface to his Notes and Observations upon Scripture, pag. 3.

<sup>l</sup> Mat. xxvi. 30. Col. v. 16. James v. 13.

<sup>m</sup> Serm. 176. Tom. 5. col. 839. D.

<sup>n</sup> Concil. Laod. Can. 17. Concil. Tom. 1. col. 1500. B.

Sect. 12. Of the Hymns after the First Lessons.

Hymns after  
the First Les-  
sons.

HAVING heard the holy precepts and useful exam-  
ples, the comfortable promises and just threatnings  
contain'd in the *first Lesson*, we immediately break out into  
praising God for illuminating our minds, for quickning our  
affections, for reviving our hopes, for awakening our sloth,  
and for confirming our resolutions.

The Te De-  
um and Be-  
nedicite, why  
so call'd.

I. For our supply and assistance in which reasonable du-  
ty, the Church has provided us two ancient Hymns; the  
one call'd *Te Deum*, from the first words of it in Latin  
(*Te Deum Laudamus*, *We praise thee, O God*;) the other *Be-  
nedicite*, for the same reason, the beginning of it in Latin  
being *Benedicite omnia Opera Domini Domino*; or, *O all  
ye works of the Lord, bless ye the Lord*. The former of  
these is now most frequently us'd, and the latter only upon  
some particular occasions.

The Original  
of the Te  
Deum.

§. 2. The first (as it is generally believ'd) was compos'd  
by St. *Ambrose* for the baptism of St. *Augustin* °: since  
which time it has ever been held in the greatest esteem, and  
daily repeated in the Church: so that it is now of above  
thirteen hundred years standing. The Hymn it self is ra-  
tional and majestick, and in all particulars worthy of the  
Spouse of Christ: being, above all the composures of men  
uninspir'd, fittest for the tongues of Men and Angels.

Of the Bene-  
dicite, or  
Song of the  
three Chil-  
dren, its An-  
tiquity.

II. The other was an ancient Hymn in the Jewish  
Church, and adapted into the publick devotions of the Chri-  
stians from the most early times. St. *Cyprian* quotes it as  
part of the holy Scriptures P: in which opinion he is se-  
conded by *Ruffinus*, who very severely inveighs against St.  
*Jerom* for doubting of its divine authority; and informs us  
that it was us'd in the Church long before his time, who  
himself liv'd A. D. 390 q. And when afterwards it was  
left out by some that perform'd divine Service; the fourth  
Council of *Toledo*, in the year 633, commanded it to be  
us'd, and excommunicated the Priests that omitted it.  
Our Church indeed does not receive it for Canonical Scrip-

° St. Greg. Lib. 3. Dial. cap. 4.  
mentions *Dacius Bishop of Milan*. A. D.  
560, who, in the first Book of the *Chro-  
nicles* writ by him, gives an account of  
this. See also St. *Bennet Reg.* cap. 11.

P De Orat. Dom. p. 142.  
q Ruffin. l. 2. adv. Hieron.  
r Can. 44. Concil. Tom. 5. col. 1710.  
C. D.



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ture, because it is not to be found in the Hebrew, nor was Sect. 12. allow'd in the Jewish Canon; but it is notwithstanding an exact paraphrase of the 148<sup>th</sup> Psalm, and so like it in words and sense, that whoever despiseth this, reproacheth that part of the canonical writings.

§. 2. As to the *Subject* of it, it is an elegant summons to *The Subject* all God's works to praise him; intimating that they all set *of it* out his glory, and invite us, who have the benefit of them, to join with these *three Children* (to whom so great and wonderful a deliverance was given) in *praising and magnifying the Lord for ever*.

§. 3. So that when we would glorify God for his works, *When proper* which is one main end of the Lord's-day; or when the *to be us'd.* Lesson treats of the creation, or sets before us the wonderful works of God in any of his creatures, or the use he makes of them either ordinary or miraculous for the good of the Church; this Hymn may very seasonably be us'd. Tho' in the first Common-Prayer Book of King Edward VI. *Te Deum* was appointed *daily throughout the year; except in Lent, all the which time in the place of Te Deum, Benedicite was to be us'd.* So that, as I have already observ'd, they were not originally inserted for choice; but to be us'd at different parts of the year. But when the second Book came out with double Hymns for the other Lessons; these also were left indifferent at the discretion of the Minister, and the words, *Or this Canticle*, inserted before the Hymn we are now speaking of.

III. After the first Lesson at *Evening-Prayer*, two other *Of the Magnificat, or the Song of the blessed Virgin Mary.* Hymns are appointed, both of them taken out of canonical Scripture: the first is the Song of the blessed Virgin, call'd the *Magnificat*, from its first word in Latin. It is the first Hymn recorded in the new Testament, and from its ancient use among the primitive Christians, has been continu'd in the Offices of the reform'd Churches abroad, as well as in ours.

For as the holy Virgin, when she reflected upon the promises of the old Testament, now about to be fulfill'd in the mysterious conception and happy birth, of which God had design'd her to be the instrument, express'd her joy in this form; so we, when we hear in the Lessons like examples of his mercy, and are told of those prophecies and promises which were then fulfill'd, may not improperly rejoice

† See Durell's *View of the reform'd Churches*, p. 38.

Chap. 3. with her in the same words, as having a proportionable share of interest in the same blessing.

Of the  
xcviii<sup>th</sup>  
Psalm.

IV. But when the first Lesson treats of some great and temporal deliverance granted to the peculiar People of God, we have the 98<sup>th</sup> Psalm for variety; which tho' made on occasion of some of *David's* victories, may yet be very properly apply'd to our selves, who, being God's adopted Children, are a *spiritual Israel*, and therefore have all imaginable reason to bless God for the same, and to call upon the whole creation to join with us in thanksgiving. This was one of those which I have already observ'd, was first added to King *Edward's* second Common-Prayer.

### Sect. 13. Of the Hymns after the Second Lessons.

Hymns after  
the second  
Lesson.

HAVING express'd our thankfulness to God in one of the above-mention'd Hymns for the light and instruction we have receiv'd from the first Lesson; we are fitly dispos'd to hear the clearer revelations exhibited to us in the *second*.

Of the Bene-  
dictus, or  
Song of Za-  
charias.

I. As to the second Lesson in the *Morning*, it is always taken out either of the *Gospels* or the *Acts*; which contain an historical account of the great work of our redemption: and therefore as the Angel, that first publish'd the glad tidings of salvation, was join'd by a multitude of the heavenly host, who all brake forth in praises to God; so when the same tidings are rehears'd by the Priest, both he and the People immediately join their mutual gratulations, praising God, and saying *Blessed be the Lord God of Israel, for he hath visited and redeemed his People: and hath rais'd up a mighty salvation for us in the house of his servant David, &c.* Being the Hymn that was compos'd by good old *Zacharias*, at the circumcision of his son, *St. John the Baptist*; and containing a thanksgiving to God for the incarnation of our Saviour, and for those unspeakable mercies, which (tho' they were not then fully compleated) were quickly afterwards the subject of the whole Church's praises.

Of the C<sup>th</sup>  
Psalm.

II. For variety the hundredth Psalm was also appointed by King *Edward's* second Book, in which *all lands* and nations are invited and call'd upon to *serve the Lord with*

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gladness, and come before his presence with a Song, for his Sect. 13. exceeding grace, mercy, and truth, which are so eminently set forth in the Gospels.

III. After the second Lesson at *Evening*, which is always out of the *Epistles*, the Song of *Simeon*, call'd *Nunc Dimittis*, is most commonly us'd. The Author of it is suppos'd to have been he whom the Jews call *Simeon the Just*, son to the famous Rabbi *Hillel*<sup>u</sup>, a man of eminent integrity, and one who oppos'd the then common opinion of the Messiah's temporal kingdom. The occasion of his composing it, was his meeting Christ in the Temple, when he came to be presented there, wherein God fulfill'd his promise to him, that he should not die till he had seen the Lord's Christ<sup>w</sup>.

Of the Nunc Dimittis.

And tho' we cannot see our Saviour with our bodily eyes as he did; yet he is by the writings of the Apostles daily presented to the eyes of our faith: and therefore if we were as much concern'd for heaven, and as loose from the love of the world as old *Simeon* was, and we ought to be; we might, upon the view of Christ in his holy word, be daily ready to sing this Hymn, which is taken into the Services of all christian Churches in the world, Greek, Roman, and Reformed, and was formerly very frequently sung by Saints and Martyrs a little before their deaths.

IV. Instead of it sometimes the sixty seventh Psalm is us'd, (being one of those that was introduced in King *Edward's* second Liturgy) which being a Prayer of *David* for the coming of the Gospel, is a proper form wherein to express our desires for the farther propagation of it.

Of the LXVII<sup>th</sup> Psalm.

N. B. It ought to be noted, that both the sixty seventh and hundredth Psalm, being inserted in the Common-Prayer Books in the ordinary version, ought so to be us'd, and not to be sung in *Sternhold* and *Hopkins's*, or any other *Meeter*, as is now the custom in too many Churches, to the jostling out of the Psalms themselves, expressly contrary to the design of the Rubrick: which, if not prevented, may in time make way for farther innovations and gross irregularities.

<sup>u</sup> Vid. Scultet. Exercitat. Evang. l. | Place.  
1. c. 61. and Lightfoot's Harm. on the | <sup>w</sup> Luke ii. 26.



## Sect. 14. Of the Apostles Creed.

*The Creed.*

**T**HO' the Scriptures be a perfect revelation of all divine truths necessary to salvation; yet the fundamental articles of our faith are so dispers'd there, that it was thought necessary to collect out of those sacred writings one plain and short summary of fundamental doctrines, which might easily be understood and remember'd by all Christians.

*Why so call'd.*

§. 2. This summary, from the first word in Latin *Credo*, is commonly call'd the *Creed*; tho' in Latin it is call'd *Symbolum*, for which several reasons are given: as first that it is an allusion to the custom of several persons meeting together to eat of one common supper, whither every one brings something for his share to make up that common meal, which from hence was call'd *Symbolum*, from the Greek word [*Συμβάλλειν*] which signifies to throw or cast together: Even so, say some <sup>2</sup>, the Apostles met together, and each one put or threw in his article to compose this Symbol.

*Why call'd Symbolum.*

Another signification of the word is fetch'd from *military* affairs, where it is us'd to denote those marks, signs, or watch-words, &c. whereby the soldiers of an army distinguish'd and knew each other: In like manner, as some think <sup>3</sup>, by this Creed the true soldiers of Jesus Christ were distinguish'd from all others, and discern'd from those who were only false and hypocritical pretenders.

But the most natural signification of the word seems to be deriv'd from the *Pagan Symbols*, which were secret marks, words, or tokens, communicated at the time of initiation, or a little before, unto those who were consecrated or entred into their reserv'd or hidden rites, and to none else; by the declaration, manifestation, or pronounciation whereof those more devout Idolaters knew each other, and were with all freedom and liberty of access admitted to their more intimate mysteries, i. e. to the secret worship and rites of that God, whose Symbols they had receiv'd; from whence the multitude in general were kept out and excluded: which said Symbols those, who had receiv'd them, were oblig'd carefully to conceal, and not, on

<sup>2</sup> Ruffin. Expof. in Symb. Apost. ad calcem Cyprian Oper. pag. 17. Cassian. de Incarn. Dom. l. 6. c. 3. p. 1046. Atrebat. 1628,

<sup>3</sup> Ruffin. ut supra. Maxim. Taurinens. Homil. in Symbol. ap. Bibliothec. Vet. Patr. Colon. Agrippin. 1618. Tom. 5. p. 39.

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any account whatsoever, to divulge or reveal <sup>2</sup>. And for Sect. 14. the same reasons the Apostles Creed is thought by some to have been term'd a *Symbol*, because it was studiously conceal'd from the Pagan world, and not reveal'd to the Catechumens themselves, till just before their Baptism or initiation in the christian mysteries; when it was deliver'd to them as that secret note, mark, or token, by which the faithful in all parts of the world might, without any danger, make themselves known to one another <sup>3</sup>.

§. 3. That the whole Creed, as we now use it, was drawn up by the Apostles themselves, can hardly be prov'd: but that the greatest part of it was deriv'd from the very days of the Apostles, is evident from the testimonies of the most ancient writers <sup>b</sup>; particularly of St. *Ignatius*, in whose Epistles most of its articles are to be found: tho' there are some reasons to believe, that some few of them, viz. that of the *descent into hell*, the *communion of Saints*, and the *life everlasting*, were not added till some time after, in opposition to some gross errors and heresies that sprang up in the Church. But the whole form, as it now stands in our Liturgy, is to be found in the works of St. *Ambrose* and *Ruffin* <sup>c</sup>.

§. 4. 'Tis true indeed the primitive Christians, by reason they always conceal'd this and their other mysteries, did not in their assemblies publicly recite the Creed, except at the times of Baptism; which, unless in cases of necessity, were only at Easter and Whitsuntide. From whence it came to pass, that the constant repeating of the Creed in the Church, was not introduc'd till five hundred years after Christ: about which time *Petrus Gnaphens*, Bishop of Antioch, prescrib'd the constant recital of the Creed, at the publick administration of divine Service <sup>d</sup>.

§. 5. The Place of it in our Liturgy may be consider'd with respect both to what goes before, and what comes after it. That which goes before it, are the Lessons taken out of the word of God: for *faith comes by hearing* <sup>e</sup>; and therefore when we have heard God's word, it is fit we should profess our belief of it, thereby *setting our seals* (as it were) *to the truth of God* <sup>f</sup>, especially to such articles as the Chapters, now read to us, have confirm'd. What fol-

<sup>a</sup> See instances of these Symbols in the Lord Chief Justice King's Critical History of the Creed, chap. 1. p. 11, &c.

<sup>b</sup> See this prov'd by the same Author, pag. 20, &c.

<sup>c</sup> Vid. Irenæum, contr. Hæres. l. 1. c. 2. p. 45. Tertull. de Virg. veland.

c. 1. p. 175. A. De Præscript. Hæreticor. c. 13. p. 206. D.

<sup>e</sup> In their Expositions upon it.

<sup>d</sup> Theodor. Lector. Histor. Eccles. p. 563. C.

<sup>e</sup> Rom. x. 17.

<sup>f</sup> John iii. 33.

Chap. 3. lows the Creed are the Prayers which are grounded upon it: for we cannot call on him, in whom we have not believ'd<sup>e</sup>. And therefore since we are to pray to God the Father, in the name of the Son, by the assistance of the Holy Ghost, for remission of sins, and a joyful resurrection; we first declare that we believe in God the Father, Son, and Holy Ghost, and that there is remission here, and a resurrection to life hereafter, for all true members of the Catholick Church; and then we may be said to pray in faith.

To be repeated by the whole Congregation,

§. 6. Both *Minister* and *People* are appointed to repeat this Creed; because 'tis the profession of every person present, and ought for that reason to be made by every one in his own person; the more expressly to declare their belief of it to each other, and consequently to the whole christian world, with whom they maintain Communion.

Standing;

§. 7. It is to be repeated *standing*, to signify our resolution to stand up stoutly in the defence of it. And in *Poland* and *Lithuania* the Nobles us'd formerly to draw their swords, in token, that if need were, they would defend and seal the truth of it with their blood<sup>h</sup>.

With their Faces towards the East.

§. 8. When we repeat it, it is customary to turn towards the *East*, that so whilst we are making profession of our faith in the blessed Trinity, we may look towards that quarter of the heavens, where God is suppos'd to have his peculiar residence of glory<sup>i</sup>.

Reverence to be made at the name of Jesus.

§. 9. When we come to the second article in this Creed, in which the name of JESUS is mention'd, the whole Congregation make obeisance, which the Church (in regard to that passage of St. Paul, *That at the name of JESUS every knee should<sup>k</sup> bow*) expressly enjoins in her 18<sup>th</sup> Canon: ordering, *that when intime of divine Service the Lord JESUS shall be mention'd, due and lowly reverence shall be done by all persons present, as it has been accusom'd; testifying by these outward ceremonies and gestures their inward humility, christian resolution, and due acknowledgment, that the Lord JESUS CHRIST, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind, for this life, and the life to come, are fully and wholly compris'd.*

<sup>e</sup> Rom. x. 14.

<sup>h</sup> See Durell's View, &c. Sect. 1. §. 24. p. 37.

<sup>i</sup> See Mr. Gregory, as quoted in note<sup>b</sup> in pag. 89.

<sup>k</sup> Phil. ii. 10.



Sect. 15. Of St. Athanasius's Creed.

**W**HETHER this Creed was compos'd by *Athanasius* The Creed of St. Athanasius. or not, is a matter of dispute: In the Rubrick before it, as enlarged at the Review, it is only said to be *commonly call'd the Creed of St. Athanasius*: But we are certain that it has been receiv'd as a treasure of inestimable price both by the Greek and Latin Churches for almost a thousand years.

§. 2. As to the *Matter* of it, it condemns all ancient and modern Heresies, and is the sum of all Orthodox Divinity. And therefore if any scruple at the denying *Salvation* The Scruple which some make against it. to such as do not believe these articles; let them remember, that such as hold any of those fundamental Heresies are condemn'd in Scripture<sup>1</sup>: from whence it was a primitive custom, after a confession of the orthodox faith, to pass an anathema against all that deny'd it. But however, for the ease and satisfaction of some people who have a notion that this Creed requires every person to assent to, or believe, every verse in it on pain of *Damnation*; and who therefore (because there are several things in it which they cannot comprehend) scruple to repeat it for fear they should anathematize or condemn themselves; I desire to offer what follows to their consideration, viz. That howsoever plain and agreeable to reason every verse in this Creed may be; yet we are not requir'd, by the words of the Creed, to believe the whole on pain of *Damnation*. For all that is requir'd of us as *necessary to Salvation*, is, that *before all things we hold the Catholick Faith: and the Catholick Faith is*, by the 3<sup>d</sup> and 4<sup>th</sup> verses explain'd to be *this, that we worship one God in Trinity, and Trinity in Unity: neither confounding the persons, nor dividing the substance*. This therefore is declar'd necessary to be believ'd: But all that follows from hence to the 26<sup>th</sup> verse, is only brought as a proof and illustration of it; and therefore requires our assent no more than a Sermon does, which is made to prove or illustrate a Text. The Text, we know, is the word of God, and therefore necessary to be believ'd: but no person is, for that reason, bound to believe every particular of the Sermon deduc'd from it, upon pain of damnation, tho' every tittle of it may be true. The same I take it to be in this Creed: The belief of the *Catholick Faith* before mentioned, the Scriptures make necessary to salvation, and therefore we must believe it: but there is no

<sup>1</sup> 1 John ii. 22, 23.—v. 10.—2 Pet. ii. 1.

**Chap. 3.** such necessity laid upon us to believe the illustration that is theregiven of it, nor does the Creed it self require it: for it goes on, in the 26<sup>th</sup> and 27<sup>th</sup> verses, in these words, *So that in all things as is aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worship'd: He therefore that will be sav'd, must thus think of the Trinity.* Where it plainly passes off from that illustration, and returns back to the 4<sup>th</sup> and 5<sup>th</sup> verses, requiring only our belief of the Catholick Faith, as there express'd, as necessary to salvation, viz. that *One God, or Unity in Trinity, and Trinity in Unity is to be worshiped.* All the rest of the Creed, from the 27<sup>th</sup> verse to the end, relates to our Saviour's *Incarnation*; which indeed is another essential part of our faith, and as necessary to be believ'd as the former: but that being express'd in such plain terms, as none, I suppose, scruple; I need not enlarge any farther.

*Why said on those days mention'd in the Rubrick.*

§. 3. The reasons why this Creed is appointed to be said upon those days specify'd in the Rubrick, are, because some of them are more proper for this Confession of Faith, which, being of all others the most express concerning the Trinity, is for that reason appointed on *Christ-mas-day, Epiphany, Easter-day, Ascension-day, Whit-Sunday, and Trinity-Sunday*; which were all the days that were appointed for it by the first Book of King *Edward*: But in his second Book it was also enjoin'd on St. *Matthias*, and some other *Saints-days*, that so it might be repeated once in every month.

### Sect. 16. Of the Versicles before the Lord's Prayer.

*The good Order and Method of our Service.*

**T**HE Congregation, having now their consciences absolv'd from sin, their affections warm'd with thanksgiving, their understandings enlighten'd by the word, and their faith strengthen'd by a publick profession; enter solemnly in the next place upon the remaining part of divine worship, viz. Supplication and Prayer, that is, *to ask those things which are requisite and necessary, as well for the body as the soul.*

*Pr. The Lord be with you.*

§. 2. But because they are not able to do this without God's help; therefore the Minister first blesses them with *The Lord be with you*; which, it must be observ'd too, is a very proper salutation in this place, viz. after a publick and solemn profession of their faith. For St. *John* forbids us to say to any Heretick, *God speed*<sup>m</sup>; and the primitive Chri-

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stians were never allow'd to salute any that were excommunicated<sup>n</sup>. But when the Minister hath heard the whole Congregation rehearse the Creed, and seen, by their standing up at it, a testimony of their assent to it; he can now salute them as brethren and members of the Church. But because he is their Representative and Mouth to God, they return his salutation, immediately replying, *And with thy Spirit*: both which sentences are taken out of holy Scripture<sup>o</sup>, and together with that salutation, *Peace be with you* (which was generally us'd by the Bishop instead of the *Lord be with<sup>p</sup> you*) have been of very early use in the Church<sup>q</sup>, especially in the Eastern part of it, to which, as an ancient Council says<sup>r</sup>, they were deliver'd down by the Apostles themselves: and it is observable that they always denoted (as here) a transition from one part of the divine Service to another.

§. 3. In the Heathen Sacrifices there was always one to cry, *Hoc agite*, or to bid them mind what they were about. And in all the old christian Liturgies the Deacon was wont to call often upon the People, *ἐκινῶς δευδόμεν, Let us pray earnestly*; and then again, *ἐκινῶς ἔτι, more earnestly*. And the same vehemence and earnest devotion does our Church call for in these words, *Let us pray*; warning us thereby to lay aside all wandring thoughts, and to attend to the great work we are about: for tho' the Minister only speaks most of the words, yet our affections must go along with every petition, and sign them all at last with an hearty *Amen*.

§. 4. But being unclean like the Lepers recorded by St. Luke<sup>s</sup>, before we come to address our selves to God, we begin to cry *Lord have mercy on us*; lest, if we should unworthily call him *Our Father*, he upbraid us as he did the Jews, *If I be a Father, where is mine honour*? And it is to be observ'd, that the Church has such an awful reverence for the Lord's Prayer, that she seldom suffers it to be us'd without some preceding preparation. In the beginning of the Morning and Evening Service, we are prepar'd by the Confession of our Sins, and the Absolution of the Priest; and very commonly in other places by this short Litany: whereby we are taught first to bewail our unworthiness, and pray for *mercy*; and then with an humble boldness to look

Sect. 16

Answ. And with thy Spirit.

Pr. Let us pray.

P. Lord have mercy upon us.

<sup>n</sup> Capital Carol. Mag. l. 5. c. 42.      4. p. 107. lin. 3. &c. Ifid. Peleus. l. 1.  
<sup>o</sup> Ruth ii. 4. 2 Theff. iii. 16.      2 Ep. 122. pag. 44. A.  
Tim. iv. 22. Gal. vi. 18.      3 Concil. Bracar. 2. cap. 3. Tom. 5.  
<sup>p</sup> Durand. Rational. lib. 4. c. 14. §. col. 740. B.  
<sup>q</sup> fol. 111.      4 Chap. xvii. 12, 13.  
<sup>r</sup> Chrys. <sup>n</sup> Coloss. 1. Hom. 3. Tom. 1 Mal. i. 6.



Chap. 3. up to heaven, and call God *Our Father*, and beg farther blessings of him.

As to the original of this form, it is taken out of the Psalms <sup>u</sup>, where it is sometimes repeated twice together; to which the christian Church hath added a third, viz. *Christ have mercy upon us*, that so it might be a short Litany or Supplication to every Person in the blessed Trinity: we have offended each Person, and are to pray to each, and therefore we beg help from them all.

It is of great antiquity both in the Eastern and Western Churches; and an old Council orders it to be us'd three times a day in the publick Service <sup>w</sup>. And we are inform'd that *Constantinople* was deliver'd from an Earthquake, by the People's going barefoot in procession, and using this short Litany <sup>x</sup>.

The Clerk  
and People  
not to repeat  
Lord have  
mercy upon  
us after the  
Minister.

N. B. The *Clerk* and *People* are here to take notice not to repeat the last of these Versicles, viz. *Lord have mercy upon us* after the Minister. In the end of the Litany indeed they ought to do it, because there they are directed to say all the three Versicles distinctly after him; each of them being repeated in the Common-Prayer Book, viz, first in a Roman Letter for the Priest, and then in an Italick, which denotes the People's Response. But in the daily Morning and Evening Service, in the Office for Solemnization of Matrimony, in those for the Visitation of the Sick, for the Burial of the Dead, for the Churching of Women, and in the Commination, where these Versicles are single, and only the second printed in an Italick character, there they are to be repeated alternately, and not by way of repetition: so that none but the second Versicle, viz. *Christ have mercy upon us*, comes to the People's turn, the first and last belonging to the Minister.

### SECT. 17. Of the Lord's Prayer.

The Lord's  
Prayer why  
repeated.

THE Minister, Clerk, and People, being prepared in the manner that we have described above, are now again to say the *Lord's Prayer* with a loud voice. For this consecrates and makes way for all the rest, and is therefore now again repeated. By which repetition we have this farther advantage, that if we did not put up any petition of it

<sup>u</sup> Psal. vi. 2.—li. 1.—cxxxiii. 3.

<sup>w</sup> Concil. Vasens. 2. Can. 3. Tom. 4.

col. 1680. C.

<sup>x</sup> Paul. Diacon. l. 16. c. 24.

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with fervency enough before, we may make amends for it Sect. 18.  
now, by asking that with a doubled earnestness.

§. 2. By the *Clerks* in this Rubrick, (which was first inserted in the second Book of King *Edward*) I suppose were meant such persons as were appointed at the beginning of the Reformation, to attend the incumbent in his performance of the Offices; and such as are still in some Cathedral and Collegiate Churches, which have *Lay-Clerks* (as they are call'd, being not always ordain'd) to look out the Lessons, name the Anthem, set the Psalms and the like <sup>1</sup>: of which sort I take our *Parish Clerks* to be, tho' we have now seldom more than one to a Church.

Clerks, who intended by them.

## Sect. 18. Of the Versicles after the Lord's Prayer.

**B**EFORE the Minister begins to pray alone for the People, they are to join with him (according to the primitive way of praying) in some short *Versicles* and *Responsals*, taken chiefly out of the Psalms, and containing the sum of all the following Collects. The Versicles.

To the first, *O Lord, shew thy mercy upon us, — and grant us thy <sup>2</sup> salvation*, answers the Sunday Collect, which generally contains petitions for mercy and salvation. To the second, *O Lord, save the King, and mercifully hear us when we call upon <sup>2</sup> thee*, answer the Prayers for the King and Royal Family. To the third, *Endue thy Ministers with righteousness, — and make thy chosen People <sup>b</sup> joyful*, and the fourth, *O Lord, save thy People, — and bless thine <sup>c</sup> Inheritance*, answers the Collect for the Clergy and People. To the fifth, *Give peace in our time, O Lord, — because there is none other that fighteth for us, but only thou, O <sup>d</sup> God*, answer the daily Collects for Peace; and to the last *O God, make clean our hearts within us, — And take not thy holy Spirit from <sup>e</sup> us*, answer the daily Collects for Grace.

§. 2. Against two of these Versicles it is objected, that *An* <sup>Objecti-</sup> the Church enjoins us to pray to God to *give peace in our* <sup>on answer'd.</sup> time, for this odd reason, viz *because there is none other that fighteth for us but only God*. But to this we answer,

<sup>1</sup> See the Clergy-man's Vade Mecum. p. 202, 203.  
<sup>2</sup> Psal. lxxxv. 7.  
<sup>3</sup> Psal. xx. ver. the last, according to the Greek translation.

<sup>b</sup> Psal. cxxxii. 9.  
<sup>c</sup> Psal. xxviii. 9.  
<sup>d</sup> 1 Chron. xxii. 9.  
<sup>e</sup> Psal. li. 10, 11.

that

Chap. 3. that the Church by these words does by no means imply, that the only reason of our desiring peace, is because we have none other to fight for us, save God alone; as if we could be well enough content to be engag'd in war, had we any other to fight for us, besides God: But they are a more full declaration and acknowledgment of that forlorn condition we are in, who are not able to help our selves, and who cannot depend upon man for help; which we confess and lay before Almighty God, to excite the greater compassion in his divine Majesty. And thus the Psalmist cries out to God, *Be not far from me, for trouble is near; for there is none to help.*<sup>f</sup>

*Why the Minister is to stand up at these Versicles.*

§. 3. The Rubrick which orders the Priest to *stand up* to say these Versicles, (which was first added in 1552) I imagine to have been founded upon the practice of the Priests in the *Romish* Church. For it is a custom there for the Priest, at all the long Prayers, to kneel before the Altar, and mutter them over softly by himself: but whenever he comes to any Versicles where the People are to make their Responses, he rises up and turns himself to them, in order to be heard: which custom the Compilers of our Liturgy might probably have in their eye, when they order'd the Minister to *stand up* in this place.

### Sect. 19. Of the Collects and Prayers in general.

*The Prayers why divided into so many short Collects.*

**B**EFORE we come to speak of each of the following Prayers in particular, it may not be amiss to observe one thing concerning them in general; viz. the reason why they are not carry'd on in one continu'd discourse, but divided into many short *Collects*, such as is that which our Lord himself compos'd. And that might be one reason why our Church so order'd it, viz. that so she might follow the example of our Lord, who best knew what kind of Prayers were fittest for us to use. And indeed we cannot but find, by our own experience, how difficult it is to keep our minds long intent upon any thing, much more upon so great things as the object and subject of our Prayers; and that, do what we can, we are still liable to wandrings and distractions: so that there is a kind of necessity to break off sometimes, that our thoughts, being respited for a while, may with more ease be fix'd again, as it is necessary they

<sup>f</sup> Psal. xxii. 11.

should;



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should, so long as we are actually praying to the supreme Sect. 19.  
being of the world. ~

But besides, in order to the performing our devotions aright to the most high God, it is necessary that our souls should be possess'd all along with due apprehensions of his greatness and glory. To which purpose our short Prayers contribute very much. For every one of them beginning with some of the attributes or perfections of God, and so suggesting to us right apprehensions of him at first; it is easy to preserve them in our minds during the space of a short Prayer, which in a long one would be too apt to scatter and vanish away.

But one of the principal reasons why our publick devotions are and should be divided into short Collects, is this: Our blessed Saviour, we know, hath often told us, that *whatsoever we ask the Father in his name, he will give it us*<sup>e</sup>; and so hath directed us in all our Prayers to make use of *his name*, and to ask nothing but upon the account of his Merit and Mediation for us; upon which all our hopes and expectations from God do wholly depend. For this reason therefore (as it always was, so also now) it cannot but be judg'd necessary, that the *Name* of Christ be frequently inserted in our Prayers, that so we may lift up our hearts unto him, and rest our faith upon him, for the obtaining those good things we pray for. And therefore whatsoever it be which we ask of God, we presently add, *Thro' Jesus Christ our Lord*, or something to that effect; and so ask nothing but according to our Lord's direction, i. e. in his Name. And this is the reason that makes our Prayers so short: for take away the conclusion of every Collect or Prayer, and they may be join'd all together, and be made but as one continu'd Prayer. But would not this tend to make us forgetful that we are to offer up our Prayers in the *Name* of Christ, by taking away that which refresheth our memory?

§. 2. The reason why these Prayers are so often call'd *Collects*, is differently represented. Some Ritualists think, because the word *Collect* is sometimes us'd both in the vulgar Latin Bible<sup>h</sup>, and by the ancient Fathers<sup>i</sup>, to denote the gathering together of the People into religious assemblies; that therefore the Prayers are call'd *Collects*, as being repeated when the People are *collected*<sup>k</sup> together. O-

<sup>e</sup> John xiv. 13. and xvi. 24.

<sup>h</sup> Dies Collectæ, Lev. xxiii. 36. Collectionem, Heb. x. 25.

<sup>i</sup> Collectum celebrare. *Passim apud*

*Patres.*

<sup>k</sup> A Populi Collectione, Collectæ appellari cœperunt. Alcuinus.

thers

**Chap. 3.** *W*thers think they are so nam'd, upon account of their comprehensive brevity; the Minister *collecting* into short forms the petitions of the People, which had before been divided between him and them by Versicles and Responses<sup>1</sup>: and for this reason God is desir'd in some of them to *bear the Prayers and Supplications of the People*. Tho' I think it is very probable that the *Collects for the Sundays and Holy-days* bear that name, upon account that a great many of them are very evidently *collected* out of the Epistles and Gospels.

### Sect. 20. *Of the three Collects at Morning and Evening-Prayer.*

*The Rubrick after the Lord's-Prayer.*

**T**HE next thing to be taken notice of is the Rubrick that follows the Versicles after the Lord's Prayer in the Morning-Service, viz.

*¶ Then shall follow three Collects: the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning-Prayer throughout all the year, as followeth; all kneeling.*

There is much the same Rubrick in the Evening-Service; only whereas the third Collect for the Morning is entitled, *For Grace to live well*; the title of that for the Evening is, *For Aid against all perils*.

*Of the Collect for the Day.*

**I.** The first of these Collects, viz. That of the *Day*, which is order'd to be *the same that is appointed at the Communion*, will fall under my particular consideration, when I come to treat of the several Sundays and Holy-days, which will naturally lead me to take notice of the several Collects that belong to them.

*Of the Collects for Peace.*

**II.** The second Collect, *for Peace*, both for the Morning and Evening-Service, are, word for word, translated out of the Sacramentary of St. Gregory: each of them being suited to the Office it is assign'd to. In that which we use in the beginning of the day, when we are going to engage our selves in various affairs, and to converse with the world; we pray for outward peace, and desire to be preserv'd from the injuries, affronts, and wicked designs of

<sup>1</sup> Sacerdos omnium petitiones compendiosa brevitate colligit. Walfrid. Strabo. men.

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men. But in that for the Evening we ask for inward Sect. 21. tranquillity, requesting for *that Peace which the world cannot give*, as springing only from the testimony of a good conscience; that so each of us may with *David* be enabled to say, *I will lay me down in peace, and take my rest*, having our hearts as easy as our heads, and our sleep sweet and quiet.

III. The third Collects, both at Morning and Evening, are fram'd out of the Greek *Euchologion*. That in the Morning-Service for Grace, is very proper to be us'd in the beginning of the day, when we are probably going to be expos'd to various dangers and temptations. Nor is the other, for *Aid against all perils*, less seasonable at night; for being then in danger of the terrors of darkness, we by this form commend our selves into the hands of that God, who neither slumbers nor sleeps, and with whom darkness and light are both alike.

*Of the Collects for Grace.*

*And for Aid against all Perils.*

## Sect. 21. Of the Anthem.

AFTER the aforesaid Collects, as well at Morning-Anthem. Prayer as at Evening, the Rubrick orders, that in *Choirs and Places where they sing, here followeth the Anthem*. The Original of which is probably deriv'd from the very first Christians. For *Pliny* has recorded that it was the custom in his time to meet upon a fix'd day before light, and to sing a Hymn, in parts or by turns, to Christ as God<sup>m</sup>: which expression can hardly have any other sense put upon it, than that they sung in an *Antiphonical* way. *Socrates* indeed attributes the rise of them to *St. Ignatius*, who, when he had heard the Angels in heaven singing and answering one another in Hymns to God, order'd that, in the Church of *Antioch*, Psalms of praise should be compos'd and set to musick, and sung in parts by the Choir in the time of divine Service<sup>n</sup>; which, from the manner of singing them, were call'd *Ἀντίφωνα*, *Antiphons*, or *Anthems*, i. e. Hymns sung in parts, or by course. This practice was soon imitated by the whole Church, and has universally obtain'd ever since.

*Their Original and Antiquity.*

§. 2. The reason of its being order'd in this place, is partly perhaps for the relief of the Congregation, who they have join'd with due fervour in the foregoing parts of the Office, may now be thought to be something weary;

<sup>m</sup> Plin. Epist. l. 10. Ep. 97. p. 284. Edit. Oxon. 1703.

<sup>n</sup> Socrat. Hist. Eccl. lib. 6. cap. 8. p. 313. D.



Chap. 3. and partly, I suppose, to make a division in the Service, the former part of it being perform'd in behalf of our selves, and that which follows being mostly intercessional.

*This the proper place for singing Psalms.*

§. 3. And therefore since it is now grown a custom, in a great many Churches, to sing a Psalm in *Meter* in the middle of the Service; I can't see why it would not be more proper here, than just after the second Lesson, where a Hymn is purposely provided by the Church to follow it. I have already shew'd the irregularity of singing the Hymn it self in *Meter*: and to sing a different Psalm between the Lesson and the Psalm appointed, is no less irregular. And therefore certainly this must be the most proper place for singing (if there must be singing before the Service is ended) since it seems much more timely and conformable to the Rubrick, and moreover does honour to the Singing-Psalms themselves, by making them supply the place of Anthems.

### Sect. 22. Of the Prayer for the King.

*The Prayer for the King.*

WE have been hitherto only praying for our selves; but since we are commanded to *pray for all men*, we now proceed, in obedience to that command, to pray for the whole Church; and in the first place for the *King*, whom, under Christ, we acknowledge to be the supreme Governor of this part of it to which we belong. And since the supreme King of all the world is God, by whom all mortal Kings reign; and since his authority sets them up, and his power only can defend them; therefore all mankind, as it were by common consent, have agreed to pray to God for their Rulers. The *Heathens* offer'd sacrifices, prayers, and vows for their welfare: and the *Jews* (as we may see by the *Psalms*) always made their Prayers for the King a part of their publick devotion. And all the ancient Fathers, Liturgies, and Councils fully evidence, that the same was done daily by *Christians*: and this not only for those that encourag'd them, but even for such as oppos'd them, and were enemies to the faith. Afterwards indeed when the Emperors became Christian, they particularly nam'd them in their Offices, with titles expressing the dearest affection, and most honourable respect; and prayed for them in as loyal and as hearty terms as are included in the Prayer we are now speaking of: which is taken almost verbatim out of the Sacramentary of St. Gregory,

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but was not inserted in our Liturgy till the reign of Queen Sect. 23,  
*Elizabeth*; when our Reformers observing that, by the Li- 24.  
turgies of King *Edward*, the *Queen* could not be pray'd for,  
but upon those days when either the Litany or Communion-  
Office was to be us'd, they found it necessary to add a <sup>When first</sup>  
form, to supply the defect of the daily Service. <sup>us'd in our</sup>  
<sup>Service.</sup>

### Sect. 23. Of the Prayer for the Royal Family.

THERE is as near an alliance between this and the <sup>The Prayer</sup>  
former Prayer, as between the persons for whom they <sup>for the Royal</sup>  
are made. And we may observe that the Persian Emperor <sup>Family.</sup>  
*Darius* desir'd the Jewish Priests to pray not only for the  
King, but his Sons too<sup>a</sup>; and the Romans pray'd for the  
Heirs of the Empire as well as the Emperor<sup>b</sup> himself. The  
primitive Christians pray'd also for the 'Imperial Family'<sup>c</sup>;  
and the Canons of old Councils both at home and abroad  
enjoin the same<sup>d</sup>. In our own Church indeed there was no  
mention made of the *Royal Family* till the reign of King <sup>When added</sup>  
*James* the First; because after the Reformation no Prote- <sup>to our Liter-</sup>  
stant Prince had Children till he came to the throne. But at <sup>gy.</sup>  
his accession this Prayer was immediately added; except that  
the beginning of it, when it was first inserted was, *Almighty*  
*God, which hast promised to be a Father of thine Elect and of*  
*their seed*; but this, I suppose, being thought to favour a lit-  
tle of *Calvinism*, was about the year 1632, or 33. (when *Fre-*  
*derick the Prince Elector Palatine, the Lady Elizabeth, his*  
*wife, with their princely Issue* being left out) these words  
were changed into *Almighty God, the fountain of all goodness.*

### Sect. 24. Of the Prayer for the Clergy and People.

HAVING thus made our supplications for our tem- <sup>The Prayer</sup>  
poral Governors, that under them we may have all <sup>for the Cler-</sup>  
those outward blessings which will make our lives com- <sup>gy and Peo-</sup>  
fortable here; we proceed, in the next place, to pray for <sup>ple.</sup>  
our spiritual Guides, that with them we may receive all  
those graces and inward blessings which will make our souls  
happy hereafter. We are members of the Church as well  
as of the State; and therefore we must pray for the prospe-  
rity of both, since they mutually defend and support each

<sup>a</sup> Ezra vi. 10.

<sup>b</sup> Tacit. Annal. l. 4.

<sup>c</sup> Liturg. St. Basil.

<sup>d</sup> Excerpt. Egberti, Can. 7. Spelm.

Tom. 1. p. 259. Concil. Rhemenf. 2.

Can. 40. Tom. 7. col. 1285. C.

Chap. 3. other. That we might not want a form therefore suitable and good, this Prayer was added in Queen *Elizabeth's* Common-Prayer Book, out of the Sacramentary of St. *Gregory*, in conformity to the practice of the ancient Church, which always had Prayers for the Clergy and People<sup>u</sup>.

*The meaning of. Who alone worketh great Marvels.*

§. 2. And because to gather a Church at first out of Infidels, and then to protect it continually from its enemies, is an act of as great power, and a greater miracle of love than to create the world; therefore in the Preface of this Prayer we may properly address our selves to God, as to him *who alone worketh great marvels*: Tho' it is not improbable that those words might be added with a view to the *miraculous* descent of the Holy Ghost upon the twelve Apostles on the day of Pentecost.

*Curates; who they be.*

§. 3. By the word *Curates* in this Prayer, are meant all that are entrusted with the *Cure* or care of Souls, whether they be the Incumbents themselves, who from that *Cure* were antiently call'd *Curates*; or those whom we now more generally call so, from assisting Incumbents in their said Cure.

### Sect. 25. Of the Prayer of St. Chrysostom.

*The Prayer of St. Chrysostom.*

WHERE ancient Liturgies afforded proper Prayers, the Compilers of ours rather chose to retain them than make new ones: and therefore as some are taken from the Western Offices, so is this from the Eastern; where it is daily us'd, with very little difference, in the Liturgies both of St. *Basil* and St. *Chrysostom*; the last of which was the undoubted author of it. It is inserted indeed in the middle of their Liturgies, but in ours, I think more properly, at the conclusion. For it is fit, that, in the close of our Prayers, we should first reflect on all those great and necessary requests we have made, and then not only renew our desires that God may grant them, but also stir up our hearts to hope he will. To which end we address our selves in this Prayer to the second Person in the glorious Trinity, our blessed Saviour, and remind him of the gracious promise he made to us, when on earth, that *where two or three are gather'd together in his name, he would be there in the midst of them*<sup>w</sup>; and therefore if we can but prevail with him to hear our *Desires and Petitions*, we know that the power of his intercession with God is so great, that we need not doubt but we shall

<sup>u</sup> Synes. Ep. 11. p. 173. B. Excerpt: Tom. 6. col. 1816. A. Egberti, Can. 8. Spelm. Tom. 1. p. 259. Concil. Calchuthens. Can. 10.

<sup>w</sup> Mat. xviii. 20.



obtain them. But however, since it may happen that we Sect. 25.  
may have ask'd somethings which he may not think convenient for us; we do not peremptorily desire that he would give us all we have pray'd for, but submit our Prayers to his heavenly will; and only request that *he would fulfil our desires and petitions as may be most expedient for us*: begging nothing positively, but what we are sure we cannot betoo importunate for, viz. *in this world knowledge of his truth, and in the world to come life everlasting*. This we may ask peremptorily, without fear of arrogance or presumption; and yet this is all we really stand in need of.

§. 2. Neither this, nor the following Benedictory Prayer, is at the end of either the Morning or Evening Service, <sup>When first added.</sup> in any of the old Common-Prayer Books; which all of them conclude with the third Collect. But the Prayer of St. Chrysostom is at the end of the Litany, from the very first Book of King Edward; and the Benedictory Prayer from that of Queen Elizabeth; and there also stood the Prayers for the King, the Royal Family, for the Clergy and People till the last Review. And I suppose, tho' not printed, they were always us'd, as now, at the conclusion of the daily Service. For after the third Collect, the Scotch Liturgy directs, that *then shall follow the Prayer for the King's Majesty, with the rest of the Prayers at the end of the Litany to the Benediction*.

Sect. 26. Of 2 Cor. xiii. 14.

THE whole Service being thus finish'd, the Minister 2 Cor. xiii.  
closes it with that *Benedictory Prayer* of St. Paul, 14.  
with which he concludes most of his Epistles: A form of blessing which the holy Spirit seems, by the repeated use of it, to have deliver'd to the Church to be us'd instead of that old Jewish form, with which the Priest under the Law dismiss'd the Congregation\*. The reason of its being chang'd was undoubtedly owing to the new revelation made of the three Persons in the Godhead. For otherwise the Jews both worship'd and bless'd, in the name of the same God, as the Christians; only their devotions had respect chiefly to the Unity of the Godhead, whereas ours comprehend also the Trinity of Persons.

§. 2. I must not forget to observe, that the form here us'd <sup>Not a Blessing.</sup> in our daily Service, is rather a *Prayer* than a *Blessing*. Since there is no alteration either of person or posture prescrib'd to the Minister, but he is directed to pronounce it kneeling, and to include himself as well as the People.

\* Numb. vi. 23, &c.

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# CHAP. IV. OF THE LITANY.



## The Introduction.



**A**FTER the Order for the Morning and Evening Prayer in our present Liturgy, as well as in all the old ones, stands *the Confession of our Christian Faith, commonly call'd the Creed of Athanasius*<sup>z</sup>, which has already been spoke to;

Introd.  
The Signification of the word Litany

And then followeth the Litany or general Supplication to be sung or said after Morning Prayer, upon Sundays, Wednesdays and Fridays, and at all other times when it shall be commanded by the Ordinary. The word Litany as it is explain'd by our present Liturgy, signifies a general Supplication, and so it is us'd by the most ancient Heathens, viz. "for an earnest supplication to the Gods made in time of adverse fortune"; and in the same sense it is us'd in the christian Church, viz. for a supplication and common intercession to God, "when his wrath lies heavy upon us"<sup>z</sup>. Such a kind of supplication was the 51<sup>st</sup> Psalm, which may be call'd David's Litany. Such was that Litany of God's appointing, in Joel<sup>a</sup> where, in a general assembly, the Priests were to weep between the Porch and the Altar, and to say, spare thy People, O Lord: (in allusion to which place our Litany, retaining also the same words, is enjoin'd, by the Royal Injunctions still in

<sup>z</sup> The words commonly call'd the Creed of Athanasius were added at the Restauration.

<sup>y</sup> Πολλὰ ἢ καὶ σπένδων χερσίν δέπαι Λιτάνευεν. Hom. Il. 4. Φίλως Λιτάνευε τοκῆας Μήτην θυμ-

φράσασθαι. Hesiod. Theog.

<sup>z</sup> Λιτανεία ἢ ἐστὶν ὁ δακρυκλήσις πρὸς Θεόν, καὶ ἰκεσία—δι' ὀργάνον ἐπιφερομένων. Symeon. Thessal. O-pusc. de Hæret.

<sup>a</sup> Joel. ii. 19.



Chap. 4. force<sup>b</sup>, to be said or sung in the *midst* of the Church, at a low Desk, before the Chancel-door, anciently call'd the *Why sing in the midst of the Church.* *Fall'd Stool.*) And such was that Litany of our Saviour<sup>d</sup>, which he thrice repeated *with strong cryings and tears*<sup>e</sup>.

*The Antiquity of Litanies in this Form.*

§. 2. As for the *Form* in which they are now made, viz. in short requests by the Priests, to which the People all answer; it appears to be very ancient; for St. *Basil* tells us that Litanies were read in the Church of *Neocæsarea*, between *Gregory Thaumaturgus*'s time and his own<sup>f</sup>. And St. *Ambrose* hath left a form of Litany, which bears his name, agreeing in many things with this of ours. For when miraculous gifts began to cease, they wrote down several of those forms, which were the original of our modern Office.

*Litanies us'd in Processions.*

§. 3. About the year 400 they began to be us'd in *Procession*, the People walking bare-foot, and saying them with great devotion; by which means, it is said, several countries were deliver'd from great calamities<sup>g</sup>. About the year 600, *Gregory the Great*, out of all the Litanies extant, compos'd that famous seven-fold Litany<sup>h</sup>, by which *Rome* was deliver'd from a grievous mortality<sup>i</sup>; which hath been a pattern to all the Western Churches since: And to which ours comes nearer than that in the present Roman Missal, wherein later Popes had put in the Invocation of Saints, which our Reformers have justly expung'd. But here we must observe that Litanies were of use before Processions, and remain'd when they were taken away. For those processional Litanies having occasion'd much scandal, it was decreed, "That the Litanies should for the future only be us'd within the walls of the Church<sup>k</sup>;" and so they are us'd amongst us to this day.

*Why said on Sundays, Wednesdays, and Fridays.*

§. 4. In the Common-Prayer Book of 1549. (i. e. in the first Book of King *Edward*) the Litany was plac'd between the Communion-Office, and the Office for Baptism, with this single title, *The Litany*<sup>l</sup> and *Suffrages*, and without any Rubrick either before or after it. But at the end of the Communion-Office the first Rubrick began thus: *Upon Wednesdays and Fridays the English Litany shall be said or*

<sup>b</sup> *Injunct.* of Edward VI. and of Queen Elizabeth, A. D. 1559. in Bp. Sparrow's Collect. p. 8. & 72.

<sup>c</sup> See a Note of Bishop Andrews, in Dr. Nichols's additional Notes, p. 23. col. 1.

<sup>d</sup> Luke xxii. 44.

<sup>e</sup> Heb. v. 7.

<sup>f</sup> Basil. Ep. 63. ad Neocæsar.

<sup>g</sup> Vid. Niceph. Hist. l. 14. c. 3. Tom. 2. p. 443. A.

<sup>h</sup> It was call'd *Litania Septiformis* or the sevenfold Litany, because he or

der'd the Church to make their Procession in seven Classes: viz. first the Clergy; then the Lay-men, next the Monks, after them the Virgins, then the married Women, next the Widows, last of all the Poor and the Children. Vide Greg. lib. 11. Ep. 2. and Strabo de Offic. Eccles. c. 28.

<sup>i</sup> Paul. Diac. lib. 18. & Balæus in vit. Greg.

<sup>k</sup> Concil. Colonienf.

<sup>l</sup> So the word was spelt in all the old Common-Prayer Books.

*sung*

## Of the Litany.

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*Sung in all places, after such form as is appointed by the King's Majesty's Injunctions: or as it shall be otherwise appointed by his Highness.* What this *Form* was I shall mention presently from the *Injunctions* themselves: but first I must observe that *Wednesdays* and *Fridays* are here only mentioned, which were the ancient Fasting-days of the primitive Church<sup>m</sup>: the death of Christ being designed on the *Wednesday*, when he was sold by *Judas*, and accomplished on the *Friday*, when he died on the Cross<sup>n</sup>. As to *Sunday*, I find no direction relating to it; tho' I conclude from two other Rubrics which dispense with the use of it on some particular Sundays, that it was generally us'd on all the rest. For among the Notes of Explication at the end of that Book, the two last allow that upon *Christmas-day*, *Easter-day*, the *Ascension-day*, *Whitsunday*, and the *Feast of Trinity*, may be us'd any part of holy Scripture, hereafter to be certainly limited and appointed instead of the Litany. And that if there be a Sermon, or for other great Cause, the Curate by his discretion, may leave out the Litany, the *Gloria in Excelsis*, the *Creed*, the *Homily*, and the *Exhortation to the Communion*. But in the Review of the Common-Prayer in 1552. the Litany was plac'd where it stands at this time, with direction at the beginning that it should be us'd on *Sundays*, *Wednesdays*, and *Fridays*, and at other times when it shall be commanded by the Ordinary. And the Order for *Sunday* has continu'd ever since; I suppose partly because there is then the greatest assembly to join in so important a supplication, and partly that no day might seem to have a more solemn Office than the Lord's Day.

§. 5. The particular time of the day when it is to be said, seems now different from what it was formerly. For before the last Review, the Litany was a distinct Service by it self, and us'd some time after the Morning-Prayer was over: as may be gather'd from the Rubrick before the Communion in all the old Common-Prayer Books, which orders, that after Morning-Prayer, the People being call'd together by the ringing of a bell, and assembled in the Church, the English Litany shall be said after the accustomed manner. This custom, as I am inform'd, is still observ'd in some Cathedrals and Chapels<sup>o</sup>: tho' now, for the most part, it is made one Office with the Morning-Prayer; it

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What time of the day it is to be us'd.

<sup>m</sup> Clem. Alex. Strom. 7. c. 744. B. Tertul. de Jejun. c. 2. p. 545. A. E-piphan. adv. Hæref. l. 3. Tom. 1. p. 910. B.

<sup>n</sup> Petrus Alexandrinus, ap. Albaspi-

naum, l. 1. Obs. 16. p. 35. col. 1. E.  
<sup>o</sup> As at Worcester Cathedral and Merton College in Oxford, where Morning-Prayer is read at six or seven, and the Litany at ten.

being

**Chap. 4.** being order'd by the Rubrick before the Prayer for the King, to be read after the third Collect for Grace, instead of the intercessional Prayers in the daily Service. Which Order seems to have been form'd from the Rubrick before the Litany in the Scotch Common-Prayer Book, which I have transcrib'd in the Margin <sup>a</sup>. And accordingly we find that, as the aforementioned Rubrick before the Communion-Office is now alter'd, both the Morning-Prayer and Litany are there suppos'd to be read at one and the same time.

*One out of every Family to attend the Litany.*

§. 6. By the 15<sup>th</sup> Canon abovementioned, whenever the Litany is read, *every householder dwelling within half a mile of the Church, is to come or send one at the least of his household, fit to join with the Minister in Prayers.*

*The Minister to kneel.*

§. 7. The Posture which the Minister is to use in saying the Litany, is not prescrib'd in any present Rubrick, except that, as it is now a part of the Morning Service for the days abovementioned, it is included in the Rubrick at the end of the Suffrages after the second Lord's Prayer, which orders *all to kneel* in that place, after which there is no direction for *standing*. And the Injunctions of King Edward and Queen Elizabeth both appoint, that *the Priests, with others of the Choir, shall kneel in the midst of the Church, and sing or say plainly and distinctly the Litany, which is set forth in English, with all the Suffrages following, to the intent the People may hear and answer, &c.*<sup>p</sup> As to the Posture of the People, nothing need to be said in relation to that, because whenever the Priest kneels, they are always to do the same.

*The Irregularity of singing the Litany by Lay-men.*

§. 8. The singing of this Office by *Lay-men*, as practis'd in several Cathedrals and Colleges, is certainly very unjustifiable, and deservedly gives offence to all such as are zealous for regularity and decency in divine worship. And therefore (since it is plainly a practice against the express rules of our Church, crept in partly thro' the indevout laziness of Minor-Canons and others, whose duty it is to perform that solemn Office; and partly thro' the shameful negligence of those who can, and ought to correct whatever they see amiss in such matters;) it cannot surely be thought impertinent, if I take hold of this opportunity to express my concern at so irreligious a custom. And to

<sup>a</sup> Here followeth the Litany to be us'd after the third Collect at Morning-Prayer call'd the Collect for Grace, upon Sundays, Wednesdays and Fridays, and at other times, when it shall be commanded

by the Ordinary, and without the omission of any part of the other daily Service of the Church on those days.

<sup>p</sup> See Bishop Sparrow as in page 168 Note <sup>b</sup>.



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shew that I am not singular in my complaint, I shall here transcribe the words of the Learned Dr. Bennet, who has some time since, upon a like occasion, very severely, but with a great deal of decency, inveigh'd against this practice: tho' I cannot learn that he has yet been so fortunate as to obtain much reformation.

" I think my self oblig'd, saith he <sup>a</sup>, to take notice of a most scandalous practice, which prevails in many such Congregations, as ought to be fit precedents for the whole kingdom to follow. 'Tis this; that *Lay-men*, and very often young boys of eighteen or nineteen years of age, are not only permitted, but oblig'd to perform this Office, which is one of the most solemn parts of divine Service, even tho' many Priests and Deacons are at the same time present.

" Those persons upon whom it must be charg'd, and in whose power it is to rectify it, cannot but know that this practice is illegal, as well as abominable in it self, and a flat contradiction to all primitive order. And one would think, when the nation swarms with such as ridicule, oppose, and deny the distinction of Clergy and Laity; those who possess some of the largest and most honourable preferments in the Church, should be asham'd to betray her into the hands of her profess'd enemies, and to put arguments into their mouths, and declare by their actions, that they think any Lay-man whatsoever as truly authoriz'd to minister in holy things, as those who are regularly ordain'd. Besides, with what face can those persons blame the Dissenting Teachers, for officiating without Episcopal Ordination, when they themselves do not only allow of, but require the same thing?"



## Sect. 1. Of the Invocation.

WE have a divine command to call upon God for *mer-* The Invoca-  
*cy* in the time of trouble<sup>r</sup>; and all the Litanies I tion  
have seen begin with this solemn word, *Κύριε ἐλέησον, Lord*  
*have mercy upon us.* So that this *Invocation* is the sum of  
the whole Litany, being a particular address for *mercy*, first

<sup>a</sup> Upon the Common-Prayer, pag. 94.

<sup>r</sup> James v. 13.

to

Chap. 4. to each person in the glorious Trinity, and then to them all together. The address being urg'd by two motives, viz. 1<sup>st</sup>, Because we are *miserable*; and 2<sup>dly</sup>, Because we are *Sinners*: upon both which accounts we extremely need *mercy*.

Why repeated  
by the whole  
Congregation.

§. 2. The Design of the People's repeating these whole verses after the Minister is, that every one may first crave to be heard in his own words; which when they have obtain'd, they may leave it to the Priest to set forth all their needs to Almighty God, provided that they declare their assent to every petition as he delivers it.

## Sect. 2. Of the Deprecations.

The Depre-  
cations.

HAVING open'd the way by the preceding Invocation, we now begin to ask: And because deliverance from evil is the first step to felicity, we begin with these *Deprecations* for removing it. Both the Eastern and Western Church begin their Litanies after the same manner; theirs as well as ours being a paraphrase upon that petition in the Lord's Prayer, *deliver us from evil*.

The Method  
of them.

§. 2. But because our requests ought to ascend by degrees; before we ask for a perfect deliverance, we beg the mercy of forbearance. For we confess *we have sinn'd with our fathers*, and that therefore God may justly punish us, not only for our own sins, but for theirs also, which we have made our own by imitation: for which reason we beg of him *not to remember*, or *take vengeance* of us for them, especially since he has himself so dearly purchas'd our pardon with his own *most precious blood*. But however if we cannot obtain to be wholly spar'd, but that he may see it good for us to be a little under chastisement; then we beg his correction may be short and soon remov'd, and that he would *not be angry with us for ever*.

And the sum of all that we pray against being deliverance from the evils of sin and punishment; we begin the next petition with two general words which comprehend both: For *evil and mischief* signify wickedness and misery; and as the first is caus'd by the *crafts and assaults of the Devil*; so the second is brought upon us by the just *wrath of God* here, and compleated by *everlasting damnation* hereafter: and therefore we desire to be deliver'd both from sin and the punishment of it; as well from the causes that lead to it, as the consequences that follow it.

† Liturg. S. Chrysol. and S. Basil. — Miss. sec. Uf. Sariab.

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Sect. 2.

After we have thus pray'd against sin and misery in general, we descend regularly to the particulars, reckoning divers kinds of the most notorious sins, some of which have their seat in the heart or mind, and others in the body. And first, we begin against those of the heart, where all sins begin, and there recount first the sins concerning our selves, and 2<sup>dly</sup>, those concerning our neighbours. Of the former sort are *Blindness of heart* (which we place in the front as the cause of all the rest) and *Pride, Vain-glory and Hypocrisy*, which are united together in this Deprecation, as vices which generally accompany one another. Of the other sort are *Envy, Hatred, and Malice, and all Uncharitableness*; in which words are comprehended all those sins which we do, or can, commit against our neighbour in our hearts.

From the Heart Sin spreads farther into the life and actions, and thither our Litany now pursues it, beginning with that which St. Paul reckons first among the works of the flesh<sup>1</sup>, but which is notwithstanding the boldest and most barefac'd sin in this leud age; viz. *Fornication*, which is not to be restrain'd to the defiling of single persons, but comprehends under it all acts of uncleanness whatsoever. But tho' this be a *Deadly Sin*, yet it is not the only one, and therefore we pray to be deliver'd from *all other deadly Sins*; by which we understand not such as are deadly by way of distinction, or as they stand in opposition to *Venial Sins*, (for there are no Sins venial in their own nature,) but such as are those which *David* calls *presumptuous*, and begs particular preservation from<sup>2</sup>, or those which are most heinous and crying above others. For tho' every Sin deserve damnation in its own nature, yet we know that the infinite goodness of God will not inflict it for every Sin. But then there are some Sins so exceeding great, that they are inconsistent even with the Gospel-clemency, and immediately render a man obnoxious to the wrath of God, and in danger of eternal damnation. And these are they which we pray against, together with all other Sins, which we are apt to fall into thro' *the deceits* of our three great enemies which we renounc'd in baptism, *the World, the Flesh, and the Devil*.

When the cause is remov'd, there are hopes the consequences may be prevented: And therefore after we have petition'd against all Sin, we may regularly pray against all those judgments with which God generally scourges those

<sup>1</sup> Gal. v. 29.

<sup>2</sup> Psal. xix. 13.

who



Chap. 4. who offend him; whether they are such as fall upon whole nations and kingdoms, and either come immediately from the hand of God, as *Lightning and Tempest, Plague, Pestilence, and Famine*; or else are inflicted by the hands of wicked men, as his Instruments, as *Battle and Murder*: or whether they are such as fall upon particular persons only, as *sudden Death*; such as happens sometimes by violence, as by stabbing, burning, drowning, or the like; or else on a sudden and in a moment's time, without any warning or apparent cause. And tho' both these kinds of death may sometimes happen to very good men, yet if we consider that by such means we may leave our Relations without comfort, and our affairs unsettled; and may our selves be depriv'd of the preparative ordinances for death, and have no time to fit our souls for our great account; prudence as well as humility will teach us to pray against them.

Why we pray  
against sud-  
den Death.

Having thus deprecated those evils which might endanger our lives, we proceed next to pray against such as would deprive us of our peace and truth; as well those which are levell'd at the State, as is all *Sedition, Privy Conspiracy and Rebellion*\*, as those which portend the ruin of the Church, as *all false Doctrine, Heresy, and Schism*\*. And then we conclude with the last and worst of God's judgments, which he generally inflicts upon those whom neither private nor publick calamities will reform, viz. *Hardness of heart, and Contempt of his word and commandment*: for when People amend not upon those punishments which are inflicted upon their estates and persons, upon the Church and State; then the patience of God is tir'd out, and he withdraws his grace, and gives them up to a reprobate sense, the usual prologue to destruction and damnation, from which deplorable state, *good Lord deliver us*.

And now to be deliver'd from all these great and grievous evils, is a mercy so very desirable, that it ought to be beg'd by the most importunate kind of supplication imaginable: and such are the two next petitions, which the Latins call *Obsecrations*, in which the Church beseeches our dear Redeemer to deliver us from all the evils we have been praying against, *by the mystery of his holy Incarnation*,

\* Rebellion, Schism.] Both these words were added in the Review after the Restoration of King Charles II. to deprecate for the future the like subversion of Church and State to what they had then so lately felt. After Privy

Conspiracy in both Common-Prayer Books of King Edward VI. followed, from the tyranny of the Bishop of Rome, and all his detestable enormities; but this has ever since been omitted.

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Sec. 2.  
¶c. i. e. he lays before our Lord all his former mercies to us express'd in his *Incarnation, Nativity, Circumcision, Baptism*, and in every thing else which he has done and suffer'd for us; and offers these considerations to move him to grant our requests, and to deliver us from those evils.

And tho' we are always either under, or near, some evil, for which reason it is never unseasonable to pray for deliverance; yet there are some particular times in which we stand in more especial need of the divine help: and they are either during our lives, or at our deaths. During our lives we particularly want the divine assistance, *first in all times of tribulation*, when we are usually tempted to murmuring, impatience, sadness, despair, and the like: And these we pray against now, before the evil-day comes: not that God would deliver us *from* all such times which would be an unlawful request; but that he would support us *under* them whenever he shall please to inflict them. The other part of our lives which we pray to be deliver'd in, is *all time of our wealth*, i. e. of our welfare and prosperity, which are rather more dangerous than our times of adversity: all kinds of prosperity, especially plenty and abundance, being exceedingly apt to increase our pride, to inflame our lusts, to multiply our Sins, and, in a word, to make us forget God, and grow careless of our souls. And therefore we had need to pray that in all such times God would be pleas'd *to deliver us*. But whether we spend our days in prosperity or adversity, they must all end in *death*, in the hour of which the Devil is always most active, and we least able to resist him. Our pains are grievous and our fears many, and the danger great of falling into impatience, despair or security: and therefore we constantly pray for deliverance in that important hour, which if God grant us, we have but one request more, and that is, that he would also deliver us *in the day of judgment*; which is the last time a man is capable of deliverance, since if we be not deliver'd then, we are left to perish eternally. How fervently therefore ought we to pray for our selves all our life long, as St. Paul pray'd for Onesiphorus <sup>w</sup>, that the Lord would grant unto us, that we may find mercy of the Lord in that day?

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<sup>w</sup> 2 Tim. i. 18.

## Sect. 3. Of the Intercessions.

The Intercessions.

IF the Institution of God be requir'd to make this part of our Litany necessary, we have his positive command, by St. Paul, to *make Intercession for all men*<sup>\*</sup>; and if the consent of the universal Church can add any thing to its esteem, it is evident that this kind of Prayer is in all the Liturgies in the world, and that every one of the Petitions we are now going to discourse of, are taken from the best and oldest Litanies extant. All therefore that will be necessary here, is to shew the admirable method and order of these Intercessions, which are so exact, curious, and natural, that every degree of men follow in their due place; and, at the same time, so comprehensive, that we can think of no sorts of persons but who are enumerated, and for whom all those things are ask'd which all and every of them stand in need of.

The Method and Order of them.

§. 2. But because it may seem presumptuous for us to pray for others, who are unworthy to pray for our selves; before we begin, we acknowledge that we are *Sinners*: but yet if we are penitent, we know our Prayers will be acceptable: and therefore in humble confidence, of his mercy, and in obedience to his command, *We Sinners do beseech him to hear us* in these our Intercessions, which we offer up, first, for the *Holy Church universal*, the common mother of all Christians, as thinking our selves more concern'd for the good of the whole, than of any particular part. After this we pray for our own Church, to which, next the Catholick Church, we owe the greatest observance and duty; and therein, in the first place, for the principal members of it, in whose welfare the peace of the Church chiefly consists: such as is the *King*, whom, because he is the supreme Governor of the Church in his dominions, and so the greatest security upon earth to the true Religion, we pray for in the three next Petitions, that he may be orthodox, pious and prosperous<sup>\*</sup>. And tho' at present we may be happy under him; yet, because his crown doth not render him immortal, and the security of the Government ordinarily depends upon the *Royal Family*, we pray in the next place for them (and particularly for the heir apparent)

<sup>\*</sup> 1 Tim. ii. 1.

<sup>\*</sup> In King Edward's Liturgies the first Petition for the King was only this:

That it may please thee to keep Edward the Sixth, thy Servant our King and Governor.

that



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that they may be supply'd with all spiritual blessings, and preserv'd from all plots and dangers †. Sect. 3.

The Jews and Gentiles always reckon'd their chief Priests to be next in dignity to the King<sup>v</sup>; and all ancient Liturgies pray for the Clergy immediately after the Royal Family, as being the most considerable members of the christian Church, distinguish'd here into those three Apostolical Orders of *Bishops, Priests, and Deacons*; tho' in all former Common-Prayer Books they were call'd the *Bishops, Pastors and Ministers of the Church*, except in the Scotch Liturgy which for *Pastors* had *Presbyters*.

Next to these follow those who are eminent in the State, viz. *the Lords of the Council and all the Nobility*, who by reason of their dignity and trust have need of our particular Prayers, and were always pray'd for in the old Liturgies, by the title of *the whole Palace*.

After we have pray'd for all the Nobility in general, we pray for such of the Nobility and Gentry as are *Magistrates*, or more inferior Governors of the People, according to the example of the primitive Christians, and in obedience to the positive command of St. *Paul*, who enjoins us to pray for *all that are in authority*<sup>2</sup>.

After these we pray for *all the People*, i. e. all the Commons of the Land, who are the most numerous, tho' the least eminent; and unless they be safe and happy, the Governors themselves cannot be prosperous, the diseases of the members being a trouble to the head also.

And tho' we may be allow'd to pray for our own Nation first, yet our Prayers must extend to all mankind; and therefore in the next place we pray for the whole world, in the very words of ancient Liturgies, viz. that *all Nations may have Unity* at home among themselves, *Peace* with one another, and *Concord*, i. e. Amity, Commerce, and Leagues.

Having thus pray'd for temporal Blessings both for our selves and others, it is time now to look inward, and to consider what is wanting for our Souls: and therefore we now proceed to pray for spiritual Blessings, such as Virtue and Goodness. And, 1<sup>st</sup>, we pray that the principles of it may be planted in our *Hearts*, viz. the *love and dread* of God, and then that the practice of it may be seen in our lives, by our *diligent living after his Commandments*.

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† This Petition was not added till King James the First's time, for a reason given in the Section upon the Prayer

for the Royal Family in the daily Service.

<sup>1</sup> Alex. ab Alex. l. 2. c. 8.

<sup>2</sup> 1 Tim. ii. 2.

Chap. 4. But tho' we receive Grace, yet if we do not improve it, we shall be in danger of losing it again; and therefore having in the former Petition desir'd that we might become good, we subjoin this that we may grow better; begging *increase of Grace*, and also that we may use proper means thereunto, such as is the *meekly bearing God's word*, &c.

From praying for the sanctification and improvement of those within the Church, we become solicitous for the conversion of those that are without it; being desirous that *all should be brought into the way of truth who have erred or are deceived*.

But tho' those without the Church are the most miserable, yet those within are not yet so happy as not to need our Prayers; some of them standing in need of *Strength*, and others of *Comfort*: these blessings therefore we now ask for those that want them.

Having thus consider'd the souls of men, we go on next to such things as concern their bodies, and to pray for all the afflicted in general; begging of God *to succour all that are in danger*, by preventing the mischief that is falling upon them; *to help those that are in necessity*, by giving them those blessings they want; and *to comfort all that are in tribulation*, by supporting them under it, and delivering them out of it.

And because the circumstances of some of these hinder them from being present to pray for themselves; we particularly remember them, since they more especially stand in need of our Prayers, such as are *all that travel by land or by water*, and the rest mention'd in that Petition.

There are other afflicted persons who are unable to help themselves, such as are *Fatherless Children and Widows*; who are too often destitute of earthly friends; and such as are *desolate* of maintenance and lodging; or are *oppress'd* by the false and cruel dealings of wicked and powerful men: And therefore these also we particularly recommend to God, and beg of him to *defend, and provide for*, them.

And after this large catalogue of sufferers, as well in spiritual as temporal things; lest any should be pass'd who are already under, or in danger of, any affliction, we pray next that God would *have mercy upon all men*.

And then, to shew we have no reserve or exception in our charity or devotions, we pray particularly for our *Enemies, Persecutors, and Slanderers*; who we desire may be partakers of all the blessings we have been praying for, and that God would moreover *forgive them and turn their hearts*.

After we have thus pray'd first for our selves, and then for others, we proceed to pray for them and our selves together:

gether : begging first, whatsoever is necessary for the sustentance of our bodies, comprehended here under the *Fruits of the Earth*.

And then, in the next Petition, asking for all things necessary to our Souls, in order to bring them to eternal happiness; viz. *true Repentance, Forgiveness of all our Sins, &c. and Amendment of Life*. Which last Petition is very proper for a conclusion. For we know that if we do not amend our lives, all these Intercessions will signify nothing, because God will not hear impenitent Sinners. We therefore earnestly beg repentance and amendment of life, that for all our preceding requests may not miscarry.

And now having presented so many excellent supplications to the Throne of Grace; if we should conclude them here and leave them abruptly, it would look as if we were not much concern'd whether they were receiv'd or not: and therefore the Church has appointed us to pursue them still with vigorous importunities and redoubled intreaties. And for this reason we now call upon our Saviour, whom we have all this while been praying to, and beseech him by his Divinity, as he is the *Son of God*, and consequently abundantly able to help us in all these things, that he would *bear us*: and then afterwards invoke him by his Humanity, beseeching him by his sufferings for us, when he became the *Lamb of God*, and was sacrific'd to take away the *Sins of the world*, that he would grant us an interest in that *Peace*, which he then made with God, and the peace of Conscience following thereupon; and that he would have mercy upon us, and take away our Sins, so as to deliver us from guilt and punishment. And Lastly, we beg of him, as he is the *Lord Christ*, our anointed Mediator, to bear us, and favour us with a gracious answer to all these Intercessions.

Finally, that our conclusion may be suitable to our beginning, we close up all with an address to the whole Trinity, *Father, Son, and Holy Ghost*, for that *Mercy* which we have been begging in so many particulars: this one word comprehends them all, and therefore these three sentences are the epitome of the whole Litany; and considering how often and how many ways we need mercy, we can never ask it too often. But of these see more in the former Chapter, Sect. 16.



## Sect. 4. Of the Supplications.

The Original  
of the Sup-  
plications.

THE following part of this Litany we call the *Supplications*, which were first collected and put into this form, when the barbarous Nations first began to over-run the Empire about six hundred years after Christ: But considering the troubles of the Church Militant, and the many enemies it always hath in this world, this part of the Litany is no less suitable than the former at all times whatsoever.

The Lord's  
Prayer.

§. 2. We begin with the *Lord's Prayer*, of which we have spoke before <sup>a</sup> and need only observe here, that the Antients annex'd it to every Office, to shew both their esteem of that, and their mean opinion of their own composures, which receive life and value from this divine form.

Pr. O Lord  
deal not, &c.

§. 3. After this, we proceed to beg deliverance from our troubles: But because our consciences presently suggest, that our iniquities deserve much greater, and that therefore we cannot expect to be deliver'd since we suffer so justly; we are put in mind that *God doth not deal with us after*

Ans. Nei-  
ther reward  
us, &c.

*our Sins, nor reward us according to our Iniquities* <sup>b</sup>. And therefore we turn these very words into Supplication, and thereby clear his justice in punishing us, but apply to his mercy to proportion his chastisements according to our ability of bearing, and not according to the desert of our offences.

The Prayer  
against Per-  
secution.

§. 4. The way being thus prepar'd, the Priest now begins to pray for the People alone: but lest they should think their duty at an end, as soon as the Responses are over, he enjoins them to accompany him in their Hearts still by that ancient form, *Let us pray* <sup>\*</sup>; and then proceeds to the Prayer against *Persecution*, which is collected partly out of the Scripture, and partly out of the primitive Forms, and is still to be found intire among the Offices of the Western Church, with the title, *For Tribulation of Heart* <sup>d</sup>.

Ans. O  
Lord, arise,  
&c. for thy  
Name's sake

It is not concluded with *Amen*, to shew that the same request is continu'd in another form; and what the Priest beg'd before alone, all the People join to ask in the fol-

<sup>a</sup> Chap. III. Sect. 6. pag. 127.

<sup>b</sup> Psal. ciii. 10.

<sup>\*</sup> Let us pray.] In ancient Liturgies these words often serv'd as a mark of transiſion from one sort of Prayer to another, viz. from what the Latins call Preces, to what they term Orationes: The

Preces were those alternate Petitions, which pass'd conjointly between the Priest and People; the Orationes were those that were said by the Priest alone, the People only answering Amen.

<sup>d</sup> Miss. Sarisb.

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lowing alternate Supplications taken from the Psalms<sup>e</sup>. Sect. 4.  
When our enemies are rising against us to destroy us, we desire that God will *arise and help us*, not for any worthiness in our selves, but for his name's sake, that he may make his power to be known<sup>f</sup>.

§. 5. Whilst the People are praying thus earnestly, the Pr. O God, Priest, to quicken their faith by another divine sentence<sup>g</sup>, we have heard, &c. commemorates the great troubles, adversities and persecutions, which God hath deliver'd his Church from in all ages; and since he is the same Lord, and we have the same occasion, this is laid down as the ground of our future hope.

For the wonderful relations which we have heard with our ears, and our Fathers have declar'd unto us of God's rescuing this particular Church at first from Popery, and of his delivering and preserving it ever since from faction and superstition, from so many secret seditions and open rebellions, fully assure us that his arm is not shortned.

And therefore the People again say, *O Lord, arise, help us, and deliver us for thine honour*: which is no vain repetition, but a testimony that they are convinc'd they did wisely to ask of this God (who hath done so great things for his People in all ages) now to *arise and help*; that so the honour he hath gotten by the wonders of his mercy may be renew'd and confirm'd by this new act of his power and goodness.

§. 6. To this is added the *Doxology* in imitation of David, who would often in the very midst of his complaints, out of a firm persuasion that God would hear him, suddenly break out into an act of Praise<sup>h</sup>. And thus we, having the same God to pray to, in the midst of our mournful Supplications, do not only look back on former blessings with joy and comfort, but forward also on the mercies we now pray for: and tho' we have not yet receiv'd them, yet we praise him for them beforehand; and doubt not, but that, as he was glorify'd in the beginning, for past mercies, so he ought to be now for the present, and shall be hereafter for future blessings.

§. 7. But tho' the faithful do firmly believe, that they shall be deliver'd at the last, and do at present rejoice in hopes thereof; yet because it is probable their afflictions may be continu'd for a while for a trial of their patience, and the exercise of their other graces; for that reason we continue to pray for support in the mean time, and beg

*Ans. O Lord, arise, &c. for thine honour.*

*Glory be to the Father, &c.*

*The following Responses.*

<sup>e</sup> Psalm xlv. 26. and lxxix. 9.

<sup>f</sup> Psalm. cvi. 8.

<sup>g</sup> Psalm. xlv. 1.

<sup>h</sup> Psalm. vi. 8 and xxii. 22, &c.

Chap. 4. of *Christ* to defend us from our enemies, and to look graciously upon our afflictions; pitifully to behold the sorrows of our hearts, and mercifully to forgive our Sins which are the cause of them.

And this we know he will do, if our Prayers be accepted; and therefore we beg of him favourably with mercy to bear them, and do beseech him, as he assum'd our nature, and became the *Son of David* (whereby he took on him our infirmities, and became acquainted with our griefs) to have mercy upon us.

And because the hearing of our Prayers in a time of distress is so desirable a mercy, that we cannot ask it too fervently nor too often; we therefore redouble our cries, and beg of him as he is *Christ*, our anointed Lord and Saviour, that he would vouchsafe to hear us now, and whenever we cry to him for relief in our troubles. And to shew we rely on no other helper, we conclude these Supplications with *David's* words in a like case<sup>1</sup>, *O Lord, let thy mercy be shew'd upon us; as we do put our trust in thee.* To him, and to him only we have apply'd our selves; and as we have no other hope but in him, so we may expect that this hope shall be fulfill'd, and that we shall certainly be deliver'd in his due time.

The Prayer  
for sanctify-  
ing our  
Troubles.

§. 8. The whole Congregation having thus address'd the Son; the Priest now calls upon us to make our application to the *Father* (who knows as well what we suffer, as what we can bear) in a most fervent form of address, compos'd at first by *St. Gregory* above one thousand one hundred years ago<sup>k</sup>, but afterwards corrupted by the Roman Church, by the addition of the Intercession of <sup>1</sup> Saints, which our Reformers have left out, not only restoring, but improving the form.

### Sect. 5. Of the Prayer of *St. Chrysostom*, and 2 Cor. xiii. 14.

The Prayer of  
*St. Chrysostom*  
and 2  
Cor. xiii. 14.

THE Litany, as I have already observ'd, was formerly a distinct Service by it self, and was us'd generally after Morning-Prayer was over; and then these two final Prayers belong'd particularly to this Service. But it being now us'd almost every where with the Morning-Prayer, these latter Collects, being omitted there (after some occasional Prayers, which shall be spoken of next) come in here, and how fit they are for this place may be seen by what is said of them already.

<sup>1</sup> Psal. xxxiii. 21.

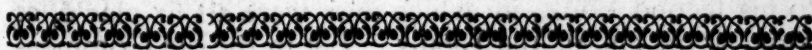
<sup>k</sup> Sacram. S. Greg. Tom. 2. col. 1535. B.

<sup>1</sup> Miss. Sarisb.

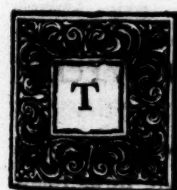




APPENDIX to CHAP. IV.  
OF THE  
OCCASIONAL  
PRAYERS and THANKSGIVINGS.



Sect. 1. *Of the six first Occasional Prayers.*



THE usual calamities which afflict the world are so exactly enumerated in the preceding Litany, and the common necessities of mankind so orderly set down there; that there seems to be no need of any additional Prayers to complete so perfect an Office. But yet because the variety of the particulars allows them but a bare mention in that comprehensive form; the Church hath thought good to enlarge our Petitions in some instances, because there are some evils so universal and grievous, that it is necessary they should be deprecated with a peculiar importunity; and some mercies so exceeding needful at some times, that it is not satisfactory enough to include our desires of them among our general requests; but very requisite that we should more solemnly petition for them in forms proper to the several occasions. Thus it seems to

Append.  
to  
Chap. 4.  
*The six first  
Occasional  
Prayers.*

Append. have been among the Jews : For that famous Prayer which to Solomon made at the dedication of the Temple <sup>m</sup>, supposes Chap. 4. that special Prayers would be made there in times of *War, Drought, Pestilence, and Famine*. And the Light of Nature taught the Gentiles, on such extraordinary occasions, to make extraordinary addressees to their Gods <sup>n</sup>. Nor are Christians to be thought less mindful of their own necessities. The Greek Church hath full and proper Offices for times of *Drought and Famine, of War and Tumults, of Pestilence and Mortality*, and upon occasion of *Earthquakes* also, a judgment very frequent there, but more seldom in this part of the world. In the Western Missals there is a Collect, and an Epistle and Gospel, with some Responses upon every one of these subjects, seldom indeed agreeing with any of our forms, which are the shortest of all ; being not design'd for a complete Office, but appointed to be join'd to the Litany, or Morning and Evening-Prayer, every day while the occasion requires it ; that so, according to the laws of *Charles the Great*, " In times of Famine, " Plague, and War, the Mercy of God may be immediately implor'd, without staying for the King's Edict <sup>o</sup>.

When first added.

§. 2. The two first of these Prayers, viz. those for *Rain* and for *Fair Weather*, are plac'd after the six Collects at the end of the Communion-Office, in the first Book of King *Edward VI.* The other four were added afterwards to his second Book, in which they were all six plac'd, as now, at the end of the Litany. But in the old Common-Prayer Book of Queen *Elizabeth* and King *James I.* the second of the Prayers in the time of *Dearth and Famine* was omitted, and not inserted again till the Restoration of King *Charles II.*

## SECT. 2. Of the Prayers in the Ember-Weeks.

The Prayers in the Ember-Weeks.

THE Ordination of Ministers is a matter of so great concern to all degrees of men, that it has ever been done with great solemnity : And by the 31<sup>st</sup> Canon of the Church it is appointed, *That no Deacons and Ministers be made and ordain'd, but only upon the Sundays immediately following jejunia quatuor temporum, commonly call'd Ember-Weeks.* And since the whole Nation is oblig'd, at these times, to extraordinary Prayer and Fasting ; the Church

<sup>m</sup> 1 Kings viii. 33, 35, 37.

<sup>n</sup> Lactant. Instit. lib. 2. c. 1. p. 115.

<sup>o</sup> Capitular. lib. 1. cap. 118.

hath provided two forms upon the occasion, of which the Sect. 3. first is most proper to be us'd before the Candidates have pass'd their examination, and the other afterwards. They <sup>When added.</sup> were both added to our Common-Prayer Book, at the last Review; tho' the second occurs in the Scotch Liturgy, just before the Prayer of *St. Chrysostom*, at the end of the Litany.

As to the original, antiquity, and reason of these four Ember Fast, and the fixing the Ordination of Ministers at those times, I shall take occasion to speak hereafter; and shall only observe farther in this place, that it is a mistake in those, who imagine that these Prayers are only to be us'd upon the three *Ember-days*, i. e. upon the *Wednesday, Friday, and Saturday* in every Ember-Week; the Rubrick expressing, as plain as words can do, that one of them is to be said every day in the Ember-Weeks, i. e. *beginning* (as it is express'd in the Scotch Liturgy) *on the Sunday before the day of Ordination.*

Sect. 3. *Of the Prayer that may be said after any of the former.*

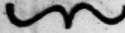
THIS Prayer was first added in Queen *Elizabeth's* <sup>When first added.</sup> Common-Prayer Book, and not by order of King *James I.* as Dr. *Nicholls* affirms. When it was first inserted, it was plac'd just after the Prayer in the time of any common Plague or Sickness, (that being then the last of the Prayers upon particular occasions;) but at the Review after the Restoration, the two Prayers for the Ember-Weeks were inserted just after that, and the Collect, we are speaking of, order'd to be plac'd immediately after those Prayers. The Printers indeed set it in the place where it now usually stands, viz. between *the Prayer for all conditions of men,* and *the general Thanksgiving*: but the Commissioners oblig'd them to strike it out, and print a new leaf, wherein it should stand just before the Prayer for the Parliament. But notwithstanding this, in all the following impressions, this Order was again neglected, and the Prayer, that we are speaking of, has, in all editions ever since, been continu'd in the same place, viz. just after *the Prayer for all Conditions of Men.* But as no edition of the Common-Prayer is authoriz'd by act of Parliament, but such as is exactly conformable to the seal'd Books\*; we can't justify our selves in using it after that Prayer, since the seal'd Books assign it a quite different place.

*Wrong plac'd in all the Editions of the Common-Prayer.*

\* To understand what is meant by the Seal'd Books, see a Clause, towards the end of the Act of Uniformity,



Append.

to  
Chap. 4.

## Sect. 4. Of the Prayer for the High Court of Parliament.

The Prayer  
for the High  
Court of Par-  
liament.

THO' the ancient Monarchs of this kingdom, *Saxons* and *Normans*, coming in by conquest, govern'd according to their own will at first; yet in after-times they chose themselves a great Council of their *Bishops* and *Barons*, and at last freely condescended to let the People choose persons to represent them: so that we have now had *Parliaments* for above four hundred years, consisting of Bishops and Barons to represent the Clergy and Nobility, and of Knights and Burgesses to represent the Commons. But these being never summon'd but when the King or Queen desires their advice, *de arduis Regni negotiis*, and they having at such times great affairs under their debate, and happy opportunities to do both their Prince and Country service; it is fit they should have the People's Prayers for their success. And accordingly we find not only that the primitive Christians pray'd for the Roman Senate<sup>p</sup>, but that even the Gentiles offer'd Sacrifices in behalf of their public Councils, which were always held in some sacred place<sup>q</sup>. In conformity therefore to so ancient and universal a practice, this Prayer for our own Parliament, was added at the last Review.

## Sect. 5. Of the Prayer for all Conditions of Men.

When first  
added.

Whether to be  
us'd in the  
Afternoons.

BEFORE the addition of this Prayer, which was made but at the last Review, the Church had no general intercession for all Conditions of Men, except on those days upon which the Litany was appointed. For which reason this Collect was then drawn up, to supply the want of that Office upon ordinary days; and therefore it is order'd by the Rubrick to be us'd at such times, when the Litany is not appointed to be said: consonant to which it is now, I believe, a universal practice, and a very reasonable one I think, to read this Prayer every Evening, as well as on such Mornings as the Litany is not said: tho' Dr. Bisse informs us<sup>r</sup>,

<sup>p</sup> Tertul. Apologet.

<sup>q</sup> Al. ab Alex. Gen. Dier. l. 4. c. 11.  
Aul. Gell. l. 14. c. 7.

<sup>r</sup> Beauty of Holiness in the Common-  
Prayer, pag. 97. in the Notes.

that "Bishop Gunning, the suppos'd Author of it, in the College whereof he was Head, suffer'd it not to be read in the *Afternoon*, because the Litany was never read then, the place of which it was suppos'd to supply." I know this form has been generally ascrib'd to Bishop *Sanderfon*; but the abovemention'd Gentleman assures me, that it is a Tradition at *St. John's in Cambridge*, that Bishop *Gunning*, who was for some time Master there, was the Author, and that in his time it was the practice of the College not to read it in the *Afternoon*. And I have heard elsewhere, that it was originally drawn up much longer than it is now, and that the throwing out a great part of it, which consisted of Petitions for the King, the Royal Family, Clergy, &c. who are prayed for in the other Collects, was the occasion why the word *Finally* comes in so soon in so short a Prayer. It is not improbable, that the Bishop might have designed to comprehend all the intercessional Collects in one: but that the others who were commission'd for the same affair, might think it better to retain the old forms, and so only to take as much of Bishop *Gunning's* as was not comprehended in the rest.

Sect. 6.

§. 2. There being a particular clause provided in this Prayer, *to be said when any desire the Prayers of the Congregation*, it is needless as well as irregular to use any Collects out of the *Visitation-Office* upon these occasions; as some are accusom'd to do, without observing the impropriety they are guilty of, in using those forms in the publick Congregations, which are drawn up to be us'd in private, and run in terms that suppose the sick person to be present.

Collects out of  
the Visitation  
Office not to  
be us'd here.

## Sect. 6. Of the Thanksgivings.

**P**RAISE is one of the most essential parts of God's worship, by which not only all the christian world, but the Jews and Gentiles also paid their homage to the Divine Majesty; as might be shew'd by innumerable testimonies: And indeed considering how many blessings we daily receive from God, and that he expects nothing else from us in return but the easy tribute of love and gratitude (a duty that no one can want leisure or ability to perform;) it is certain no excuse can be made for the omission of it. It is pleasant in the performance, and profitable in the event; for it engages our great Benefactor to continue the mercies we

The great  
Duty of  
Thankgi-  
ving.

## Of the Occasional Prayers, &c.

Append. have, and as well inclines him to give, as fits us to receive to more.

Chap. 4. §. 2. Therefore for the performance of this duty, the Reverend Compilers of our Liturgy had appointed the *Hallelujah*, the *Gloria Patri*, and the daily *Psalms* and *Hymns*. But because some thought that we did not praise God so particularly as we ought to have done upon extraordinary occasions, some particular Thanksgivings upon deliverance from *Drought*, *Rain*, *Famine*, *War*, *Tumults*, and *Pestilence*, were added in the time of King *James* the First. And to give more satisfaction still, by removing all shadows of defect from our Liturgy, there was one *General Thanksgiving* added at the last Review for daily use, drawn up (as it is said) by Bishop *Sanderson*, and so admirably compos'd, that it is fit to be said by all men who would give God thanks for common blessings, and yet peculiarly provided with a proper clause for those, who, having receiv'd some eminent personal mercy, desire to offer up their publick praise: a duty which none, that have had the Prayers of the Church, should ever omit after their recovery, lest they incur the reprehension given by our Saviour to the ungrateful Lepers recorded in the Gospel, *Were there not ten cleans'd, but where are the nine*<sup>u</sup>?

*These forms of Thank-giving, when added.*

† Psal. lxxvii. 5, 6, 7.

u Luke xvii. 17.







## CHAP. V.

### OF THE

# SUNDAYS and HOLY-DAYS.

And their several

COLLECTS, EPISTLES, and GOSPELS.

## The Introduction.



**THE** *Collects, Epistles, and Gospels, to be us'd* Intro.  
*(at the celebration of the Lord's Supper, and*  
*holy Communion, as it was said in all the old*  
*Common-Prayer Books) throughout the*  
*year, standing next in order in the Com-*  
*mon-Prayer Book, come now to be treated*

of: but because they are seldom us'd but upon *Sundays* and *Holy-days*, it is necessary something should be premis'd concerning the reasons and original of the more solemn observation of those days in general. And first,

## I. Of Sundays in general.

One day in  
seven, why  
kept holy.

ONE day in seven seems from the very beginning to have been sanctify'd by God, and commanded to be set apart for the exercise of religious duties. All the mysteries of it perhaps are beyond our comprehension: but to be sure one design of it was, that men, by thus sanctifying the *seventh* day, after they had spent *six* in labour, might shew themselves to be worshipers of that God only, who rested the *seventh* day, after he had finish'd the heavens and the earth in *six*.

Saturday, why  
the Jewish  
Sabbath.

§. 2. The reasons why the *Jews* were commanded to observe the *Seventh-day*, or *Saturday* in particular for their Sabbath, were peculiar and proper to themselves: it was on this day God had deliver'd them from their Egyptian bondage, and overwhelm'd *Pharaoh* and his Host in the *Red-Sea*: so that no day could be more properly set apart to celebrate the mercies and goodness of God, than that, on which he himself chose to confer upon them the greatest blessing they enjoy'd.

Sunday, why  
observ'd by  
the Christi-  
ans.

§. 3. But the deliverance of *Israel* out of *Egypt* by the ministry of *Moses*, was only intended for a type and pledge of a spiritual deliverance which was to come by Christ: their *Canaan* also was no more than a type of that heavenly *Canaan*, which the redeem'd by Christ do look for. Since therefore the shadow is made void by the coming of the substance, the relation is chang'd; and God is no more to be worship'd and believ'd in, as a God foreshewing and assuring by types, but as a God who hath perform'd the substance of what he promis'd. The *Christians* indeed, as well as the *Jews*, are to observe the moral equity of the fourth Commandment, and, after six days spent in their own works, are to sanctify the *seventh*: but in the designation of the particular day, they may and ought to differ. For if the *Jews* were to sanctify the *seventh* day, only because they had on that day a temporal deliverance as a pledge of a spiritual one; the *Christians* surely have much greater reasons to sanctify the *first*, since on that very day God redeem'd us from this spiritual thraldom, by raising Jesus Christ our Lord from the dead, and begetting us, instead of an earthly *Canaan*, to an inheritance incorruptible in the heavens. And accordingly we have the concurrent testimo-

nies both of Scripture <sup>z</sup> and Antiquity <sup>y</sup>, that the *first* day of the week, or *Sunday*, hath ever been the stated and solemn time of the Christians meeting for their publick worship and service. Introd.

§. 4. In the *East* indeed, where the Gospel chiefly prevail'd among the Jews, who retain'd a great reverence for the Mosaick rites, the Church thought fit to indulge the humour of the Judaizing Christians so far, as to observe the *Saturday* as a Festival-day of devotions, and thereon to meet for the exercise of religious duties; as is plain from several passages of the Antients <sup>z</sup>. But however, to prevent giving any offence to others, they openly declar'd, that they observ'd it in a Christian way, and not as a Jewish Sabbath <sup>z</sup>. And this custom was so far from being universal, that at the same time all over the *West*, except at Milan in Italy <sup>b</sup>, Saturday was kept as a <sup>c</sup> Fast (as being the day on which our Lord lay dead in the grave) and is still, for the same reason appointed for one of the Fast-days in the *Ember-weeks* by the Church of England; which, in imitation both of the Eastern and Western Churches, always reserves to the Sunday the more solemn acts of publick worship and devotion. Saturday, why and how observ'd by the Eastern Christians.

## II. Of our Saviour's Holy-days in general.

**B**UT besides the weekly return of Sunday (whereon we celebrate God's goodness and mercies set forth in our creation and redemption in general) the Church hath set apart some days yearly for the more particular remembrance of some special acts and passages of our Lord in the redemption of mankind; such as are his *Incarnation* and *Nativity*, *Circumcision*, *Manifestation to the Gentiles*, *Presentation in the Temple*; his *Fasting*, *Passion*, *Resurrection*, and *Ascension*; the *Sending of the Holy Ghost*, and the *Manifestation of the Sacred Trinity*. That the observation of such days is requisite, is evident from the practice both of Our Saviour's Holy-days in general.

<sup>x</sup> Acts ii. 1.—xx. 7. 1 Cor. xvi. 2. Rev. i. 10.

<sup>y</sup> S. Barnab. §. 15. Ignat. ad Magnes.

§. 9. p. 23. Just. Mart. Apol. i. c. 89.

p. 132. Tert. de Coron. Mil. cap. 3.

pag. 102. A. Plin. l. 10. Ep. 97.

Orig. in Exod. xv. Hom. 7. Tom. 1.

p. 49. F. & alibi.

<sup>z</sup> Athanas. Homil. de Sement. Tom.

2, p. 60. A. Soçrat. Hist. Eccl. l. 6. c.

8. p. 312. D. Concil. Laod. Can. 16.

51. Tom. 1. col. 1500. B. & 1505. B.

<sup>a</sup> Athanas. ut supra. Concil. Laod.

Can. 29. Tom. 1. col. 1501. C.

<sup>b</sup> Paulin. in vita Ambr.

<sup>c</sup> Innocentii primi Epist. ad Decent.

Eugubin. c. 4. Concil. Tom. 2. col.

1246. D. Concil. Elib. Can. 26. Tom.

1. col. 973. D.



**Chap. 5. Jews and Gentiles:** Nature taught the one<sup>d</sup> and God the other, that the celebration of solemn Festivals, was a part of the publick exercise of religion. Besides the Feasts of the *Passover*, of *Weeks*, and of *Tabernacles*, which were all of divine appointment, the *Jews* celebrated some of their own institution, viz. the Feast of *Purim*<sup>e</sup>, and the *Dedication of the Temple*<sup>f</sup>, the latter of which even our blessed Saviour himself honour'd with his presence<sup>g</sup>.

Christians  
not to observe  
Jewish  
Feasts.

§. 2. But these Festivals being instituted in remembrance of some signal mercies granted in particular to the *Jews*; the *Christians*, who were chiefly converted from the *Heathen* world, were no more oblig'd to observe them, than they were concern'd in the mercies thereon commemorated. And this is the reason that when the *Judaizing Christians* would have impos'd upon the *Galatians* the observation of the Jewish Festivals, as necessary to salvation; *St. Paul* look'd upon it as a thing so criminal, that he was afraid the labour he had bestow'd upon them to set them at liberty in the freedom of the Gospel had been *in vain*<sup>h</sup>: not that he thought the observation of Festivals was a thing in it self unlawful, but because they thought themselves still oblig'd by the Law, to observe those days and times, which, being only shadows of things to come, were made void by the coming of the substance.

Christian Fe-  
stivals, how  
early observ'd  
in the Church.

§. 3. As to the celebration of *Christian Festivals*, they thought themselves as much oblig'd to observe them as the *Jews* were to observe theirs. They had receiv'd greater benefits, and therefore it would have been the highest degree of ingratitude to have been less zealous in commemorating them. And accordingly we find that in the very infancy of *Christianity* some certain days were yearly set apart, to commemorate the *Resurrection* and *Ascension* of *Christ*, the *Coming of the Holy Ghost*, &c. and to glorify God, by an humble and grateful acknowledgment of these mercies granted to them at those times. Which laudable and religious custom so soon prevail'd over the universal Church, that in five hundred years after our Saviour, we meet with them distinguish'd by the same names we now call them by; such as *Epiphany*, *Ascension-day*, *Whitsunday*, &c. and appointed to be observ'd on those days, on which the Church of *England* now observes them<sup>i</sup>.

<sup>d</sup> Plat. de Legibus, lib. 2. Tom. 2. p. 653. D. ab Henric. Steph. Parif. 1578.

<sup>e</sup> Esther ix.

<sup>f</sup> 1 Macchab. iv. 59.

<sup>g</sup> John x. 22.

<sup>h</sup> Gal. iv. 10, 11.

<sup>i</sup> Const. Apost. l. 5. c. 13. — l. 8. c. 33.

## III. Of Saints-days in general.

**B**UT besides the more solemn Festivals, whereon they were wont to celebrate the Myſteries of their Redemption, the primitive Chriſtians had their *Memoriae Martyrum*, or certain days ſet apart yearly in commemoration of the great Heroes of the Chriſtian Religion, the bleſſed *Apoſtles* and *Martyrs*, who had attested the truth of theſe myſteries with their blood; at whoſe graves they conſtantly met once a year to celebrate their virtues, and to bleſs God for their exemplary lives and glorious deaths; as well to the intent that others might be encourag'd to the ſame patience and fortitude, as alſo that virtue, even in this world, might not wholly loſe its reward: a practice doubtleſs very ancient, and probably founded upon that exhortation to the *Hebrews*, to remember thoſe who had had the rule over them, and who had ſpoken unto them the word of God, and had ſeal'd it with their blood <sup>k</sup>. In which place the Author of that Epistle is thought chiefly to hint at the martyrdom of St. James; the firſt Biſhop of *Jeruſalem*, who, not long before, had laid down his life for the teſtimony of Jeſus. And we find that thoſe who were eye-witneſſes of the ſufferings of St. *Ignatius*, publiſhed the day of his martyrdom, that the Church of *Antioch* might meet together at that time to celebrate the memory of ſuch a valiant combatant and martyr of Chriſt <sup>l</sup>. After this we read of the Church of *Smyrna*'s giving an account of St. *Polycarp*'s martyrdom, (which was <sup>m</sup> A. D. 147) and of the place where they had entomb'd his bones, and withal profeſſing that they would aſſemble in that place, and celebrate the *Birth-day* of his *Martyrdom* with joy and gladneſs <sup>n</sup>. (Where we may obſerve, by the way, that the days of the Martyrs deaths were call'd their *Birth-days*; becauſe they look'd upon thoſe as the days of their Nativity, whereon they were freed from the pains and ſorrows of a troubleſome world, and born again to the joys and happineſs of an endleſs life.) Theſe ſolemnities, as we learn from *Tertullian* <sup>o</sup>, were yearly celebrated, and were afterwards obſerv'd with ſo much care and ſtrictneſs, that it was thought profaneſs to be abſent from the chriſtian aſſemblies upon thoſe occaſions <sup>p</sup>.

<sup>k</sup> Heb. xiii. 7.<sup>l</sup> Act. Mart. Ignat. §. 7. p. 52.<sup>m</sup> Pearſon. Diſſert. Chronologic. part.<sup>n</sup> 2. 2 cap. 14. ad 20.<sup>o</sup> Eccleſ. Smyrn. Epist. de Mart. S.

Polycarp. §. 18. p. 73. &amp; Euseb. Hist. Eccl. l. 4. c. 15. p. 135. A. B.

<sup>o</sup> De Coron. Mil. c. 3. p. 102. A.<sup>p</sup> Euseb. de vit. Constant. l. 4. c. 23. p.

536. C. Basil. Ep. 336. Tom. 3. p. 228. E.

## IV. Of the Festivals observ'd by the Church of England.

What Festivals the Church of England serves.

THE following ages were as forward, as those we have already spoken of, in celebrating the Festivals of the Martyrs and Holy Men of their time. Insomuch that at last the observation of Holy-days became both superstitious and troublesome; a number of dead men's names, not over eminent in their lives either for sense or morals, crowding the Calendar, and jostling out the Festivals of the first Saints and Martyrs. But at the Reformation of the Church, all these modern Martyrs were thrown aside, and no Festivals retain'd in the Calendar, as Days of obligation, but such as were dedicated to the honour of Christ, &c. or to the memory of those that were famous in the Gospels. Such as were in the first place, the twelve *Apostles*, who being constant attendants on our Lord, and advanc'd by him to that high order, have each of them a day assign'd to their memory, *St. John the Baptist* and *St. Stephen* have the same honour done to them; the first because he was Christ's fore-runner; the other upon account of his being the first Martyr. \* *St. Paul* and *St. Barna-*

*St. Paul and St. Barnabas, why not formerly in the Table of Holy-days.*

\* *St. Paul* and *St. Barnabas* were neither of them inserted in the Table of *Holy-days* prefix'd to the Calendar, till the *Scotch* Liturgy was compiled, from whence they were taken into our own at the last Review: Nor were they reckon'd up among the days that were appointed by the Act, in the 5<sup>th</sup> and 6<sup>th</sup> year of King *Edward VI.* to be observ'd as Holy-days; tho' it is there expressly enacted, that no other day, but what is therein mention'd, shall be kept, or commanded to be kept, holy. However, the names of each of them were inserted in the Calendar it self, and proper Services were appointed for them in all the Common-Prayer Books that have been since the Reformation. And in the first book of King *Edward* they are both *red-Letter* Holy-days: tho' in the second book (in which the other Holy-days are also printed in red Letters) the Conversion of *St. Paul* is put down in *black*, and *St. Barnabas* is omitted. But this last seems to have been done thro' the carelessness of the Printer, and not thro' design; proper second Lessons being added in the Calendar against the day. The reason of their being left out of the Table of Holy-days, was, because if they fell upon any week-day, they were not to be observ'd as days of obligation, or by ceasing from labour, nor to be bid in the Church. Their proper Offices might be us'd, so they were not us'd solemnly, nor by ringing to the same, after



as are commemorated upon account of their extraordinary call: St. Mark and St. Luke for the service they did Christianity by their Gospels: The Holy Innocents, because they are the first that suffer'd upon our Saviour's account, as also for the greater solemnity of Christmas; the Birth of Christ being the occasion of their Deaths. The memory of all other pious persons is celebrated together upon the Festival of All-Saints: And that the People may know what benefits Christians receive by the ministry of Angels, the Feast of St. Michael and all Angels is for that reason solemnly observ'd in the Church.

§. 2. Designing to treat in this Chapter of all these days separately, in the order that they lie in the Common-Prayer Book, I shall say nothing farther of them in this place, but only shall observe in general, that they were constantly observ'd in the Church of England, from the time of the Reformation till the late Rebellion, when it could not be expected that anything that carry'd an air of Religion or Antiquity, could bear up against such an irresistible inundation of impiety and confusion. But at the Restoration our Holy-days were again reviv'd, together with our ancient Liturgy, which appoints proper Collects, Epistles, and Gospels for each of them; and orders the Curate to declare unto the People, on the Sunday before, what Holy-days or Fasting-days are in the week following to be observ'd<sup>a</sup>. And the Preface to the Act of Uniformity intimates it to be Schismatical to refuse to come to Church on those days. And by the First of Elizabeth, which is declar'd by the Uniformi-

after the manner us'd on High-Holy-days. The reason why these were not High-Holy-days, I suppose was, because the Conversion of St. Paul did always, and St. Barnabas did often, fall in Term-time; during which time and the time of Harvest, i. e. from the first of July to the 29<sup>th</sup> of September, it was ordained in Convocation by the authority of King Henry VIII. in 1536, that no days should be observed as Holy-days, except the Feasts of the Apostles, of our blessed Lady, and St. George, and such Feasts as the King's Judges did not use to sit in Judgment in Westminster-Hall<sup>b</sup>. The days in the Terms in which the Judges did not use to sit, were the Feasts of the Ascension, of St. John Baptist, of All-Saints, and of the Purification. By the Feasts of the Apostles I suppose the twelve only were meant: And therefore St. Paul and St. Barnabas were excluded. But as they are inserted now in the Table of Holy-days, which, with the whole Liturgy, is confirm'd by the Act of Uniformity; they are both of them days of equal obligation with the rest.

<sup>a</sup> Rubrick after the Nicene Creed.

<sup>b</sup> See Sparrows Collection, p. 167, p. 17.

168. and Heylin's Miscellaneous Tracts,

## Of the Sundays and Holy-days,

**Chap. 5.** *ty-Act* to be in full force, all persons, having no lawful or reasonable excuse to be absent, are oblig'd to resort to their Parish-Church on Holy-days as well as Sundays, and there to abide orderly and soberly during the time of divine Service, upon pain of punishment by the censures of the Church, and also upon pain of twelve pence for every offence, to be levy'd by distress.

Of Concurrency of Holy-days.

§. 3. In relation to the *Concurrence* of two Holy-days together, we have no directions either in the Rubrick, or elsewhere, which must give place, or which of the two Services must be us'd. According to what I can gather from the Rubricks in the Roman Breviary and Missal, (which are very intricate and difficult) it is the custom of that Church, when two Holy-days come together, that the Office for one only be read, and that the Office for the other be transfer'd to the next day; excepting that some commemoration of the transfer'd Holy-day be made upon the first day, by reading the Hymns, Verses, &c. which belong to the Holy-day that is transfer'd. But our Liturgy has made no such provision. For this reason some Ministers, when a Holy-day happens upon a Sunday, take no notice of the *Holy-day*, (except that sometimes they are forc'd to use the *second Lesson* for such Holy-day, there being a gap in the column of second Lessons in the Calendar) but use the Service appointed for the *Sunday*, alledging that the *Holy-day*, which is of *human* institution, should give way to the *Sunday*, which is allow'd to be of *divine*. But this is an argument which I think not satisfactory: For tho' the *Observation* of Sunday be of *divine* institution, yet the *Service* we use on it is of *human* appointment. Nor is there any thing in the Services appointed to be us'd on the ordinary Sundays, that is more peculiar to, or tends to the greater solemnity of the Sunday, than any of the Services appointed for the Holy-days. What slight therefore do we shew to our Lord's Institution, if when we meet on the Day that he has set apart for the worship of himself, we particularly praise him for the eminent virtues that shin'd forth in some Saint, whose memory that day happens to bring to our mind? Such Praises are so agreeable to the duty of the day, that I can't but esteem the general practice to be preferable, which is to make the lesser Holy-day give way to the greater; as an ordinary Sunday, for instance, to a Saint's-day; a Saint's-day to one of our Lord's Festivals; and a lesser Festival of our Lord to a greater: except that some, if the first Lesson for the Holy-day be out of the *Apocrypha*, will join the first Lesson of the Sunday to the Holy-day Service; as observing that the Church, by  
always

always appointing canonical Scripture upon Sundays, seems to countenance their use of a canonical Lesson even upon a Holy-day, that has a proper one appointed out of the Apocrypha, if that Holy-day should happen upon a Sunday. But what if the *Annunciation* should happen in *Passion-week*, or either that or St. Mark upon *Easter-Monday* or *Tuesday*? or what if St. Barnabas should fall upon *Whit-Monday*, or *Tuesday*? or what if St. Andrew and *Advent-Sunday* both come together? In any of these concurrences I don't doubt but the Service would be differently perform'd in different Churches. And therefore I take this to be a case in which the Bishops ought to be consulted, they having a power vested in them to appease all diversity (if any arise) and to resolve all doubts concerning the manner how to understand, do, and execute the things contain'd in the Book of Common-Prayer<sup>r</sup>,

## V. Of the Vigils or Eves.

IN the primitive times it was the custom to pass great vigils, *why so* part of the night that preceded certain Holy-days in re-call'd. religious exercises and devotion; and this even in those places which were set apart for the publick worship of God. And these exercises from their being perform'd in the night-time, came to be call'd *Vigilie*, *Vigils* or *Watchings*.

§. 2. As to the *Original* of this practice, some are inclin'd to found it upon the several Texts of Scripture literally understood, where *Watching* is enjoin'd as well as Prayer; particularly upon the conclusion our Saviour draws from the Parable of the ten Virgins, *Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh*<sup>r</sup>. But others, with greater probability, have imputed the rise of these Night-watches to the necessity which Christians were under of meeting in the night, and before day, for the exercise of their publick devotions, by reason of the malice and persecution of their enemies, who endeavour'd the destruction of all that appear'd to be Christians<sup>r</sup>. And when this first occasion ceas'd, by the Christians having liberty given them to perform their devotions in a more publick manner, they still continu'd these Night-watches before certain Festivals, in order to prepare their

<sup>r</sup> See the Preface concerning the Service of the Church.

<sup>r</sup> Mat. xxv. 13.

<sup>r</sup> See John xx. 19. Acts xii. 12. and xx. 7. Tertul. de Coron. c. 3. Plin. Lib. 10. Ep. 97.



Chap. 5. minds for a due observation of the ensuing Solemnity <sup>u</sup>. But afterwards, when these Night-meetings came to be so far abus'd, that no care could prevent several disorders and irregularities, the Church thought fit to abolish them: so that the nightly Watchings were laid aside, and the Fasts only retain'd, but still keeping the former name of *Vigils* <sup>\*</sup>.

Which Festivals have Vigils,

Which have not, and why.

§. 2. The Festivals that have these Vigils assign'd to them by the Church of *England* <sup>†</sup>, are the *Nativity* of our Lord, the *Purification* of the blessed Virgin *Mary*, the *Annunciation* of the blessed Virgin, *Easter-day*, *Ascension-day*, *Pentecost*, *St. Matthias*, *St. John Baptist*, *St. Peter*, *St. James*, *St. Bartholomew*, *St. Matthew*, *St. Simon* and *St. Jude*, *St. Andrew*, *St. Thomas*, and *All-Saints*. The reason why the other Holy-days have no Vigils before them, is because they generally happen either between *Christmas*, and the *Purification*, or between *Easter* and *Whitsuntide*; which were always esteem'd such seasons of joy, that the Church did not think fit to intermingle them with any days of Fasting and Humiliation. They that fall between *Christmas* and the *Purification*, are the Feasts of *St. Stephen*, *St. John the Evangelist*, the *Holy Innocents*, the *Circumcision*, and the *Conversion* of *St. Paul* <sup>‡</sup>. The others that may happen between *Easter* and *Whitsuntide*, are *St. Mark*, *St. Philip* and *St. James*, and *St. Barnabas*. 'Tis true indeed, the Festival of our Lord's *Ascension*, which is always ten days before *Whitsunday*, has a Vigil before it: but it may be worth enquiring, whether there was any Vigil prefix'd to it before the institution of the *Rogation-Fasts*, which were appointed upon the three days that precede this Festival. There are two Holy-days not yet nam'd, that have no Vigils, tho' they do not happen in either of the abovementioned seasons: the one is in *September*, viz. the Feast of *St. Michael and all Angels*; the other in *October*, viz. the Festival of *St. Luke*. Upon the first of these one reason for the institution of Vigils ceaseth, which was to conform us to the example of the Saints we commemorate, and to remind us that they pass'd thro' sufferings and mortifications before they enter'd into the joy of their master; whereas those

<sup>u</sup> Tert. ad Uxor. lib. 2. Euseb. de vit. Const. lib. 4. Hieron. ad Ripar. adv. Vigilantium.

<sup>\*</sup> It seems the Vigil upon Allhallows Day at night, was kept by watching, and ringing of Bells all night long, till the year 1545. when King Henry VIII. wrote to Cranmer to abolish it. Collier's History. Vol. 2. p. 203.

<sup>†</sup> See the Table of the Vigils, &c. before the Calendar, which was first inserted at the last Review. Tho' the Days before these several Festivals were mark'd for Fasts in the Calendar in all the Common-Prayer Books, except K. Edwards.

<sup>‡</sup> The day before the Conversion of St. Paul is mark'd for a Fast in the Scotch Liturgy.

ministring spirits, for whose protection and assistance we return God thanks on that day, were at first created in full possession of bliss. The reason why the latter, viz. St. Luke has no Vigil, is because the Eve of that Saint was formerly itself a celebrated Holy-day in the Church of England, viz. the Feast of St. Ebbeldred: but that reason being now remov'd, I suppose every one is left to his own liberty, as to his private devotions, whether he will observe the Eve as a Vigil or not.

§. 3. All Sundays in the year being appointed by the Church to be observ'd as Festivals, no Vigil is allow'd to be kept upon any of those days: there being a particular Rubrick to order, *That if any of the Feast-days that have a Vigil, fall upon a Monday, then the Vigil or Fast-day shall be kept upon the Saturday, not upon the Sunday next before it*. But from hence a Query ariseth, viz. on which Evening-Service the Collect for the Festival is to be us'd: The Rubrick indeed relating to this matter seems to be worded very plain, viz. *That the Collect appointed for every Sunday, or for any Holy-day, that hath a Vigil or Eve, shall be said at the Evening-Service next before*: But then this Rubrick seems to suppose that the day before is the Vigil or Eve; and makes no provision in case the Festival falls upon the Monday, when we are directed by the Rubrick above-cited to keep the Vigil or Fast upon the Saturday. Here then we are left at an uncertainty, nor can we get any light by comparing our present Liturgy with any former Common-Prayer Book, because both these Rubricks, together with the Table of *Vigils* or *Eves*, were first added at the last Review. According to Mr. Johnson indeed, who imagines that the Collect for the Festival is appointed to be us'd upon the Evening before, because then the Holy-day properly begins; we ought to read the Collect upon the *Sunday Evening*, tho' the Vigil be kept upon the *Saturday*. For he observes, that "the Church of England has divided her Nights and Days, according to the *Scriptural*, not the *Civil* account: and that tho' our *Civil* day begins from midnight, yet our *Ecclesiastical* day begins at six in the evening. And therefore the Collect for the Sunday is to be read on what in our civil account is called *Saturday Evening*, and the Collect of every greater Festival at *Evening Prayer next before*. The proper time for Vespers or

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The Vigil of a Feast upon a Monday to be observ'd upon the Saturday.

Whether the Collect of a Monday-Festival is to be us'd upon the Saturday or Sunday Evening.

See the Rubrick at the bottom of the Table of Vigils. the first Sunday in Advent. Clergyman's Vade Mecum, c. 22. p. 210.

See the Rubrick before the Collect for

Chap. 5. "Even-song is six of the clock, and from that time the religious day begins: Therefore where Evening-Prayer is read at its proper season, the Collect for the *Purification* may well be us'd as the Rubrick directs, on what they call the foregoing Evening, notwithstanding those words, "*Thy only Son was THIS DAY presented in the Temple.*" But against this supposition lie two objections: The one is, that there are very few Churches which begin Prayers after six in the evening, which Mr. Johnson affirms to be the proper time for *Vespers or Evensong*: tho' if they did, the same difficulty would occur what Collect we must use at Evening-Prayer upon the Festival it self: for then, according to Mr. Johnson, another day begins. But farther, if the day begins at six of the clock on the evening before; then the Collect of every Festival ought to be us'd on the foregoing evening; whereas the Rubrick only orders, that the Collects for *Sundays*, and for such Holy-days as have *Vigils and Eves*, be said at the preceding Evening-Service, and consequently supposes that the Collects of such Festivals, as have no Vigils, are only to be us'd upon the Festivals themselves\*. From whence too we may observe by

\* Mr. Johnson has been pleas'd to reply to this, that "it is so certain that *Six* is the hour of *Evensong*, that no man will dispute it who is not a perfect stranger to things of this nature". That it was so formerly, whilst the old canonical hours of Prayer were strictly observ'd, I readily allow. But that it is so still, I was not aware: for I own my self to be so much a stranger to things of this nature, as to have been hitherto of the opinion (tho' I shall be glad to alter it, when I shall be better inform'd) that, upon reducing the seven Offices<sup>b</sup> into two, viz. *Mattins* and *Evening-song*, or *Morning* and *Evening Prayer* as we now generally call them, there were no hours fix'd for the saying of either. The same learned Gentleman says farther in the same place, that "they who terminate the Feasts within certain minutes, and because *Six* is the hour of *Vespers* will allow no Latitude, have never considered that in the Scripture Language (which is our best guide in this matter) what is express'd by "the Evening and going down of the Sun, in one Text (*Deut. xvi. 6.*) is called the time between the two Evenings in another, (*Exod. xii. 6.*) And the time of the Evening Sacrifice is express'd by this last phrase, *Num. xxviii. 4.* And it is notorious that this was any time between the ninth and twelfth according to them, "the

<sup>a</sup> See Mr. Johnson's Addenda to his *Clergyman's Vade Mecum*, at the end of his two Cases, pag. 106, 107.

<sup>b</sup> See Mr. Johnson's *Ecclesiastical Laws*, A. D. 740, 28. and 957, 19.



the way, it is a mistake in those who use the Collects of all Holy-days whatsoever upon the Evening before. I know indeed it may be urg'd against this last observation, that the *Collect of the Nativity* is directed by another Rubrick to be said continually from Christmas-day unto New-Year's-Eve; and what makes this objection the stronger, is, that before the last Review of the Liturgy, the Christmas Collect was to be said until New-Year's-Day. The changing Day therefore for Eve looks something remarkable; and as if they purposely design'd that the Collect of the Circumcision should be us'd on the Evening before, and that the Collect of the Nativity should be then left off: the Church always speaking exclusive of the time or place it mentions in any such directions. What answer to make to this, I own I am at a loss. The best I can think of is, that New-Year's-Eve being the common name given to the last day of the year;

" the third and sixth with us." These Texts of Scripture I have seen before; and have since consider'd how far they help Mr. Johnson's argument. But I cannot see yet that they prove any more than that they who began the day punctually at Six one evening, ended it as punctually at Six the next. But that the Church of England divides her Nights and Days according to the Scriptural and not the Civil Account, is his assertion and not mine. To him it is clear, but not to me, that Feasts are to be kept from Even-song to Even-song inclusively\*. That the Festival day is not pass'd till Even-song is ended, I willingly grant; but that the Festival begins at Even-song before, wants I think a better proof. That the Collect for a Holy-day that hath a Vigil or Eve, is to be said at the Evening-Service next before, the Rubrick appoints: But that the Evening before is therefore part of the Festival, I know not how to reconcile with another Rubrick that calls the Eve or Vigil a Fast<sup>d</sup>. I rather take it, that the Evenings before such Festivals as have Vigils, are design'd by the Church to be Preparations to the Festivals, rather than Parts of them: and therefore I know not what Mr. Johnson means, when he tells us " that Holy-days which begin not till Morning-Prayer " are not perfect Feasts, but were deem'd to be of inferior rank " by them that had the ordering of these matters. " When he gives us his authority for what he asserts, I shall readily submit: But till then I shall be of the opinion, that some Festivals which have not Vigils, are as perfect Feasts as some others which have; and that their not having Vigils assigned them, was not because they are of inferior Rank, but for the other reasons that I have given above.

\* Addenda ut supra.

<sup>d</sup> See the Rubrick at the end of the Table of Vigils.

Chap. 5. the Person that alter'd the Rubrick might imagine, that the Feast of the *Circumcision* had really an Eve belonging to it. But whatever might be the occasion of the alteration, I think it can be urg'd no otherwise against what I have said, than as a single exception from a general rule.

*The Week-day Collects not to be us'd on Holy-days, or their Eves.*

§. 4. Now I am speaking of this, I shall observe one thing more; and that is, that whenever the Collect of a Sunday or Holy-day is read at the Evening-Service before, the *Weekly Collect* that had been in course must be omitted and give place. And the same rule, as I take it, should be observ'd upon the Holy-day it self, upon which no other Collect ought to be us'd, but the proper one for the day. For the Rubrick, at the end of the *Order*, *how the rest of the Service is appointed to be read*, directs, that the Collect, &c. for the Sunday shall serve all the week after, where it is not otherwise order'd; which supposes, that in some places it is otherwise order'd, which must be (as it was worded in all the old Common-Prayer Books) when there falls some Feast that hath its proper, i. e. when any day falls that hath a proper or peculiar Collect, &c. to it self: upon which occasions the Rubrick plainly supposes, that the Collect for the Sunday shall be left out and omitted: the Church never designing, to use two Collects at once, except within the *Octaves of Christmas*, and during *Advent* and *Lent*; when for the greater solemnity of those solemn seasons, she particularly orders the Collects of the principal days to be us'd continually after the ordinary Collects.

## VI. Of Days of Fasting or Abstinence in general.

*Fasting, how ancient and universal a Duty.*

THAT Fasting or Abstinence from our usual sustenance, is a proper means to express sorrow and grief, and a fit method to dispose our minds towards the consideration of any thing that is serious, nature seems to suggest: And therefore all nations, from ancient times, have us'd Fasting as a part of repentance, and as a means to avert the anger of God. This is plain in the case of the *Ninevites*<sup>2</sup>, whose notion of Fasting, to appease the wrath of God, seems to have been common to them with the rest of mankind. In the old Testament, besides the examples of private Fasting by *David*<sup>3</sup>, and *Daniel*<sup>b</sup>, and others; we have instances

<sup>2</sup> Jonah iii. 5.  
<sup>3</sup> Psalm lxi. 10.

<sup>b</sup> Dan. ix. 3.

of publick Fasts observ'd by the whole nation of the Jews at once upon solemn occasions<sup>c</sup>. 'Tis true indeed, in the new Testament we find no positive precept, that expressly requires and commands us to fast: But our Saviour mentions Fasting with Almsgiving and Prayer, which are unquestionable duties; and the directions he gave concerning the performance of it, sufficiently suppose its necessity. And he himself was pleas'd, before he entred upon his Ministry, to give us an extraordinary example in his own person, by fasting forty days and forty nights<sup>d</sup>. He excus'd indeed his Disciples from fasting, so long as He, *the Bridegroom was with them*; because that being a time of joy and gladness, it would be an improper season for tokens of sorrow: But then he intimates at the same time, that tho' it was not fit for them then, it would yet be their duty hereafter; for *the days, says he, will come, when the Bridegroom shall be taken from them, and then they shall fast*<sup>e</sup>. And accordingly we find, that after his ascension, the duty of Fasting was not only recommended<sup>f</sup>, but practis'd by the Apostles, as any one may see by the Texts of Scripture refer'd to in the margin<sup>g</sup>. After the Apostles, we find the primitive Christians very constant and regular in the observation both of their annual and weekly Fasts. Their Weekly Fasts were kept on Wednesdays and Fridays, because on the one our Lord was betray'd, on the other crucify'd. The chief of their Annual Fasts was that of Lent, which they observ'd by way of preparation for their Feast of Easter.

§. 2. Their Manner of observing these Fasts was very strict; it being their general custom to abstain from all food, till the publick devotion of the Church was over, which was about three of the clock in the afternoon, tho' in the time of Lent they were not to eat till six in the evening; and even then they forbore both flesh and wine, the greater part of them feeding only upon herbs or pulse, with a little bread. Some us'd the dry Diet, as nuts and almonds, and such like fruit, whilst others fed only upon bread and water.

§. 3. In the Church of Rome, Fasting and Abstinence admit of a distinction, and different days are appointed for each of them. On their days of Fasting, they are allow'd but one meal in four and twenty hours: But on days of

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Days of Fasting how observ'd by the primitive Christians.

Fasting and Abstinence how distinguish'd in the Church of Rome.

<sup>c</sup> See Lev. xxiii. 26. &c. 2 Chron. xx. 3. Ezra viii. 21. Jer. xxxvi. 9. Zech. viii. 19. Joel. i. 14.

<sup>d</sup> Mat. iv. 2.

<sup>e</sup> Mat. ix. 15.

<sup>f</sup> 1 Cor. vii. 5.

<sup>g</sup> Acts xiii. 2. and xiv. 23. 1 Cor. ix. 27. 2 Cor. vi. 5. and xi. 27.

Absti-



Chap. 5. *Abstinence*, provided they abstain from flesh, and make but a moderate meal, they are indulg'd in a collation at night. The times by them set apart for the first are, all *Lent*, except Sundays, the *Ember-Days*, the *Vigils* of the more solemn Feasts, and all *Fridays*, except those that fall within the twelve days of Christmas, and between Easter and the Ascension. Their days of *Abstinence* are all the *Sundays in Lent*, St. *Mark's* day, if it does not fall in Easter-Week, the three *Rogation-days*, all *Saturdays* throughout the year, with the *Fridays* before excepted, unless either happen to be Christmas-day. The reason why they observe St. *Mark* as a day of *Abstinence* is, as we learn from their own books, in imitation of St. *Mark's* Disciples, the first Christians of *Alexandria*, who, under this Saint's conduct, were eminent for their great prayer, abstinence, and sobriety. They farther tell us, that St. *Gregory* the Great, the Apostle of *England*, first set apart this day for abstinence and publick prayer, as an acknowledgment of the divine mercy, in putting a stop to a mortality in his time at *Rome* <sup>b</sup>.

What days appointed for the one and the other.

St. Mark, why observ'd as a day of Abstinence by the Romanists.

No distinction made in the Church of England either between days of Fasting, and days of Abstinence Or between any different kinds of Food.

§. 4. I do not find that the Church of *England* makes any difference between days of Fasting, and days of Abstinence: It is true, in the title of the table of Vigils, &c. she mentions *Fasts* AND *Days of Abstinence* separately; but when she comes to enumerate the particulars, she calls them all *Days of Fasting* OR *Abstinence*, without distinguishing between the one and the other. Nor does she any where point out to us what food is proper for such times or seasons, or seem to place any part of Religion in abstaining from any particular kinds of Meat. 'Tis true by a Statute still in force<sup>i</sup>, *Flesh* is prohibited on Fast-days: But this is declar'd to be for a *political* reason, viz. for the increase of Cattle, and for the encouragement of Fishery and Navigation. Not but that the Statute allows that Abstinence is serviceable to virtue, and helps to subdue the body to the mind: But the distinction of clean and unclean meats determin'd, it says, with the *Mosaick Law*: And therefore it sets forth, that Days and Meats are in themselves all of the same nature and quality as to moral consideration, one not having any inherent holiness above the other. And for this reason it is, that our Church as I have said, no where makes any difference in the kinds of Meat: But as far as she determines, she seems to recommend an entire Abstinence from all manner of food till the time of

<sup>b</sup> See their *Practical Catechism* upon the *Sundays, Feasts, and Fasts*, p. 186, ] 187.

1. 2. and 3. *Edward VI. c. 19.*

Fasting be over; declaring in her Homilies <sup>k</sup>, that *Fasting* Introd.  
(by the decree of the 630 Fathers, assembled at the Council of Chalcedon, which was one of the four first general Councils, who grounded their determination upon the sacred Scriptures, and long continu'd usage or practice both of the Prophets and other godly persons before the coming of Christ; and also of the Apostles and other devout men in the new Testament;) is a withholding of meat, drink, and all natural food from the body, for the determin'd time of Fasting.

§. 5. The Times she sets apart as proper for this duty, are such as she finds have been observ'd with Fasting and Abstinence by the earliest ages of the Church: which, besides the *Vigils* abovementioned, are the *forty days of Lent*, the *Ember-days* at the four seasons, the *three Rogation-days*, and all *Fridays in the year*, except Christmas-day. *What days observ'd as Fasts.*

§. 6. Every one of these seasons (except the *Friday-Fast* *Friday, why observ'd as a Fast.*) only will come in turn to be spoken-to hereafter; and therefore I shall wave saying any thing farther to them here; and shall only observe of *Friday* in particular, that it was always observ'd by the primitive Christians as a day of Fasting, who thought it very proper to humble themselves on the same day weekly, on which the blessed Jesus humbled himself once, even to the death of the Cross, for us miserable sinners.

## VII. Of the Collects, Epistles, and Gospels in general.

**A**L L the days abovemention'd, as well Fasts as Festivals, the Church of England still requires us to observe, in such manner as may answer the end for which they were appointed. To this end she always enlarges her ordinary devotions, adding particular *Lessons* on most of them, proper *Psalms* on some, and the *Communion-Office* on all. The proper *Lessons* and *Psalms* I shall take notice of, when I come to treat of the particular days on which they are appointed: But because there are a *Collect*, *Epistle*, and *Gospel* appointed for every Sunday and Holy-day throughout the year; it is requisite I should first speak of them in general, and shew their Antiquity as well as their Suitableness to the days they belong to. And first for their *Antiquity*. *How the Church of England observes these days.*

<sup>k</sup> See the first part of the Sermon of Fasting.

## Chap. 5.

The Antiquity  
of the  
Collects.

§. 2. That most of our *Collects* are very ancient, appears by their conformity to the *Epistles* and *Gospels*, which are thought to have been selected by St. *Jerom*, and put into the *Lectionary* by him: for which reason many believe that the *Collects* also were first fram'd by him. It is certain that *Gelasius*, who was Bishop of *Rome*, A.D. 492. rang'd the *Collects*, which were then us'd, into order, and added some new ones of his own<sup>1</sup>: which Office was again corrected by Pope *Gregory* the Great, in the year 600, whose *Sacramentary* contains most of the *Collects* we now use. But our Reformers observing that some of these *Collects* were afterwards corrupted by superstitious alterations, and additions, and that others were quite left out of the *Roman Missals*, and entire new ones, relating to their present innovations, added in their room; they therefore examin'd every *Collect* strictly, and where they found any of them corrupted, there they corrected them; where any new ones had been inserted, they restor'd the old ones; and lastly, at the Restoration, every *Collect* was again review'd, when whatsoever was deficient was supply'd, and all that was but improperly express'd, rectify'd. The several alterations both then and at the Reformation shall be noted hereafter in their proper places: In the mean while I shall proceed to give the like general account of the *Epistles* and *Gospels*.

The Antiquity  
of the *Epistles*  
and  
*Gospels*

§. 3. I have already hinted, that they are thought to have been at first selected by St. *Jerom*, and put into the *Lectionary* by him. It is certain that they were very anciently appropriated to the days whereon we now read them; since they are not only of general use throughout the whole *Western Church*, but are also commented upon in the *Homilies* of several ancient Fathers, which are said to have been preach'd upon those very days, to which these portions of Scripture are now affix'd. So that they have most of them belong'd to the same *Sundays* and *Holy-days*, we now use them on, for above twelve hundred years; as I might easily shew also from several authorities<sup>m</sup>.

In what Ver-  
sion they are  
us'd.

§. 4. In all the old *Common-Prayer Books*, except the *Scotch* one, the *Epistles* and *Gospels* were taken out of the *Great Bible*, neither of the two last translations being extant when the *Common-Prayer* was first compiled. But in regard of the many defects which were observ'd in that Version, and upon the petition of the *Presbyterian Com-*

<sup>1</sup> See Dr. Comber's *History of Liturgies*, Part 2. §. 14. p. 68.

<sup>m</sup> Vid. *Liturg.* S. *Jacob*. S. *Clem.* S.

*Basil.* *Walefrid.* *Strab.* de *Reb. Eccl.* c. 22.



missioners at the Savoy Conference, the Commissioners on the Church side concluded, that all the Epistles and Gospels should be us'd according to the last translation".

§. 5. The other variations that have been made in them, at, and since, the Reformation, shall be taken notice of as I go along: I shall only observe farther in this place, in relation to them in general, in what admirable Order and Method they are appointed, and what special relation they bear to the several days whereon they are read.

The whole year is distinguish'd into two parts: the design of the first being to commemorate Christ's living amongst us; the other to instruct us to live after his example. The former takes in the whole time, from Advent to Trinity-Sunday; for the latter are all the Sundays from Trinity to Advent. The first part being conversant about the life of our Saviour, and the mysteries of his divine dispensation: therefore beginning at Advent, we first celebrate his Incarnation in general, and after that in their order the several particulars of it: such as were his Nativity, Circumcision, and Manifestation to the Gentiles; his Doctrine and Miracles, his Baptism, Fasting, and Temptation; his Agony and bloody Sweat; his Cross and Passion; his precious Death and Burial; his glorious Resurrection and Ascension; and his sending the Holy Ghost to comfort us. During all this time the chief end and design of the Epistles and Gospels is to make us remember with thankful hearts what unspeakable benefits we receive from the Father, first by his Son, and then by his holy Spirit; for which we very aptly end this part of the year, with giving praise and glory to the whole blessed Trinity.

The second part of the year, (which comprehends all the whole time from Trinity Sunday to Advent) I observ'd, is to instruct us to lead our lives after our Lord's example. For having in the first part of the year learned the mysteries of our Religion, we are in the second to practice what is agreeable to the same. For it concerns us, not only to know that we have no other foundation of our Religion, than Christ Jesus our Lord; but farther also to build upon this foundation such a life as he requires of us. And therefore as the first part ends with Pentecost, whereon we commemorate a new law given us in our hearts; so the second is to begin with the practice of that Law: For which rea-

<sup>a</sup> Account of all the Proceedings of the Commissioners 1661. p. 15. or in Baxter's Narrative, p. 318. and the Pa-

pers that pass'd between the Commissioners, p. 129.

Chap. 5. For such Epistles and Gospels are appointed, as may most easily and plainly instruct and lead us in the true paths of Christianity; that so those who are regenerated by Christ, and initiated in his faith, may know what virtues to follow, and what vices to eschew.

*The Collect, Epistle, and Gospel for the Sunday, to serve for the week afterwards.*

§. 6. This I take to be a proper place to speak to the Rubrick which directs, that *the Collect, Epistle, and Gospel appointed for the Sunday, shall serve all the week after, where it is not in this book otherwise order'd*°. The principal occasion of which provision, I suppose, was a Rubrick at the end of the Communion-Office, in the first book of King Edward VI. which order'd, that *upon Wednesdays and Fridays, tho' there were none to communicate with the Priest, yet (after the Litany ended) the Priest should put upon him a plain Alb, or Surplice, with a Cope, and say all things at the Altar (appointed to be said at the celebration of the Lord's Supper) until after the Offertory.*— And that the same order should be us'd all other days, *whenever the People accustomably assembled to pray in the Church, and none dispos'd to communicate with him.* But tho' this custom be now laid aside, yet the direction above-mention'd is still of use to us, if either at a *Marriage*, or at the *Churching of a Woman*, (at both which times a Communion is prescrib'd by the Rubrick as convenient) or upon any other such like occasion, the Sacrament be administred: At which times we are order'd by the Rubrick I am speaking of, to use the same Collect, Epistle, and Gospel as were us'd the Sunday before, *where it is not otherwise order'd in this book.* Before the last Review it was said, *except there fall some Feast that hath his proper*, i. e. except there fall some Holy-day in the week which has a Collect, Epistle, and Gospel of its own; or as it is worded in the *Scotch Liturgy*, *except there fall some Feast that hath his proper Collect, Epistle and Gospel; as it is on Ashwednesday, and on every day in the holy week next before the Pasch or Easter:* in which case the Sunday Collect, Epistle, and Gospel, are to give place to the proper Collect, Epistle, and Gospel for that day. And this to be sure is part of what is intended by the Rubrick, as it stands now. Tho' the design I suppose of altering the last words into, *where it is not in this book otherwise order'd*, was for a direction also at such times as a new Season begins between one Sunday and another, as it happens upon *Ash-Wednesday*, and *Ascension-day*. In which case the Services of those days being plac'd between

*Except some Holy-day happens in the week,*

*Or some new Season begins.*

° See the last Rubrick in the Order how the rest of the holy Scripture is appointed to be read.



the Services for the Sundays immediately before and after; I take that to be an order that the Collect, &c. for the foregoing Sunday shall be then left off, and the Collect, &c. for the Holy-day shall succeed as the Service for the remaining part of the week. Which is exactly agreeable to an express Rubrick after the Gospel for *Asb-Wednesday* in the *Scotch Liturgy*, which enjoins that from *Asb-Wednesday* to the first Sunday in Lent, shall be us'd the same Collect, Epistle and Gospel, which were us'd on *Asb-Wednesday*.

§. 7. In the first Common-Prayer Book of King Edward VI. there were two Collects, Epistles, and Gospels appointed for Christmas-day and Easter-day, one to be us'd at the First Communion, the other at the Second: for the Churches not affording room enough, upon those high Festivals, for all to communicate at once that were willing to come; therefore the Sacrament was order'd to be repeated, and a different Service appointed for each solemnity. As to a double Communion, the practice is ancient; for we find that Pope Leo, writing to *Dioscorus* Bishop of *Alexandria*, advis'd, that where the Churches were too small, to admit all that were desirous to communicate at once; the Priests should administer two or three Communions in one day, that so they who could not get room to offer themselves the first time, might have an opportunity of doing it afterwards. Convinced by this authority, *Bucer* afterwards retracted an exception he had made against having two Communions in one day<sup>2</sup>; tho' in the second Review of the Liturgy under King *Edward*, one of these Services was laid aside: not, I suppose, with intent to forbid a repetition of the Sacrament, if the Minister should see occasion to administer it twice; but only that, as the Congregation at each time is suppos'd to be different, therefore the same Service should be us'd for both.

Two Communions for-  
merly at  
Christmas  
and Easter.

Double  
Communi-  
ons on the  
same day an  
ancient prac-  
tice.

## VIII. Of Introits in general.

I Should now proceed to give the reasons of the choice of the several Collects, Epistles, and Gospels, and to shew their suitableness to the days they belong to. But because to do this, it is necessary I should shew what particular Blessings the Church commemorates at those several times, on which they are prescrib'd; I shall descend to particulars, and first give a short account of the several Sundays and

<sup>2</sup> Script. Anglican. pag. 465, & 495.



# Of the Sundays and Holy-days,

Chap. 5. Holy-days, as they stand in order, and then shew how these Portions of Scripture are to be apply'd to the day.

*Introits,  
what they  
were, and  
how ancient.*

But first I shall take this opportunity to observe, that in the first Common-Prayer Book of K. Edward VI. before every Collect, Epistle, and Gospel, there is a *Psalm* printed, which contains something propheticall of the evangelical history us'd upon each Sunday and Holy-day, or is some way or other proper to the day: which from its being sung or said, whilst the Priest made his entrance within the rails of the Altar, was call'd *Introitus* or *Introit* \*. But in the second

\* The *Introits* for every Sunday, and Holy-day, throughout the year.

|                                               | Pfalm. |                                          | Pfalm. |
|-----------------------------------------------|--------|------------------------------------------|--------|
| 1. Sunday in Advent,                          | 1      | Trinity Sunday,                          | 67.    |
| 2. _____                                      | 120    | 1. Sunday after Trinity,—Part 1.         | 119.   |
| 3. _____                                      | 4.     | 2. _____                                 | 2.     |
| 4. _____                                      | 5.     | 3. _____                                 | 3.     |
| Christmas-day. <i>At the first Communion,</i> | 98.    | 4. _____                                 | 4.     |
| <i>At the second Communion,</i>               | 8.     | 5. _____                                 | 5.     |
| St. Stephen,                                  | 52.    | 6. _____                                 | 6.     |
| St. John Evangelist,                          | 11.    | 7. _____                                 | 7.     |
| Innocents-day,                                | 79.    | 8. _____                                 | 8.     |
| Sunday after Christmas-day,                   | 121.   | 9. _____                                 | 9.     |
| Circumcision,                                 | 122.   | 10. _____                                | 10.    |
| Epiphany,                                     | 96.    | 11. _____                                | 11.    |
| 1. Sunday after Epiphany,                     | 13.    | 12. _____                                | 12.    |
| 2. _____                                      | 14.    | 13. _____                                | 13.    |
| 3. _____                                      | 15.    | 14. _____                                | 14.    |
| 4. _____                                      | 2.     | 15. _____                                | 15.    |
| 5. } _____                                    | 20.    | 16. _____                                | 16.    |
| 6. } _____                                    | 20.    | 17. _____                                | 17.    |
| Septuagesima Sunday,                          | 23.    | 18. _____                                | 18.    |
| Sexagesima,                                   | 24.    | 19. _____                                | 19.    |
| Quinquagesima,                                | 26.    | 20. _____                                | 20.    |
| Ash-Wednesday,                                | 6.     | 21. _____                                | 21.    |
| 1. Sunday in Lent,                            | 32.    | 22. _____                                | 22.    |
| 2. _____                                      | 130.   | 23. _____                                | 124.   |
| 3. _____                                      | 43.    | 24. _____                                | 125.   |
| 4. _____                                      | 46.    | 25. _____                                | 127.   |
| 5. _____                                      | 54.    | St. Andrew,                              | 129.   |
| Sunday next before Easter,                    | 61.    | St. Thomas,                              | 128.   |
| Good Friday,                                  | 22.    | Conversion of St. Paul,                  | 138.   |
| Easter Even,                                  | 88.    | Purification of the blessed Virgin Mary, | 134.   |
| Easter-day. <i>At the first Communion,</i>    | 16.    | St. Matthias,                            | 140.   |
| <i>At the second Communion,</i>               | 3.     | Annunciation,                            | 131.   |
| Monday in Easter-Week,                        | 62.    | St. Mark,                                | 141.   |
| Tuesday in Easter-Week,                       | 113.   | St. Philip and St. James,                | 133.   |
| 1. Sunday after Easter,                       | 112.   | St. Barnabas,                            | 142.   |
| 2. _____                                      | 70.    | St. John Baptist,                        | 143.   |
| 3. _____                                      | 75.    | St. Peter,                               | 144.   |
| 4. _____                                      | 83.    | St. Mary Magdalen,                       | 146.   |
| 5. _____                                      | 84.    | St. James,                               | 148.   |
| Ascension-day,                                | 47.    | St. Bartholomew,                         | 115.   |
| Sunday after Ascension-day,                   | 93.    | St. Matthew,                             | 117.   |
| Whitsunday,                                   | 33.    | St. Michael and all Angels,              | 113.   |
| Monday in Whitsun-Week,                       | 100.   | St. Luke the Evangelist,                 | 137.   |
| Tuesday in Whitsun-Week,                      | 101.   | St. Simon and St. Jude,                  | 150.   |
|                                               |        | All-Saints,                              | 149.   |

edition

edition of King Edward's Book it was laid aside; tho' the reason they had for doing so is not easily assign'd. For it is very certain that the use of Introits to begin the Communion-Office was not only unexceptionable, but of great antiquity in the Church: *Durant* proving that they were taken into divine Service before the time of St. *Jerom*<sup>2</sup>. And it is plain that they would still have been very useful, since the want of them is forc'd to be supply'd by the singing of Anthems in Cathedrals, and part of a Psalm in Metre in Parish Churches. And therefore I cannot but think, it would have been much more decent for us to have been guided by the Church what Psalms to have us'd in that intermediate time, than to stand to the direction of every illiterate Parish-Clark, who too often has neither judgment to choose a Psalm proper to the occasion, nor skill to sing it so as to assist devotion.

Sect. 1. Of the Sundays in Advent.

FOR the greater solemnity of the three principal Holy-Adve days, *Christmas-day*, *Easter-day*, and *Whit-sunday*, the Church hath appointed certain days to attend them; some to go before, and others to come after them. Before *Christmas* are appointed four *Advent-Sundays*, so call'd, because the design of them is to prepare us for a religious commemoration of the *Advent*, or coming of Christ in the flesh. The Roman Ritualists would have the celebration of this holy season to be Apostolical, and that it was instituted by St. *Peter*<sup>2</sup>. But the precise time of its institution is not so easily to be determin'd: tho' it certainly had its beginning before the year 450, because *Maximus Taurinensis*, who liv'd about that time, writ a Homily upon it. And it is to be observ'd, that for the more strict and religious observation of this season, Courses of *Sermons* were formerly preach'd in several Cathedrals on Wednesdays and Fridays, as it is now the usual practice in *Lent*<sup>b</sup>. And we find by the *Salisbury Missal*, that before the Reformation there was a

<sup>a</sup> De Rit. Eccl. l. 7. c. 11.

<sup>b</sup> Durand. Rational. lib. 6. cap. 2. num. 2. fol. 255.

<sup>c</sup> See Dr. *Greenvil's Sermon*, preach'd in the Cathedral of Durham, upon the

revival of the ancient and laudable practice of that and some other Cathedrals, in having Sermons on Wednesdays and Fridays in Advent and Lent, 4<sup>to</sup>. 1686.

Chap. 5. special Epistle and Gospel relating to Christ's Advent, appointed for those days during all that time.

*The Collects.* §. 2. The *Collects* for the first and second Sundays in Advent were made new in 1549, being first inserted in the first Book of King Edward VI. That for the third Sunday was added at the Restoration in the room of a very short one not so suitable to the time\*. The Collect for the fourth Sunday is the same with what we meet with in the most ancient Offices, except that in some of them it is appointed for the first Sunday†.

*Epistles and Gospels.* The *Epistles* and *Gospels* appointed on these days, are all very ancient and very proper to the time: they assure us of the truth of Christ's first coming<sup>c</sup>; and as a proper means to bring our lives to a conformity with the end and design of it, they recommend to us the considerations of his second coming, when he will execute vengeance on all those that obey not his Gospel<sup>d</sup>.

*Why the Church begins her year at Advent.* §. 3. It is worth observing in this place, that it is the peculiar computation of the Church, to begin her Year, and to renew the annual course of her Service, at this time of *Advent*, therein differing from all other accounts of time whatsoever. The reason of which is, because she does not number her days, or measure her seasons, so much by the motion of the Sun, as by the course of our Saviour; beginning and counting on her Year with him, who being the true *Sun of Righteousness*, began now to rise upon the world, and, as *the Day-Star on high*, to enlighten them that sat in spiritual darkness.

## Sect. 2. Of the Ember-Weeks.

*The Original of them.*

THE first season of the *Ember-days* falling after the third Sunday in Advent, I shall take this opportunity to speak a word or two of them; which are certain days set apart for the consecrating to God the four seasons of the year, and for the imploring his blessing by fasting and

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\* The old Collect was this. *Lord, we beseech thee, give ear to our Prayers, and by thy gracious visitation lighten the darkness of our hearts, by our Lord Jesus Christ, Amen.*

† The words, (*thro' the satisfaction of thy Son our Lord*) were first added in the *Scotch Liturgy*.

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<sup>c</sup> Ep. and Gosp. for Sund. 1. — Ep. | Sund. 4.  
Sund. 2. Gosp. Sund. 3. Ep. and Gosp. | <sup>d</sup> Gosp. Sund. 2. — Sunday 3.

prayer,



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prayer, upon the Ordinations perform'd in the Church at those times; in conformity to the practice of the Apostles, who, when they separated persons for the work of the Ministry, pray'd and fasted, before they laid on their hands: It is true, at the first planting of the Gospel, Orders were confer'd at any time, as there was occasion: But as soon as the Church was settled, the Ordination of Ministers was affix'd to certain set times, which was the first original of these four weeks of Fasting.

§. 2. They are call'd *Ember-weeks* (as some think) from a German word, which imports *Abstinence*: Tho' others are of the opinion that they are so call'd, because it was customary among the Antients to express their humiliation at those seasons of Fasting, by sprinkling ashes upon their heads, or sitting on them; and, when they broke their Fasts on such days, to eat only Cakes bak'd upon *Embers*, which were therefore call'd *Ember-Bread*. But the most probable conjecture is that of Dr. *Mareschal*, who derives it from a Saxon word, importing a *Circuit* or *Course*; so that these Fasts being not occasional, but returning every year in certain courses, may properly be said to be *Ember-days*, i. e. *Fasts in course*.

§. 3. They were formerly observ'd in several Churches with some variety<sup>e</sup>, but were at last settled by the Council of *Placentia*, A. D. 1095. to be the *Wednesday*, *Friday*, and *Saturday* after the first Sunday in *Lent*, after *Whitsunday*, after the 14<sup>th</sup> of *September*, which was then observ'd as the Feast of *Holy-Cross*, and the 13<sup>th</sup> of *December*, which was then also observ'd in remembrance of *St. Lucy*.

§. 4. The reasons why the Ordination of Ministers are fix'd to these set times of Fasting, are these: First, That as all mens souls are concern'd in the ordaining a fit Clergy, so all may join in Fasting and Prayer for a blessing upon it: Secondly, That both Bishops and Candidates, knowing the time, may prepare themselves for this great work: Thirdly, That no Vacancy may remain long unsupply'd: Lastly, That the People, knowing the times, may, if they please, be present, either to approve the choice made by the Bishop, or to object against those whom they know to be unworthy; which primitive privilege is still reserv'd to the People in this well-constituted Church.

<sup>e</sup> Acts xiii. 3.

<sup>f</sup> In his observations upon the Saxon Gospels, p. 528, 529.

<sup>g</sup> See the Answers of Ecbright upon

Quest. 16. in Johnson's Ecclesiastical Laws, A. D. 734.

<sup>h</sup> Concil. Tom. 10. col. 502. B.

## Of the Sundays and Holy-days,

## Sect. 3. Of Christmas-day.

*How early ob-  
serv'd in the  
Church.*

**T**H<sup>O</sup> the learned in most ages have differ'd concern-  
ing the Day and Month of our Saviour's Nativity;  
yet we are certain that the Festival was very early observ'd  
in the primitive Church. And if the Day was mistaken,  
yet the matter of the mistake being of no greater moment  
than the false calculation of a day; it will certainly be  
very pardonable in those who perform the business of the  
Festival, with as much piety and devotion, as they could  
do, if they certainly knew the time.

*The Service  
for the day.*

§. 2. And that no one may want an opportunity to ce-  
lebrate so great a Festival with a suitable solemnity, the  
Church both excites and assists our devotion, by an admi-  
rable frame of Office fitted to the day. In the *First Les-  
sons*<sup>1</sup> she reads to us the clearest prophecies of Christ's com-  
ing in the flesh; and in the *Second Lessons*<sup>2</sup>, *Epistle*, and  
*Gospel*, shews us the completion of those prophecies, by  
giving us the intire history of it. In the *Collect* she teaches  
us to pray, that we may be partakers of the benefit of his  
Birth, and in the proper *Psalms* she sets us to our duty of  
praising and glorifying God for this incomprehensible my-  
stery.

*The Collect,  
Epistle, and  
Gospel.*

The *Epistle* and *Gospel* are the same that were us'd in  
the most ancient Liturgies; but the *Collect* was made new  
in 1549. In the first book of King Edward VI. they are  
appointed for the *Second Communion*, which I suppose was  
the principal one: since the first was probably more early  
in the morning for the benefit of servants, and others who  
could not attend at the usual time. The *Collect* for the first  
Communion was different from what we now use \*, as  
were also the *Epistle* and *Gospel*; the *Epistle* beginning  
Tit. ii. ver. 11. to the end; the *Gospel*, Luke ii. to ver. 15.  
the last of which we now read for the second Lesson in the  
Morning Service.

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\* The *Collect* for the first Communion in King Edward's first  
Book was this. *God, which makest us glad with the yearly remem-  
brance of the birth of thy only Son Jesus Christ: grant, that as we joyfully  
receive him for our redeemer, so we may with sure confidence behold  
him, when he shall come to be our Judge, who liveth and reigneth, &c.*

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<sup>1</sup> Isa. ix. to ver. 8.—chap. vii. ver. 10.  
to ver. 17.

<sup>2</sup> Luke ii. to ver. 15. — Tit. iii.  
ver. 4. to ver. 9.

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§. 3. The *Psalms for the Morning* are Psalms 19, 45, 85. *Secl. 3.*  
 The 19<sup>th</sup> was chiefly design'd to give glory to God for all his works of power and excellence: the beginning of it, viz. *The heavens declare the glory of God, &c.* is extraordinary applicable to the day: for at the birth of Christ a new Star appear'd, which declar'd his Glory and Deity so plainly, that it fetch'd wise men from the East to come and worship him. The following verses all set forth God's goodness, in giving so excellent a rule of life to men, and in warning us of the great danger of *presumptuous sins*.—The 45<sup>th</sup> Psalm is thought to be an Epithalamium, or Marriage-Song, upon the Nuptials of *Solomon* and the King of *Egypt's* Daughter; but it is mystically, and in a most eminent sense, applicable to the union between Christ and his Church. The 85<sup>th</sup> Psalm was principally set for the Birth of Christ, and so the primitive Christians understood it; and therefore chose it as a part of their Office for this day, as being proper and pertinent to the matter of the Feast. The Prophet indeed speaks of it as a thing past, but that is no more than what is usual in all prophecies: for by speaking of things after that manner, they signify'd their prophecies should as surely come to pass, as if what they had foretold had already happen'd<sup>1</sup>.

The *Evening-Psalms* are Psalms 89, 110, 132. The 89<sup>th</sup> is a commemoration of the mercies perform'd and promis'd to be continu'd to *David* and his posterity to the end of the world. The greatest of which mercies, viz. the Birth of the Messiah, the Church this day celebrates; and therefore appoints this Psalm to excite us to thanksgiving for such an inestimable mercy, by shewing us how only the bare promise of it, so many ages since, wrought upon the Saints of those times. The 110<sup>th</sup> Psalm is a prophecy of the exaltation of the Messiah to his regal and sacerdotal Office<sup>m</sup>; both which are by him exercis'd at the right hand of the Father, and settled on him as a reward of his humiliation and passion<sup>n</sup>. The 132<sup>d</sup> Psalm seems to have been at first compos'd by *Solomon* upon the building of the Temple (part of it being us'd in his prayer at the dedication of<sup>o</sup> it.) It recounts *David's* care of the Ark, and his desire to build God a Temple, and God's promises thereupon made to him and his posterity, of setting his seed upon the throne till the coming of Christ.

<sup>1</sup> Acts ii. 30, 31.

<sup>m</sup> Mat. xxii. 44. Acts ii. 34.

<sup>n</sup> 1 Cor. xv. 25. Heb. i. 13.

<sup>o</sup> Phil. ii. 8, 9.

<sup>o</sup> 2 Chron. vi. 41, 42.



# SECT. 4. Of the days of St. Stephen, St. John, and the Innocents.

The Anti-  
quity of them.

THAT the observation of these days is *ancient*, we have the testimonies of several very ancient writers<sup>p</sup>, who all assure us that they were celebrated in the primitive times.

Why observ'd  
immediately  
after Christ-  
mas-day.

and in the  
Order they  
are plac'd.

§. 2. The placing of them immediately after *Christmas-day*, was to intimate, as is suppos'd, that none are thought fitter attendants on Christ's Nativity, than those blessed Martyrs, who have not scrupled to lay down their temporal lives for him, from whose Incarnation and Birth they receiv'd life eternal. And accordingly we may observe, that as there are three kinds of Martyrdom, the first both in *Will and in Deed*, which is the highest; the second in *Will but not in Deed*; the third in *Deed but not in Will*; so the Church commemorates these Martyrs in the same order: *St. Stephen* first, who suffer'd death both in *Will and in Deed*; *St. John the Evangelist* next, who suffer'd martyrdom in *Will but not in Deed*; being miraculously deliver'd out of a cauldron of burning oil, into which he was put before *Port Latin* in *Rome*; the holy *Innocents* last, who suffer'd in *Deed but not in Will*; for tho' they were not sensible upon what account they suffer'd, yet it is certain that they suffer'd for the sake of Christ; since it was upon the account of his Birth that their Lives were taken away. And besides, wheresoever their story shall be told, the cause also of their deaths will be declar'd and made known: for which reason they can't be deny'd, even in the most proper sense, to be true Martyrs or Witnesses of Christ.

Mr. *L'Estrange*<sup>r</sup> imagines another reason for the order of these Days. He supposes *St. Stephen* is commemorated first, as being the first Martyr for Christianity: that *St. John* has the second place, as being the *Disciple which Jesus lov'd*: and that the *Innocents* are commemorated next, because their slaughter was the first considerable consequence of our Saviour's Birth. To this he adds another con-  
ture,

<sup>p</sup> Orig. Hom. 3. in Divers. Part 2. p. 282. G. Aug. in Natal. Steph. Martyris, Serm. 314. Tom. 5. col. 1260. B. Chryf. in S. Stephanum, Orat. 135. 136. Tom. 5. pag. 864, &c. & alibi.

<sup>r</sup> Tert. de Præscript. Hæret. c. 36. p. 215. A.

<sup>s</sup> Alliance of Divine Offices, pag. 137. Lond. 1690.

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ture, viz. "That Martyrdom, Love, and Innocence are Sect. 1.  
" first to be magnify'd, as wherein Christ is most honour'd.

§. 3. The Collects for the days of St. Stephen, and the Holy Innocents, were made new at the Restoration; and that for St. John was somewhat alter'd\*. But the Epistles, and Gospels for all these days are the same that we meet with in the oldest Offices; excepting that the Epistle for St. John was first inserted at the Reformation, instead of a Lesson out of the 25<sup>th</sup> of Ecclesiasticus. Their Collects, Epistles, and Gospels.

The reasons of their choice are very plain. On St. Stephen's day the Epistle gives us an account of his martyrdom, and the Gospel assures us, that his blood, and the blood of all those that have suffer'd for the name of Christ, shall be requir'd at the hands of those that shed it. On St. John's day both the Epistle and the Gospel are taken out of his own writings, and very aptly answer to one another: the Epistle contains St. John's testimony of Christ, and the Gospel Christ's testimony of St. John: the Gospel seems applicable to the day, as it commemorates this Evangelist, but the Epistle seems to be chosen upon account of its being an attendant upon the preceding more solemn Festival. On the Innocents day the Gospel contains the history of the bloody massacre committed by Herod; and for the Epistle, is read part of the 14<sup>th</sup> Chapter of the Revelation, shewing the glorious state of those and the like Innocents in heaven.

## Sect. 5. Of the Sunday after Christmas-day.

IT was a custom among the primitive Christians to observe the Octave or eighth day after their principal Feasts with great solemnity, (the reasons whereof shall be given in speaking of the particular Prefaces in the Communion-Office hereafter) and upon every day between the Feast and Octaves formerly observ'd

\* The old Collect for St. Stephen's day was this: *Grans us, O Lord, to learn to love our enemies, by the example of thy Martyr St. Stephen, who prayed for his persecutors to thee, which livest and reignest, &c.*

In the Collect for St. John's Day, after the words, *Evangelist Saint John, follow'd, may attain to thy everlasting gifts, thro' Jesus Christ our Lord, Amen.*

The Collect for Innocents day was as follows, *Almighty God, whose praise this day, the young Innocents thy witnesses have confessed and shewed forth, not in speaking but in dying; mortify and kill all vices in us, that in our conversation or life we may express thy Faith, which with our tongues we do confess, thro' Jesus Christ our Lord, Amen.*

the

Chap. 5. the Octave, as also upon the Octave it self, they us'd to repeat some part of that Service which was perform'd upon the Feast it self. In imitation of which religious custom, this day generally falling within the Octave of Christmas-day, the *Collect* then us'd is repeated now; and the *Epistle* and *Gospel* still set forth the mysteries of our redemption by the birth of Christ. Before the Reformation, instead of the present Gospel, was read Luke ii. ver. 33, to ver. 41. But then the first of St. *Matthew* was appointed, which is still retain'd; excepting that the first seventeen verses, relating to our Saviour's Genealogy, were left out at the Restoration.

### SECT. 6. Of the Circumcision.

The Design of  
this Feast.

THIS Feast is celebrated by the Church, to commemorate the active obedience of Jesus Christ in fulfilling all righteousness, which is one branch of the meritorious cause of our Redemption; and by that means abrogating the severe injunctions of the Mosaical establishment, and putting us under the easier terms of the Gospel.

The Antiquity  
of it.

§. 2. The observation of this Feast is not of very great Antiquity: the first mention of it under this title is in *Ivo Carnotensis*, who liv'd about the year 1090, a little before St. *Bernard*, which latter has also a Sermon upon it. In *Isidore*, and other more early writers, it is mention'd under the name of *the Octave of Christmas*. The reason why it was not then observ'd as the Feast of the Circumcision, was probably because it fell upon the *Calends of January*, which was celebrated among the Heathens with so much disorder and revellings, and other tokens of idolatry, that St. *Chrysostom* calls it *ἡμέρα διαβολικῆς*, *the Devil's Festival*. For which reason the sixth general Council absolutely forbade the observation of it among Christians.

The Lessons,  
Epistle, and  
Gospel.

§. 3. The proper Services are all very suitable to the day. The *first Lesson for the Morning* gives an account of the institution of Circumcision; and the *Gospel* of the Circumcision of Christ: the *first Lesson at Evening*, and the *second Lessons and Epistle*, all tend to the same end, viz. that since the Circumcision of the flesh is now abrogated, God hath no respect of persons, nor requires any more of us than the Circumcision of the heart. The *Collect*, *Epistle*, and *Gospel* for the day were all first inserted in 1549.



Sect. 7. Of the Epiphany.

THE word *Epiphany* in Greek signifies *Manifestation*, <sup>Epiphany, what it signifies.</sup> and was at first us'd both for Christmas-day, when Christ was manifested in the flesh, and for this day (to which it is now more properly appropriated) when he was manifested by a Star to the Gentiles: from which identity of the word, some have concluded that the Feasts of Christmas-day and the Epiphany were one and the same: but that they were two different Feasts observ'd upon two several days, is plain from many of the Fathers<sup>u</sup>.

But besides this common and more usual name, we <sup>The ancient Names of it.</sup> find two other titles given to it by the Antients, viz. τὰ ἅγια φῶτα<sup>w</sup>, the day of the Holy Lights; and τὰ Θεοφάνεια, the *Theophany*, or *Manifestation of God*<sup>x</sup>. The first name was given it, as being the day whereon they commemorated the baptism of Christ, who from that time became a Light to those that sat in darkness: upon which account this day was as solemn for baptizing the Catechumens among the Latins, as Easter and Whitsuntide among the Greeks. And for the greater solemnity of so high a Festival, it was the custom to adorn the publick Churches with a great number of Lights and Tapers, when they came to perform the Service of the day. The reason of the other name is very plain, the Feast being instituted in commemoration of the first manifestations of our Saviour's divinity.

§. 2. The principal design of the Church's celebrating this Feast, is to shew our gratitude to God, in manifesting the Gospel to the Gentile world, and vouchsafing to them equal privileges with the Jews, who had been all along his peculiar People; the first instance of which divine favour, was in declaring the Birth of Christ to the wise men of the East. <sup>The Feast of it to what end instituted.</sup>

§. 3. But, in all, there are three great manifestations of <sup>Three Manifestations of Christ commemorated.</sup> our Saviour commemorated on this day; all which, St. Chrysostom tells us, happen'd on the same day, tho' not in the same year: the first of which was what I just now mention'd, viz. his *manifestation by a Star*, which conducted the wise men to come and worship him, which we commemorate in the *Collect* and *Gospel*. The second manifestation <sup>The Lessons, Collect, Epistle and Gospel.</sup> was that of the glorious Trinity at his *Baptism*, mention'd in the *Second Lesson at Morning-Prayer*. The *Second Les-*

<sup>u</sup> Aug. Serm. 102. Tom. 5. col. 914.  
F. Greg. Naz. in S. Lum. Orat. 39.  
Tom. 1. p. 624, &c. & in alijs,

<sup>w</sup> Greg. Naz. in Sanct. Lum.  
<sup>x</sup> Epiph. Orat. in Ascens. Domini.

**Chap. 8.** *son at Evening-Service* contains the third, which was the manifestation of the *Glory and Divinity of Christ*, by his miraculous turning *Water into Wine*. The *First Lesson* contain prophecies of the increase of the Church by the abundant access of the Gentiles, of which the *Epistle* contains the completion, giving an account of the mystery of the Gospel's being reveal'd to them. The *Collect* and *Gospel* for this day are the same that were us'd in the antient Offices; but the *Epistle* was inserted at the first compiling of our Liturgy, instead of part of the 60<sup>th</sup> of *Isaiah*, which is now read for the first Lesson in the Morning\*.

### Sect. 8. Of the Sundays after the Epiphany.

The Design of  
the Epistles  
and Gospels.

**F**ROM *Christmas to Epiphany*, the Church's design, in all her proper Services, is to set forth the *Humanity* of our Saviour, and to manifest him in the flesh: but from the *Epiphany to Septuagesima-Sunday* (especially in the four following Sundays) she endeavours to manifest his *Divinity*, by recounting to us in the *Gospels* some of his first Miracles and manifestations of his Deity. The design of the *Epistles* is to excite us to imitate Christ, as far as we can, and to manifest our selves his Disciples, by a constant practice of all christian virtues.

The Collects,  
Epistles, and  
Gospels.

§. 2. The *Collects, Epistles, and Gospels* for the five first Sundays after the Epiphany, are all the same as in the Sacramentary of St. Gregory, except that the *Collect* for the fourth Sunday was a little amended at the Restoration †, and that before the Reformation, the *Epistle* for that day was the same with the *Epistle* for the first Sunday in Advent.

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\* In the Common-Prayer Books of King James, and down to the Restoration, *Isaiah* the xl<sup>th</sup> was by mistake (as I presume) set down for the Morning first Lesson, instead of the lx<sup>th</sup>, from whence the same error is continu'd in some of our present Books. The lx<sup>th</sup> Chapter was undoubtedly design'd, being in all the books of King Edward, Queen Elizabeth, the Scotch Liturgy, and the sealed Book at the Restoration. And in those books of King James, where the xl<sup>th</sup> Chapter first appears in the Table of Lessons appointed for Holy-days, the lx<sup>th</sup> Chapter stands against the day in the Calendar.

† The old *Collect* was this: O God, which knowest us to be set in the midst of so many and great dangers, that for man's frailness we cannot always stand uprightly; grant to us the health of body and soul, that all those things which we suffer for Sin, by thy help we may well pass and overcome, thro' Christ our Lord, Amen.

The

*and their Collects, Epistles, and Gospels.*

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The *Collect, Epistle, and Gospel* for the *first Sunday* were all added at the last Review; till when, if there happen'd to be six Sundays after Epiphany, the *Collect, Epistle, and Gospel* for the fifth Sunday were repeated: tho' in the *Salisbury Missal*, the Service of the third Sunday is order'd to be us'd upon such an occasion.

**Sect. 9. Of Septuagesima, Sexagesima, and Quinquagesima Sundays.**

**A**MONG the several reasons given for the names of these Sundays, the most probable seems to be this: The first Sunday in Lent, being forty days before Easter, was for that reason call'd *Quadragesima-Sunday*, which in Latin signifies forty; and fifty being the next round number above forty, as sixty is to fifty, and seventy to sixty: therefore the Sunday immediately preceding *Quadragesima-Sunday*, being farther from Easter than that was, was call'd *Quinquagesima* (or fifty) Sunday, which is also fifty days inclusive before Easter: and the two foregoing Sundays, being still farther distant, were for the same reason call'd *Sexagesima* and *Septuagesima* (sixty and seventy) Sundays.

§. 2. The observation of these days and the weeks following, appear to be as ancient as the times of *Gregory the Great*. The *Design* of them is to call us back from our Christmas feasting and joy, in order to prepare our selves for Fasting and Humiliation, in the approaching time of Lent; from thinking of the *Manner* of Christ's coming into the world to reflect upon the *Cause* of it, viz. our own sins and miseries; that so being convinc'd of the reasonableness of punishing and mortifying our selves for our sins, we may the more strictly and religiously apply our selves to those duties when the proper time for them comes. Some of the more devout Christians observ'd the whole time, from the first of these Sundays to Easter, as a season of Humiliation and Fasting; tho' the generality of the People did not begin their Fasts till Ash-Wednesday.

§. 3. The *Collects, Epistles, and Gospels* for these days are all the same as in the ancient Liturgies, excepting only the *Collect* for *Quinquagesima-Sunday*, which was made new, A. D. 1549. They are all of them plainly suitable to the times. The *Epistles* are all three taken out of *St. Paul's Epistles* to the *Corinthians*: the two first persuade us to acts of mortification and penance, by proposing to us



*Chap. 3.* us *St. Paul's* example: But because all bodily exercises without charity profit us nothing; therefore the Church, in the Epistle for *Quinquagesima-Sunday*, recommends charity to us, as a necessary foundation for all our other acts of Religion.

The design of the *Gospels* is much the same with that of the Epistles: that for *Septuagesima-Sunday* tells us, by way of Parable, That all that expect to be rewarded hereafter, must perform these religious duties now; and to all those who have been so idle as to neglect their duties all their life-time hitherto, it affords comfort, by assuring them, they may still entitle themselves to a reward, if they will now set about them with diligence and sincerity. The Gospel for *Sexagesima-Sunday*, in another parable, admonishes us to be careful and circumspect in the performance of our duty, since there is scarce one in four who profess Religion, that brings forth fruit to perfection. And lastly, the Gospel for *Quinquagesima-Sunday* shews us how we are to perform these duties; advising us by the example of the blind Beggar to add faith to our charity, and to continue incessant in our Prayers, and not to despair of the Acceptance of them, because we are not immediately heard, but to cry so much the more, *Jesus, thou Son of David, have mercy on us.*

*Shrove-Tuesday, why so call'd.*

§. 4. The Tuesday after *Quinquagesima-Sunday* is generally call'd *Shrove-Tuesday*; a name given it from the old Saxon words *Shrive*, *Shrift*, or *Shrove*, which in that language signifies to confess; it being a constant custom amongst the Roman Catholicks to confess their Sins on that day, in order to receive the blessed Sacrament, and thereby qualify themselves for a more religious observation of the holy time of Lent immediately ensuing. But this in process of time was turn'd into a custom of invitations, and taking their leave of flesh and other dainties; and afterwards, by degrees, into sports and merriments, which still in that Church make up the whole business of the *Carnival*.

### Sect. 10. *Of the Forty Days in Lent.*

*The Necessity of some set time for Humiliation.*

**T**HOU' it ought to be the constant endeavour of a Christian to observe his duty at all times, and to have always a great regard to what God requires of him; yet, considering the great corruption of the world, and the frailty of our nature, and how often we transgress the bounds of our duty, and how backward we are to cross  
our

our fleshly appetites, 'tis very expedient we should have Sect. 10.  
some solemn season appointed for the examining our lives, and the exercise of repentance.

§. 2. And accordingly we find that from the very first <sup>The Antiqui-</sup>  
ages of Christianity, it was customary for the Christians to <sup>ty of it.</sup>  
set apart some time for mortification and self-denial, to  
prepare themselves for the Feast of Easter. *Irenaeus*, who  
liv'd but ninety years from the death of *St. John*, and con-  
vers'd familiarly with *St. Polycarp*, as *Polycarp* had with  
*St. John*, has happen'd to let us know, tho' incidentally,  
that as it was observ'd in his time, so it was in that of his  
predecessors.

§. 3. As to its *Original*, the present Lord Bishop of *Bath* <sup>its Original.</sup>  
and *Wells*, in his learned *Discourse concerning Lent*, has  
shew'd, by very probable arguments, that the Christian  
Lent took its rise from the Jewish preparation to their  
yearly expiation. He likewise proves out of their own writ-  
ters, that the Jews began their solemn Humiliation forty  
days before the expiation. Wherefore the primitive Chri-  
stians, following their example, set up this Fast, at the be-  
ginning of Christianity, as a proper preparative for the  
commemoration of the great expiation of the sins of the  
whole world.

§. 4. 'Tis true indeed, as to the *Length* of it, the chri- <sup>Variouſly ob-</sup>  
stian Lent was observ'd with great variety at first: some <sup>serv'd at first</sup>  
Fasting only one day, some two, some more, and some  
for forty days together; i. e. if *Eusebius* be rightly under-  
stood by the learned *Dr. Grabe*: if not, we must reduce  
the forty days to an entire Abstinence of forty hours only,  
according to *Valesius*<sup>2</sup>; from which number of hours some  
think it is most probable this Fast was first call'd *τεσσαράκοντα*,  
or *Quadragesima*; as beginning about twelve on Friday (the  
time of our Saviour's falling under the power of death)  
and continuing till Sunday Morning, the time of his rising  
again from the dead. But afterwards it was enlarg'd to a  
longer time, drawn out into more days, and then weeks,  
till it was at last fix'd to *Forty Days*; which number seems  
very antiently to have been appropriated to Repentance  
and humiliation. For not to reckon up the forty days in  
which God drown'd the world<sup>a</sup>, or the forty years in  
which the Children of *Israel* did penance in the wilderness<sup>b</sup>,

<sup>1</sup> Euseb. Hist. Eccl. l. 5. c. 24. p. 192. D. Reading.

<sup>2</sup> Vide Euseb. ut supra. & Vales.

& Bevereg. in loc. p. 247. Edit.

<sup>a</sup> Gen. vii. 4.

<sup>b</sup> Numb. xiv. 34.

Chap. 5. or the forty stripes by which malefactors were to be corrected<sup>c</sup>; whoever considers that *Moses* did, not once only, fast this number of days<sup>d</sup>, that *Elias* also fasted in the wilderness the same space of time<sup>e</sup>; that the *Ninevites* had precisely as many days allow'd for their repentance<sup>f</sup>, and that our blessed *Saviour* himself, when he was pleas'd to fast, observ'd the same length of time<sup>g</sup>. Whoever, I say, considers these things, cannot but think that this number of days is very suitable to extraordinary Humiliation.

Why call'd  
Lent.

Why so call'd at  
Easter.

How observ'd  
by the primi-  
tive Christi-  
ans.

§. 5. It receives its name from the time of the year wherein 'tis observ'd; *Lent*, in the old Saxon Language signifying *Spring*, being now us'd to signify this Spring-Fast, which always begins so that it may end at Easter; to remind us of our Saviour's sufferings, which ended at his Resurrection.

§. 6. During this whole season, they were us'd to give the most publick testimonies of sorrow and repentance, and to shew the greatest signs of humiliation that can be imagin'd: No Marriages were allow'd of, nor any thing that might give the least occasion to mirth or chearfulness<sup>h</sup>; inasmuch that they would not celebrate the Memories of the Apostles or Martyrs, that happen'd within this time, upon the ordinary week-days, but transfer'd the commemoration of them to the Saturdays or Sundays<sup>i</sup>. For the Eastern Christians, as I have already observ'd<sup>k</sup>, celebrated Saturday as well as Sunday as a day of festival devotions. But except on those two days, even the holy Eucharist was not consecrated during the whole time of Lent; that being an act, as those Fathers thought, more suitable and proper for a Festival than a Fast<sup>l</sup>. On those days indeed they consecrated enough to supply the Communions of each day, till either Saturday or Sunday return'd again. For tho' the Sacrament was not consecrated on the ordinary week-days, yet it was customary to receive it every day; and therefore to those that came to communicate upon any of those days, they administred out of what the Greeks call'd the *εὐχαριστία*, the Latins *Præsanctificata*, both which words signify the same thing, viz. the Bread and Wine that were ready consecrated.

Nor was the demeanour of the primitive Christians at Home less strict and austere than their discipline at Church; they lay in Sackcloth and Ashes, and took no care of their garb or dress; they us'd no other food but what was necessa-

<sup>c</sup> Deut. xxv. 3.

<sup>d</sup> Deut. ix. 9, 18, 25.

<sup>e</sup> 1 Kings xix. 8.

<sup>f</sup> Jonah iii. 4.

<sup>g</sup> Mat. iv. 2.

<sup>h</sup> Concil. Laod. Can. 52. Tom. 1. col. 1505. C.

<sup>i</sup> Ibid. Can. 51.

<sup>k</sup> Pag. 191.

<sup>l</sup> Ibid. Can. 49.



ty to preserve life<sup>m</sup>; some abstaining from flesh and wine, Sect. 11. others, especially the Greeks, forbearing all fish likewise as well as flesh: some contented themselves with eggs and fruits; others forbore both, and liv'd upon bread, herbs, and roots: But all agreed in this, viz. that whereas at other seasons their Fasts continu'd but till three in the Afternoon, they would not on any day in Lent eat till the Evening<sup>n</sup>, and then such food as was least delicate<sup>o</sup>.

# Sect. 11. Of Ash-Wednesday, or the First Day of Lent.

THE first day of Lent had formerly two names, one of which was *Caput Jejunii*, the *Head of the Fast*; the other *Dies Cinerum*, *Ash-Wednesday*. The first compellation was given because Lent began on that day; for since it was never the custom of the Church to fast on Sundays (whereon we commemorate so great a blessing as our Saviour's Resurrection) therefore we begin Lent on this day, to supply the room of those Sundays. For if you deduct out of the six weeks of Lent the six Sundays, there will remain but thirty six Fasting-days, to which these four of this week being added, make up the exact number of forty.

*Why Lent begins on this day.*

§. 2. The name of *Ash-Wednesday* proceeded from a custom in the ancient discipline, which began very early to be exercis'd on this day; an account whereof we have in *Gratian*<sup>p</sup>, as follows:

*Why call'd Ash-Wednesday.*

On the first day of Lent the Penitents were to present themselves before the Bishop cloth'd with Sackcloth, with naked feet, and eyes turn'd to the ground: And this was to be done in the presence of the principal of the Clergy of the Diocese, who were to judge of the sincerity of their repentance. These introduc'd them into the Church, where the Bishop, all in tears, and the rest of the Clergy, repeated the seven penitential Psalms. Then rising from Prayers, they threw Ashes upon them, and cover'd their heads with Sackcloth; and then with mournful sighs declar'd to them, that as *Adam* was thrown out of Paradise, so they must be thrown out of the Church. Then the Bishop commanded the Officers to turn them out of the Church-doors; and all

<sup>m</sup> Tertull. de Poenit. passim.

<sup>n</sup> Basil. Hom. 1. de Jejun. & Prudent. Hymn. ante Cibum.

<sup>o</sup> Epiphan. Expos. Fid. Cathol. c. 22.

Tom. 1. p. 1105. B. C.

P 1 Part. Decr. Dist. 50. c. 64. Tom. 1. p. 331.

## Of the Sundays and Holy-days,

Chap. 5. all the Clergy followed after, repeating that curse upon Adam, *In the sweat of thy brows thou shalt eat thy bread.* The like penance was inflicted upon them the next time the Sacrament was administred, which was the Sunday following. And all this was done, to the end that the penitents, observing how great a disorder the Church was in by reason of their crimes, should not lightly esteem of penance.

*How observ'd  
by the Church  
of England.*

§. 3. Tho' this dicipline was severe, yet the many good consequences of it shew'd it worthy the imitation of all Churches in succeeding ages: and ours in particular heartily bewails the want of it: but till she can be so happy as to succeed in discharging those obligations she lies under to restore it, she supplies that want, by adding to her ordinary Service a very proper and suitable Office call'd the *Communion*, which shall be treated of hereafter in its turn.

*The Psalms.*

§. 4. In the ordinary Morning and Evening Service, instead of the *Psalms* for the day, are appointed six of *David's Penitential Psalms* (the seventh being us'd in the Office of *Communion*;) concerning which we need only observe, that they are the very Forms wherein that Royal Prophet express'd his repentance, and were all compos'd by him in times of affliction, and contain Supplications and Prayers to be deliver'd from all temporal and spiritual enemies; and have, for this reason, been very much esteem'd of in the Church in all ages<sup>9</sup>, and were always thought proper to be us'd in times of Humiliation and Repentance.

*The Collect,  
Epistle, and  
Gospel.*

§. 5. The *Collect* for this day was made new at the compiling of the Liturgy: The *Epistle* and *Gospel* were taken out of the old Offices. For the former is read part of *Joel*, which, together with the latter, cautions us to be very careful, that, whilst we seem to be ready at all external signs of Sorrow, we be not void of internal Contrition.

*No Lessons  
appointed.*

§. 6. There are no proper *Lessons* appointed for this day, which I presume proceeded from an omission of the Compilers.

## Sect. 12. Of the Sundays in Lent.

*The Collects,  
Epistles, and  
Gospels.*

THO' the Church allows us to interrupt our Fasts on the *Sundays in Lent*, by reason of the eminency of those days; yet lest the pleasantness of those intervals should entice us to a discontinuance of our mortification

<sup>9</sup> Greg. Mag. Comment. in 7 Psal. Pœn. Tom. 3. col. 369, &c.

and

and abstinence in the returning week-days, when we ought Sect. 12.  
to renew it with the greater zeal, she takes care to remind  
us of the duties we have undertaken, and therefore in the  
*Epistles* (which were continued from the old Missals) sets  
before us the obligations we lie under of returning to our  
acts of Self-denial and Humiliation. But because all this  
without *Charity* is nothing worth; the *Gospels* (which are  
of the same Antiquity) are designed to excite us to the ex-  
ercise of that great duty in all its branches, by proposing  
to us the example of our great Lord and Master the blessed  
Jesus, who not only fasted and withstood the greatest  
temptations of doing evil in his own person<sup>r</sup>, but went  
about seeking opportunities of doing good to others; heal-  
ing the sick<sup>s</sup>, feeding the hungry<sup>t</sup>, blessing those that cursed  
him<sup>u</sup>, and doing good to those that despitefully used him<sup>w</sup>:  
in all which actions we are, at this time especially, bound  
to imitate him. The *Collects*, as well as the *Epistles* and  
*Gospels* for all these Sundays, are the same that we meet with  
in the old Offices, excepting that the first was made new at  
the Reformation, and the last is, in the Liturgy of St. Am-  
brose, appointed for Good Friday.

§. 2. The Sundays in Lent are by our own Church, as *Sundays in  
Lent, how  
nam'd.*  
well as the Greek, generally term'd by their number, be-  
ing call'd the *first*, *second*, and *third Sunday*, &c. in Lent;  
but the three last are sometimes distinguish'd by particular  
names of their own: The *fourth*, for instance, is with us *Midlent-  
Sunday.*  
generally called *Midlent-Sunday*; tho' Bishop Sparrow, and  
some others, term it, *Dominica Refectionis*, the *Sunday of  
Refreshment*: the reason of which, I suppose, is the Gos-  
pel for the day, which treats of our Saviour's miraculously  
feeding five thousand; or else perhaps the first Lesson in  
the Morning, which gives us the story of *Joseph's* enter-  
taining his brethren. And the appointment of these Scrip-  
tures upon this day, might probably give the first rise to a  
custom still retain'd in many parts of *England*, and well  
known by the name of *Midlenting* or *Mothering*.

The *fifth* Sunday in Lent is, by the *Latins* especially, *The probable  
Rise of Mid-  
lenting or  
Mothering.*  
often call'd *Passion-Sunday*; tho' I think that would be a  
more proper name for the Sunday following: but the rea-  
son, I suppose, why that title is thrown back to this, is be-  
cause the *Sunday next before Easter*, is generally call'd *Palm-* *Passion-Sun-  
day.*  
*Sunday*, in commemoration of our Saviour's triumphal *Palm-Sun-  
day.*  
entry into *Jerusalem*, when the multitude that attended him

<sup>r</sup> Gospel for the first Sunday in Lent.

<sup>s</sup> For the second,

<sup>t</sup> For the third.

<sup>u</sup> For the fourth.

<sup>w</sup> For the fifth.



## Of the Sundays and Holy-days,

Chap. 5. strew'd Palm-branches in his way <sup>x</sup>: in remembrance of which *Palm*s were us'd to be born here with us upon this day till the second year of King *Edward VI*<sup>y</sup>.

### Sect. 13. Of the Passion-Week.

Passion-Week.

Why call'd  
Holy-Week,  
and how for-  
merly ob-  
serv'd.

THE following week was by some look'd upon as a distinct time of Fasting from the foregoing Lent, and as instituted upon different accounts: that being observ'd in imitation of our Saviour's Fasting, &c. as has been already observ'd; this in commemoration of his sufferings and passion, which he then compleated<sup>z</sup>. But by others it was only accounted a continuation of the same Fast in a stricter degree: It being generally call'd the *Great Week*<sup>a</sup>, not because it had more hours or days in it than any other week, but because in this week was transacted an affair of the greatest importance to the happiness of man, and actions truly great were perform'd to secure his salvation: Death was conquer'd, the Devil's tyranny was abolish'd, the partition-wall betwixt Jew and Gentile was broken down, and God and Man were reconcil'd<sup>b</sup>. It was also call'd the *Holy Week*, from those devout exercises which Christians employ'd themselves in upon this occasion. They apply'd themselves to Prayer both in publick and private, to hearing and reading God's holy word, and exercising a most solemn Repentance for those Sins which crucify'd the Lord of life. They observ'd the whole Week with great strictness of Fasting and Humiliation; some fasting three days together; some four; and others, who could bear it, the whole six; beginning on Monday morning, and not eating any thing again till Cock-crowing on the Sunday morning following. And several of the christian Emperors, to shew what veneration they had for this holy season, caus'd all Law-suits to cease, and Tribunal doors to be shut, and prisoners to be set free<sup>c</sup>; thereby imitating their great Lord and Master, who by his death at this time deliver'd us from the prison and chains of Sin.

How observ'd  
by the Church  
of England.

§. 2. The Church of *England* uses all the means she can to retain this decent and pious custom, and hath made suf-

<sup>x</sup> *Ibid.* Hispal. de Offic. Eccles. lib. 1. cap. 27.

<sup>y</sup> *Collier's History*, Vol. 2. p. 241.

<sup>z</sup> *Anastasius Antiochenus* (qui vixit 655.) in *Coteleri Notis* in *Const. Apostol.* l. 5. c. 13. Tom. 1. p. 316. Edit. Cleric. Antw. 1698. & *Matthæus*

*Monachus ibid.*

<sup>a</sup> Vide *Valef.* in *Euseb.* l. 5. c. 24. p. 247. col. 2. Edit. Reading.

<sup>b</sup> *Chrys.* Hom. 30. in *Gen.* xi. l. Tom. 1. p. 235.

<sup>c</sup> *Cod. Theod.* lib. 9. Tit. 35. de *Quæstione* 4. Tom. 3. p. 252.

sufficient

ficient provision for the exercise of the devotion of her Sect. 13. members in publick; calling us every day this Week to meditate upon our Lord's Sufferings, and collecting in the Lessons, Epistles and Gospels, most of those Portions of Scripture that relate to this tragical subject, to increase our Humiliation by the consideration of our Saviour's; to the end that with penitent hearts, and firm resolution of dying likewise to sin, we may attend our Saviour thro' the several stages of his bitter Passion.

§. 2. Our Reformers did not much confine themselves to the Gospels appointed for this Week by the ancient Offices; but thought, as there was time enough to admit of it, it would be most regular and useful to read all the four Evangelists accounts of our Saviour's passion, as they stand in order. To this end they have order'd St. *Matthew's* account on the Sunday, appointing the 26<sup>th</sup> Chapter for the second Lesson, and the 27<sup>th</sup>, as far as relates to his Crucifixion, for the Gospel \*. On Monday and Tuesday is read the story, as by St. *Mark*; on Wednesday and Thursday that by St. *Luke* †, and on Good-Friday the 18<sup>th</sup> of St. *John* is appointed for the second Lesson, and the 19<sup>th</sup> for the Gospel ‡.

The *Epistles* also that are now appointed, are more Epistles, suitable to the season, than those that were found in older Offices.

As for the *Collect*, the same that is us'd on the Sunday before, is appointed (as indeed a very proper one) to be us'd on the four days following till Good-Friday: on which day it is also appointed in the Liturgy of St. *Ambrose*, tho' in other Offices it is found, as with us, upon the Sunday before.

## Sect. 14. Of the Thursday before Easter.

THIS day is call'd [*Dies Mandati*] *Mandate* or *Maundy* - Maundy - *Thursday*, from the Commandment which our Saviour gave his Apostles to commemorate the Sacrament of *Thursday*, why so call'd.

\* Both the 26<sup>th</sup> and 27<sup>th</sup> Chapters were read for the Gospel on the Sunday before Easter till the last Review, and the 27<sup>th</sup> was continued to the end of the 56<sup>th</sup> verse.

† The xv<sup>th</sup> of St. *Mark* which was the Gospel for Tuesday, and *Luke* xxiii. which was appointed for Wednesday, were in all former Books read throughout.

‡ Both the Chapters of St. *John* were appointed for the Gospel in the former Books.

## Of the Sundays and Holy-days,

Chap. 5. his Supper, which he this day instituted after the celebration of the Passover; and which was, for that reason, generally receiv'd in the Evening of the day<sup>d</sup>: or, as others think, from that *new Commandment*, which he gave them to *love one another*, after he had washed their Feet, in token of the love he bore to them, as is recorded in the second Lesson at Morning-Prayer.

*The Epistle and Gospel.*

§. 2. The *Gospel* for this day is suitable to the time, as treating of our Saviour's Passion: But the *Epistle* is something different, containing an account of the institution of the Lord's Supper; the constant celebration of which on this day, both in the morning and in the evening, after supper<sup>e</sup>, in commemoration of its being first instituted at that time, render'd that Portion of Scripture very suitable to the day.

*The Form of reconciling Penitents.*

§. 3. On this day the *Penitents* that were put out of the Church upon Ash-Wednesday, were receiv'd again into the Church, partly that they might be partakers of the holy Communion, and partly in remembrance of our Lord's being on this day apprehended and bound, in order to work our deliverance and freedom<sup>f</sup>.

The Form of reconciling Penitents was this: The Bishop went out to the doors of the Church, where the Penitents lay prostrate upon the earth, and thrice, in the name of Christ, call'd them, *Come, come, come, ye Children, hearken to me, I will teach you the fear of the Lord*. Then after he had pray'd for them, and admonish'd them, he reconcil'd them, and brought them into the Church. The Penitents, thus receiv'd, trim'd their heads and beards, and laying off their penitential weeds, recloth'd themselves in decent apparel<sup>g</sup>.

*The Church-doors always set open on this day.*

§. 4. It may not be amiss to observe, that the Church-doors us'd to be all set open on this day, to signify that penitent Sinners, coming from North or South, or any part of the world, should be receiv'd to mercy, and the Church's favour.

## Sect. 15. Of Good-Friday.

*Why so call'd.*

THIS day receiv'd its name from the blessed effects of our Saviour's Sufferings, which are the ground of

<sup>d</sup> Concil. Carthag. 3. Can. 29. Codex Can. Eccles. Afric. Can. 41.

<sup>e</sup> Concil. Carthag. 3. Can. 29. Codex Can. Eccles. Afric. Can. 41. Concil. Trul. Can. 29. Aug. ad Jan. Ep.

118.

<sup>f</sup> Innocent. Epist. ut citat. ab Ivo, Part. 15. cap. 40. & à Barchardo, l. 18. c. 18.

<sup>g</sup> Capit. l. 7. c. 143.



all our joy, and from those unspeakable good things he hath purchas'd for us by his death, whereby the blessed Jesus made expiation for the Sins of the whole world, and by the shedding his own blood, obtain'd eternal redemption for us. Among the Saxons it was call'd *Long-Friday*<sup>b</sup>; but for what reasons (excepting for the long Fastings and Offices they then us'd) does not appear.

Sect. 15.

§. 2. The commemoration of our Saviour's Sufferings hath been kept from the very first age of Christianity<sup>i</sup>, and was always observ'd as a day of the strictest *Fasting* and *Humiliation*; not that the grief and affliction they then express'd did arise from the loss they sustain'd, but from a sense of the guilt of the sins of the whole world, which drew upon our blessed Redeemer that painful and shameful death of the Cross.

Why observ'd as a Fast.

§. 3. The *Gospel* for this day (besides its coming in course) is properly taken out of St. *John* rather than any other Evangelist, because he was the only one that was present at the Passion, and stood by the Cross while others fled: and therefore, the Passion being as it were represented before our eyes, his testimony is read who saw it himself, and from whose example we may learn not to be ashamed or afraid of the Cross of Christ<sup>k</sup>. — The *Epistle* proves from the insufficiency of the Jewish Sacrifices, that they only typify'd a more sufficient one, which the Son of God did as on this day offer up, and by one oblation of himself, then made upon the Cross, compleated all the other Sacrifices (which were only shadows of this) and made full satisfaction for the Sins of the whole world. In imitation of which divine and infinite love, the Church endeavours to shew her charity to be boundless and unlimited, by praying in one of the proper *Collects*, that the effects of Christ's death may be as universal as the design of it, viz. that it may tend to the salvation of all, *Jews, Turks, Infidels, and Hereticks* \*.

The Gospel, why taken out of St. John.

The Epistle.

The Collect.

§. 4. How suitable the proper *Psalms* are to the day, is obvious to any one that reads them with a due attention:

The Psalms.

\* In the first Common-Prayer Book of King *Edward*, the first of the *Collects* for this day is appointed to be us'd at *Mattins* only; the other two at the *Communion*.

<sup>b</sup> See the 37<sup>th</sup> Canon of Elfric in Mr. *Johnson's Ecclesiastical Laws*, A. D. 957.

<sup>57</sup> B. Apost. Const. l. 5. c. 13.

<sup>k</sup> Rupertus de Officiis Divinis, l. 6. c. 8.

<sup>i</sup> Euseb. Hist. Eccl. lib. 2. cap. 17. p.

Chap. 5. they were all compos'd by *David* in times of the greatest calamity and distress, and do most of them belong mystically to the Crucifixion of our Saviour; especially the twenty second, which is the first for the Morning, which was in several passages literally fulfill'd by his sufferings, and, either part of it, or all, recited by him upon the Cross<sup>1</sup>. And for that reason (as *St. Austin*<sup>k</sup> tells us) was always us'd upon that day by the *African Church*.

The Lessons.

§. 5. The first Lesson for the Morning is Gen. xxii. containing an account of *Abraham's* readiness to offer up his Son; thereby typifying that perfect oblation which was this day made by the Son of God: which was thought so proper a Lesson for this occasion, that the Church us'd it upon this day in *St. Austin's* time<sup>l</sup>. The second Lesson is *St. John* xviii. which needs no explanation. The first Lesson for the Evening<sup>m</sup>, contains a clear prophecy of the Passion of Christ, and of the benefits which the Church thereby receives. The second Lesson<sup>n</sup> exhorts us to patience under afflictions, from the example of Christ who suffer'd so much for us.

## Sect. 16. Of Easter-Eve.

How observ'd  
in the primi-  
tive Church.

THIS Eve was in the ancient Church celebrated with more than ordinary devotions, with solemn watchings, with multitudes of lighted Torches both in their Churches and their own private Houses, and with the general resort and confluence of all ranks of people<sup>o</sup>. At *Constantinople* it was observ'd with most magnificent illuminations, not only within the Church but without. All over the City lighted Torches were set up, or rather pillars of Wax, which gloriously turn'd the night into day<sup>p</sup>. All which was design'd as a forerunner of that great light, even the *Sun of Righteousness*, which the next day arose upon the World.

As the day was kept as a strict Fast, so the Vigil continu'd at least till midnight, the Congregation not being dismiss'd till that time<sup>q</sup>; it being a tradition of the Church, that our Saviour rose a little after midnight: But in the East the Vigil lasted till Cock-crowing; the time being spent in

<sup>1</sup> See *St. Mat.* xxvii. 35, 43, 46.

<sup>k</sup> *Aug.* in Pf. 21. in Præfat. Sermon. 2.

<sup>l</sup> *August.* Sermon. de Temp. 71.

<sup>m</sup> *Ira.* liii.

<sup>n</sup> *1 Pet.* ii.

<sup>o</sup> *Greg. Naz.* Orat. 42. Tom. 1. p. 676. D.

<sup>p</sup> *Euseb.* Vit. Const. lib. 4. cap. 22. p. 536. A. B.

<sup>q</sup> *Const. Apost.* lib. 5. cap. 18.

reading

## *and their Collects, Epistles, and Gospels.*

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reading the Law and the Prophets, in expounding the holy *Sect. 16.*  
Scriptures, and in baptizing the Catechumens <sup>1</sup>.

§. 2. Such decent solemnities would in these days be *How observ'd*  
look'd upon as Popish and Antichristian: for which reason, *by the Church*  
since they are only indifferent (tho' innocent) ceremonies, *of England.*  
the Church of *England* hath laid them aside: But for the  
exercise of the devotions of her true Sons, she retains as  
much of the primitive discipline as she can; advising us to  
fast in private, and calling us together in publick, to me-  
ditate upon our Saviour's Death, Burial, and Descent into  
hell: which article of our faith the publick Service of the *The Epistle*  
Church this day confirms, the *Gospel* treating of Christ's *and Gospel.*  
body lying in the grave, the *Epistle* of his Soul's descent  
into hell. 'Tis true, the *Epistle* is by some People other-  
wise interpreted; but the other parts of it are not-  
withstanding very proper for Easter-Eve: the former part  
of it exciting us to *suffer* chearfully even tho' *for well do-*  
*ing*, after the example of Christ, who, as at this time, had  
once suffer'd for sins, the just for the unjust; the latter part  
shewing us the end and efficacy of *Baptism*, which was al-  
ways, in the primitive Church, administred to the Cate-  
chumens on this day.

§. 3. Till the *Scotch* Liturgy was compiled, there was *The Collect.*  
no particular Collect for this day: Those for *Good-Friday*,  
I suppose, were repeated: And that which was appointed in  
the *Scotch* Liturgy was different from our present one,  
which I shall therefore give the Reader below \*.

### Sect. 17. Of Easter-Day.

HAVING now, as it were, with the Apostles and *Easter-day.*  
first believers, stood mournfully by the Cross on  
Good-Friday, and on the day following been again over-  
whelm'd with grief for the loss of the Bridegroom; the

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\* O most gracious God, look upon us in mercy, and grant that as we  
are baptiz'd into the death of thy Son our Saviour, Jesus Christ; so by  
our true and hearty repentance all our Sins may be buried with him,  
and we not fear the grave: That as Christ was raised up from the dead  
by the glory of thee, O Father, so we also may walk in newness of life,  
but our Sins never be able to rise in judgment against us, and that for  
the merit of Jesus Christ, that died, was buried, and rose again for us.  
*Amen.*

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<sup>1</sup> Const. Apost. lib. 5. cap. 14, 17, 18.



## Of the Sundays and Holy-days,

Chap. 5. Church this day, upon the first notice of his resurrection from the grave, calls upon us with a becoming and holy transport, *to turn our heaviness into joy, to put off our Sack-cloth, and gird our selves with gladness.*

*When first  
observ'd, and  
why so call'd.*

§. 2. That in and from the times of the Apostles, there has been always observ'd an Anniversary Festival in memory of Christ's Resurrection (which from the old Saxon word *Oster*, signifying to rise, we call *Easter-day*, or the *Day of the Resurrection*; or, as others think, from one of the Saxon Goddesses call'd *Easter*, which they always worship'd at this time of the year) no man can doubt, that hath any insight into the affairs of the ancient Church: in those purer times, the only dispute being not about the thing, but the particular time when the Festival was to be kept. But of this I have said enough before<sup>f</sup>.

*The An-  
thems in-  
stead of the  
Venite Ex-  
ultemus, why  
appointed.*

§. 3. As for the manner of observing it, we find that it was always accounted the *Queen, or Highest of Festivals*, and celebrated with the greatest solemnity<sup>g</sup>. In the primitive times the Christians of all Churches on this day us'd this morning-salutation, *Christ is risen*; to which those who were saluted, answer'd, *Christ is risen indeed*: or else thus, *And hath appear'd unto Simon*<sup>h</sup>, a custom still retain'd in the Greek Church<sup>w</sup>. And our Church, supposing us as eager of the joyful news as they were, is loth to withhold from us long the pleasure of expressing it; and therefore as soon as the Absolution is pronounc'd, and we are thereby render'd fit for rejoicing, she begins her Office of Praise with *Anthems* proper to the day, encouraging her members to call upon one another to *keep the Feast*; for that *Christ our Passover is sacrific'd for us, and is also risen from the dead, and become the first Fruits of them that slept, &c.* \*.

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\* The first of these Sentences were added at the last Review: The second (which was the first in King *Edward's* first Common-Prayer) was concluded with two *Allelujahs*, and the next with one. After which was inserted as follows.

*The Priest*

*Shew forth to all Nations the Glory of God.*

*The Answer,*

*And among all People his wonderful works.*

*Let*

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<sup>f</sup> See pag. 39, &c.

<sup>g</sup> Greg. Naz. Orat. 42. Tom. 1. p. 676. C.

<sup>h</sup> Luke xxiv. 34.

<sup>w</sup> Dr. Smith's *Account of the Greek Church*, pag. 32.

§. 4. The

§. 4. The *Psalms for the Morning* are Psal. 2, 57, 111. Sect. 17. The first of which was compos'd by *David*, upon his being triumphantly settled in his kingdom, after some short opposition made by his enemies: But it is also (as the Jews themselves confess) a prophetic representation of Christ's inauguration to his regal and sacerdotal Offices; who after he had been violently oppos'd, and even crucify'd by his adversaries, was rais'd from the dead, by the power of his Father, and exalted to those great Offices, in the successful exercise whereof our salvation consists. The 57<sup>th</sup> Psalm was occasion'd by *David's* being deliver'd from *Saul*, by whom he was pursu'd after he had been so merciful to him in the Cave, when he had it in his power to destroy him; and in a mystical sense contains Christ's triumph over death and hell. The last Psalm for the Morning is a thanksgiving to God for all the marvellous works of our Redemption, of which the Resurrection of Christ is the chief; and therefore tho' this Psalm does not peculiarly belong to this day, yet it is very suitable to the business of it.

The *Psalms for Evening-Prayer* are 113, 114, 118. The 113<sup>th</sup> was design'd to set forth, in several particulars, the admirable providence of God, which being never more discernible than in the great work of our Redemption, this Psalm can never be more seasonably recited. The 114<sup>th</sup> Psalm is a Thanksgiving for the deliverance of *Israel* out of *Egypt*; which being a type of our deliverance from death and hell, makes this Psalm very proper for this day. The last Psalm for the day is the 118<sup>th</sup>, which is suppos'd to have been compos'd at first upon account of the undisturb'd peace of *David's* kingdom, after the Ark was brought into *Jerusalem*; but it was secondarily intended for our Saviour's Resurrection, to which we find it apply'd both by St. *Matthew* and St. *Luke* <sup>x</sup>.

§. 5. The first *Lessons* for the Morning and Evening-Service contain an account of the Passover, and of the

The Lessons.  
Collect, Epi-  
stle, and Go-  
spel.

Let us pray.

O God, who for our redemption didst give thine only begotten Son to the death of the Cross; and by his glorious Resurrection, hast delivered us from the power of our enemy: Grant us so to die daily from Sin, that we may evermore live with him in the joy of his Resurrection, through the same Christ our Lord. Amen.

<sup>x</sup> St. Mat. xxi. 42. Acts iv. 11.

Chap. 5. *Israelites deliverance out of Egypt*, both very suitable to the day: For by their Passover Christ our Passover was prefigur'd; and the deliverance of the *Israelites* out of *Egypt*, and the drowning of *Pharaoh* and his Host in the *Red-Sea*, was a type of our deliverance from death and sin, which is done away by our being baptiz'd with water into Christ. The *Gospel* and the *second Lesson for the Evening* give us the full evidence of Christ's Resurrection; and the *Epistle* and the *second Lesson for the Morning* teach us what use we must make of it.

The *Collect*, *Epistle*, and *Gospel* are all very old: in the first book of King *Edward* they are appointed for the *first Communion*; for I have observ'd<sup>y</sup>, that upon the great Feasts they had then two Communion, and a distinct Service at each. For the *second Communion*, they had the same *Collect* which we now use upon the first Sunday after Easter. The *Epistle* for that Service was 1 Cor. v. 6, to ver. 9. the *Gospel* was Mark xvi. to ver. 9.

### SECT. 18. Of the Monday and Tuesday in Easter-Week.

The whole time between Easter and Whitsuntide formerly observ'd.

**A**MONG the primitive Christians this *Queen of Feasts*, as those Fathers call'd it, was so highly esteem'd, that it was solemniz'd fifty days together, even from Easter to Whitsuntide<sup>z</sup>; and this so strictly in the *Spanish Church*, that even the *Rogations* were amongst them defer'd by an order of Council till Whitsuntide was over<sup>a</sup>; during which whole time Baptism was confer'd, all Fasts were suspended and counted unlawful, they pray'd standing (as they were wont to do every Lord's day in token of joy) thereby making every one of those days in a manner equal to Sunday. As Devotion abated, this Feast was shortned; yet long after *Tertullian*, even to *Gratian's* time and downwards, the whole Weeks of Easter and Whitsuntide were reckon'd as Holy-days<sup>b</sup>. And in our own Church, tho' she hath appointed *Epistles* and *Gospels* for the *Monday* and *Tuesday* only of this week, which contain full evi-

<sup>y</sup> Pag. 211.

<sup>z</sup> Tert. de Jejuniiis, c. 14. p. 552. B. De Idol. c. 14. p. 94. B. De Coron. Mil. c. 3. p. 102. A. Concil. Nicen. Can. 20. Tom. 2. col. 37.

<sup>a</sup> Concil. Gerundenf. Can. 2. Strabo. de Offic. Ecclef. l. 2. c. 34.

<sup>b</sup> Gratian de Consecrat. Dist. 3. c. 1. p. 2421.



dences of our Saviour's Resurrection \*; yet she makes provision for the solemn observation of the whole week, by appointing a *Preface* suitable to the season for eight days together in the Office of Communion. Sect. 18.

§. 2. The *Occasion* of this Week's Solemnity was principally intended for the expressing our joy for our Lord's Resurrection. But among the Ancients there was another peculiar reason for the more solemn observation of this Week. For except in cases of necessity they administered *Baptism* at no other times than Easter and Whitsuntide; at *Easter*, in memory of Christ's Death and Resurrection (correspondent to which are the two parts of the christian life represented in Baptism, *dying unto Sin*, and *rising again unto newness of Life*;) and at *Whitsuntide* in memory of the Apostles being then baptiz'd with the Holy Ghost and with Fire, and of their having themselves at that time baptiz'd three thousand Souls<sup>c</sup>; this communication of the Holy Ghost to the Apostles being in some measure represented and convey'd by Baptism. After these times they made it part of their festivity the week following, to congratulate the access of a new Christian Progeny: The New-baptiz'd coming each day to Church in white Garments, with Lights before them, in token that they had now laid aside their works of Darkness, and were become the Children of Light, and had made a resolution to lead a new, innocent, and unspotted life<sup>d</sup>. At Church, Thanksgivings and Prayers were made for them, and those that were at years of discretion (for in those times many such came in from Heathenism) were instructed in the principles and ways of Christianity: But afterwards when most of the Baptiz'd were Infants, and so not capable of such solemnities, this custom was alter'd, and Baptism administered at all times of the year, as at the beginning of Christianity.

§. 3. The *first Lesson for Monday Morning*<sup>e</sup> treats about God's sending the Israelites Manna or Bread from heaven, which was a type of our blessed Saviour, who was the Bread of Life that came down from heaven, of which who-

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\* Formerly three days were appointed as Holy-days at *Easter* and *Whitsuntide*<sup>f</sup>, and then it is probable that the *Wednesday* also had an Epistle and Gospel.

<sup>c</sup> Acts ii. 41.

<sup>d</sup> Ambr. de Initiand. c. 7. Tom. 4. col. 348.

<sup>e</sup> Exod. xvi.

<sup>f</sup> See Archbishop Illep's Constitution in Mr. Johnson's Ecclesiastical Laws, and his Note upon it. A. D. 1362. 3.

Chap. 5. *soever eateth bath eternal life.* The first Lesson for Monday

*Evening*<sup>f</sup> contains the History of the vanquishing the *Amalekites*, by the holding up of *Moses's* hands; by which posture he put himself into the form of a Cross, and exactly typify'd the Victory which Christians obtain 'over their spiritual enemies by the Cross of Christ. The smiting also of the *Rock*, out of which came Water (mention'd in the same Chapter) is another type of our Saviour: For as the water flowing from the Rock quench'd the Israelites thirst; so our Saviour, smitten upon the Cross, gave forth that living water, of which whosoever drinketh, shall never thirst<sup>g</sup>. The second Lessons<sup>h</sup> contain full testimonies of our Saviour's Resurrection; that for the Morning giving an historical account of it; the other for the Evening, containing a relation of a lame man being restor'd to his feet, thro' faith in the name of Christ, which was an undeniable proof that he was then alive.

The first Lesson for Tuesday Morning<sup>i</sup> contains the ten Commandments, which were communicated to the People from God by the ministry of *Moses*, wherein he prefigur'd our Saviour who was to be a Prophet like unto him<sup>k</sup>, i. e. who was to bring down a new Law from heaven, and more perfectly to reveal the divine will to Man. The first Lesson at Evening<sup>l</sup> represents *Moses* interceding with God for the Children of *Israel*, for whom (rather than God should impute to them their Sins) he desir'd even to die, and be blotted out of the Book of Life; thereby also typifying Christ, who dy'd and was made a curse for us<sup>m</sup>. The second Lesson for the Morning<sup>n</sup> is a farther evidence of our Saviour's Resurrection; and that for the Evening<sup>o</sup> proves, by his Resurrection, the necessity of ours.

The *Epistles* and *Gospels* for these days are the same as in old Offices: But the Collect for Tuesday, till the last Review, was what we now use on the Sunday after, being the same that in King *Edward's* first Common-Prayer Book was appointed for the second Communion on Easter-day.

<sup>f</sup> Exod. xvii.

<sup>g</sup> 1 Cor. x. 4.

<sup>h</sup> Math. xxviii. and Acts iii.

<sup>i</sup> Exod. xx.

<sup>k</sup> Deut. xviii. 15.

<sup>l</sup> Exod. xxxii.

<sup>m</sup> Gal. iii. 13.

<sup>n</sup> Luke xxiv. 40 ver. 13.

<sup>o</sup> 1 Cor. xv.

Sect. 19. Of the Sundays after Easter.

UPON the Octave, or first Sunday after Easter-day, <sup>Low-Sunday, why so call'd.</sup> it was a custom of the Antients to repeat some part of the solemnity which was us'd upon Easter-day: from whence this Sunday took the name of *Low-Sunday*, being celebrated as a Feast, tho' of a lower degree than Easter-day itself. In Latin it is call'd *Dominica in Albis*, or rather *post Albas* (sc. *depositas*) as some Ritualists call it, i. e. <sup>Why call'd Dominica in albis.</sup> the Sunday of putting off the *Chrisoms*; because those that were baptiz'd on Easter-Eve, on this day laid aside those white Robes or *Chrisoms* which were put upon them at their Baptism, and which were now laid up in the Churches, that they might be produc'd as evidences against them, if they should afterwards violate or deny that Faith which they had profess'd in their Baptism. And we may still observe, that the *Epistle* seems to be the remains of such a solemnity: For it contains an exhortation to new-baptiz'd persons, that are *born of God*, to labour to *overcome the world*, which at their Baptism they had resolv'd to do. Both that and the *Gospel* were us'd very antiently upon this day: But in all the old books, except the first of King *Edward*, the Collect for *Easter-day* was order'd to be repeated; But at the last Review, the Collect prescrib'd in that first book was again inserted on this day; it being the same which was originally appointed for the second Communion on Easter-day itself, which was then also us'd on the Tuesday following.

§. 2. As for the other *Sundays after Easter*, we have already observ'd, that they were all spent in joyful commemorations of our Saviour's Resurrection, and the promise of the Comforter; and accordingly we find, that both those grand occasions of joy and exultation are the principal subjects of all the *Gospels* from Easter to Whitsuntide. But lest our joy should grow presumptuous and luxuriant (joy being always apt to exceed) the *Epistles* for the same time exhort us to the practice of such duties as are answerable to the profession of Christians; admonishing us to *believe in Christ*, to *rise from the death of Sin*, to be *patient, loving, meek, charitable*, &c. having our blessed Lord himself for our example, and the promise of his Spirit for our strength, comfort, and guide.

The *Collect* for the second Sunday was made new in 1549. and that for the fourth was corrected in the beginning



Chap. 5. ning of it \* at the last Review: But the other *Collects* are very old, as are all the *Epistles* and *Gospels*, which are very suitable to the season; especially the Gospel for the *fifth Sunday*, which seems to be allotted to that day upon two accounts: 1<sup>st</sup>, Because it foretells our Saviour's *Ascension*, which the Church commemorates the Thursday following; and, 2<sup>dly</sup>, Because it is applicable to the *Rogations*, which were perform'd on the three following days, of which therefore we shall subjoin a short account.

### Sect. 20. Of the Rogation-Days.

Rogation-days, when first observ'd,

And why so call'd,

The Design of their institution.

Why continu'd at the Reformation.

ABOUT the middle of the fifth Century, *Mamercus*, Bishop of *Vienne*, upon the prospect of some particular calamities that threatned his Diocese, appointed that extraordinary Prayers and Supplications should be offer'd up with Fasting to God, for averting those impendent evils, upon the three days immediately preceding the day of our Lord's Ascension<sup>p</sup>; from which supplications (which the Greeks call *Litanies*, but the Latins *Rogations*) these days have ever since been call'd *Rogation-days*. For some few years after, this example was follow'd by *Sidonius* Bishop of *Clermont* (tho' he indeed hints that *Mamercus* was rather the restorer, than the inventor of the<sup>q</sup> *Rogations*;) and in the beginning of the sixth Century the first Council of *Orleans* appointed that they should be yearly observ'd<sup>r</sup>.

§. 2. In these Fasts the Church had a regard, not only to prepare our minds to celebrate our Saviour's Ascension after a devout manner; but also by fervent Prayer and Humiliation to appease God's wrath, and deprecate his displeasure, that so he might avert those judgments which the Sins of the nation deserv'd; that he might be pleas'd to bless the fruits with which the earth is at this time cover'd; and not pour upon us those scourges of his wrath, pestilence and war, which ordinarily begin in this season.

§. 3. At the *Reformation*, when all processions were abolish'd by reason of the abuse of them; yet for retaining

\* The old beginning of it was, *Almighty God, which dost make the minds of all faithful men to be of one will, Grant, &c.*

<sup>p</sup> Aviti Archiepiscopi Vienn. A. D. 490. Homil. in Bibliotheca SS. Patrum, Parif. 1575. Tom. 7. col. 338. And from him Greg. Turonensis, l. 2. c. 34. apud Hist. Francor. Scriptores,

Parif. 1636. Tom. 1. p. 289. A.

<sup>q</sup> Sidon. l. 5. Ep. 14.

<sup>r</sup> Concil. Aurel. Can. 27. Tom. 4. col. 1408. D. E.

the *Perambulation of the circuits of Parishes*, 'twas order'd, Sect. 21.  
 " That the People shall once a year at the time accu-  
 " stom'd, with the Curate and substantial men of the Pa-  
 " rish, walk about the Parishes, as they were accusom'd,  
 " and at their return to Church make their common  
 " prayers. Provided that the Curate in the said common  
 " Perambulations, us'd heretofore in the days of Rogati-  
 " ons, at certain convenient places, shall admonish the  
 " People to give thanks to God, in the beholding of God's  
 " benefits, for the increase and abundance of his fruits upon  
 " the face of the earth, with the saying of the 103<sup>d</sup> Psalm,  
 " *Benedic Anima mea, &c.* At which time also the same  
 " Minister shall inculcate this and such like sentences,  
 " *Cursed be he which translateth the bounds and doles of his*  
 " *neighbour*, or such other Order of Prayer as shall be  
 " hereafter appointed ". No such Prayers indeed have  
 been since publish'd; but there is a *Homily* appointed, which  
 is divided into four parts; the three first to be us'd upon the  
 Monday, Tuesday, and Wednesday, and the fourth upon  
 the day when the Parish make their Procession.

## Sect. 21. Of Ascension-Day.

**F**ORTY days after his Resurrection, our blessed Sa-  
 viour publickly ascended with our human nature into day.  
 heaven, and presented it to God, who plac'd it at his own  
 right hand, and by the reception of those first fruits sancti-  
 fied the whole race of mankind. As a thankful acknow-  
 ledgment of which great and mysterious act of our redemp-  
 tion, the Church hath from the beginning of Christianity  
 set apart this day for its commemoration; and for the  
 greater solemnity of it, our Church in particular hath se-  
 lected such peculiar Offices as are suitable to the occasion;  
 as may be seen by a short view of the particulars.

§. 2. Instead of the ordinary *Psalms for the Morning*, The *Psalms*  
 are appointed the 8<sup>th</sup>, 15<sup>th</sup>, 21<sup>st</sup>; and for the Afternoon  
 the 24<sup>th</sup>, 108<sup>th</sup>. The 8<sup>th</sup> Psalm was at first design'd by *Da-*  
*vid* for the magnifying God for his wonderful creation of  
 the world, and for his goodness to mankind, in appoint-  
 ing him to be Lord of so great a work: but in a prophe-  
 tical sense, it sets forth his more admirable mercy to men,  
 in exalting our human nature above all creatures in the

<sup>1</sup> *Injunction of Queen Elizabeth*, 18, | <sup>2</sup> S. Chrys. in Diem, Orat. 87. Tom.  
<sup>3</sup> in *Bishop Sparrow's Collection*, p. 73. | 5. p. 595. Const. Apost. l. 5. c. 18.

world, which was eminently completed in our Saviour's assumption of our flesh, and ascending with it to heaven, and reigning in it there. The 15<sup>th</sup> Psalm shews how justly our Saviour *ascended the holy hill*, the highest heavens, of which Mount Sion was a Type: since he was the only person that had all the qualifications which that Psalm mentions, and which we must endeavour to attain, if ever we desire to follow him to those blessed mansions. The 21<sup>n</sup>, or last Psalm for the Morning, was plainly fulfill'd in our Saviour's Ascension, when *he put all his enemies to flight*, and was *exalted in his own strength*, when he entred into everlasting felicity, and had *a crown of pure gold set upon his head*.

The first Psalm for the Evening Service is the 24<sup>th</sup>, compos'd by David upon the bringing the Ark into the house which he had prepar'd for it in Mount Sion. And as that was a Type of Christ's Ascension into heaven, so is this Psalm a prophecy of that exaltation likewise, and alludes so very plainly to it, that *Theodore* says it was actually sung at his Ascension by a choir of Angels that attended him<sup>u</sup>. The next is the 47<sup>th</sup>, which was an exhortation to the Jews to bless God for his power and mercy, in subduing the heathen nations about them; but is mystically applied to the Christian Church, which it exhorts to rejoice and sing praise, because *God is gone up with a merry noise, and the Lord with the sound of the trump*; who, being now very high exalted, defends his Church as with a Shield; subduing its enemies, and joining the Princes of the People to his inheritance. In the 108<sup>th</sup> Psalm, the Prophet awakens himself and his instruments of musick to give thanks to God among the People, for setting himself above the heavens, and his glory above all the earth; which was most literally fulfill'd this day in his Ascension into heaven, and sitting down at the right hand of God.

The Lessons.

§. 3. In the first Lesson for the Morning <sup>w</sup> is recorded Moses's going up to the Mount to receive the Law from God to deliver it to the Jews, which was a Type of our Saviour's Ascension into Heaven, to send down a new law, the law of faith. The first Lesson at Evening <sup>x</sup> contains the History of *Elijah's* being taken up into heaven, and of his conferring at that time a double portion of his Spirit on *Elisba*, which exactly prefigur'd our Saviour, who after he was ascended, sent down the fulness of his Spirit upon his Apostles and Disciples. The second Les-

<sup>u</sup> In Psal. 24.

<sup>w</sup> Deut. x.

<sup>x</sup> 2 Kings ii.

sons<sup>7</sup>



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sons<sup>y</sup> are plainly suitable to the day; as are also the Col-  
lect, Epistle, and Gospel, which are the same as we meet  
with in the oldest Offices.

23.  
Collect, Epi-  
stle, and Go-  
spel.

Sect. 22. *Of the Sunday after Ascension-day.*

**D**URING this week the Apostles continued in earnest prayer and expectation of the comforter, whom our Saviour had promis'd to send them, from whence it is sometimes call'd *Expectation-week*. The Collect for this day was a little alter'd at the Reformation, but the Epistle and Gospel are the same that were us'd of old. The Gospel contains the promise of the Comforter, who is the Spirit of truth; and the Epistle exhorts every one to make such use of those gifts which the holy Spirit shall bestow upon them, as becomes good Stewards of the manifold grace of God.

Expectati-  
on-week,  
why so call'd.  
The Collect,  
Epistle, and  
Gospel.

Sect. 23. *Of Whit-Sunday.*

**T**HE Feast of *Pentecost* was of great eminency among the Jews, in memory of the Law's being deliver'd on Mount Sinai at that time; and of no less note among the Christians, for the Holy Ghost's descending the very same day upon the Apostles and other Christians in the visible appearance of fiery Tongues, and of those miraculous powers that were then confer'd upon them. It was observ'd with the same respect to Easter, as the Jewish Pentecost was to their Passover, viz. (as the word imports) just *fifty* days afterwards. Some conclude from St. Paul's earnest desire of being at Jerusalem at this time<sup>2</sup> that the observation of it as a christian festival is as old as the Apostles: but whatever St. Paul's design was, we are assur'd that it hath been universally observ'd from the very first ages of Christianity<sup>3</sup>.

Whit-Sun-  
day an an-  
cient Festival

§. 2. It was stil'd *Whit-Sunday*, partly because of those vast diffusions of light and knowledge which were then shed upon the Apostles in order to the enlightning of the world; but principally from the white garments, which they that were baptiz'd at this time put on, of which we

Why so call'd.

<sup>1</sup> Luke xxiv. v. 44. and Eph. iv. to ver. 17.

<sup>2</sup> Acts xx. 16.

<sup>3</sup> Vid. Just. Mart. Quæst. & Respons. Orthodox. 115.—Tert. de Idol. c. 14.

p. 94. B. De Coron. Mil. c. 3. p. 102.  
A.—Orig. adv. Cels. l. 8. Part. 2. p. 522.  
L.—in Numer. 31. Hom. 25. Part. 1.  
p. 169. A.

Chap. 5. have already given a particular account<sup>b</sup>. Tho' Mr. Hamon L'Estrange conjectures that it is deriv'd from the French word *Huict*, which signifies *eight*, and then Whitsunday will be *Huict-Sunday*, i. e. the *Eighth-Sunday*, viz. from Easter: And to make his opinion the more probable, he observes, that the Octave of any Feast is in the Latin call'd *Utas*, which he derives from the French word *Huictas*<sup>c</sup>. In a Latin Letter I have by me of the famous Gerard Langbain, I find another account of the original of this word, which he says he met with accidentally in a Bodleian Manuscript. He observes from thence, that it was a custom among our ancestors upon this day, to give all the Milk of their Ewes and Kine to the poor for the love of God, in order to qualify themselves to receive the gift of the Holy Ghost: which Milk being then (as it is still in some Counties) call'd *White-Meat*, &c. therefore this day from that custom took the name of *Whitsunday* \*.

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\* The Letter I have is in Manuscript, but seems to be a transcript of a printed Letter of Langbain, dated from Oxford on *Whitsun-Eve*, 1650. and writ in answer to a friend that had enquir'd of him the original of the word *Whitsuntide*: in which, after he had hinted at some other opinions, he gives the abovemention'd account in the following words: *Sed cum ex variantibus Vulgi Sermonibus nihil certi hac in re pronunciari possit, necesse est μὲν μὲν ὅτι ἵστανται; atque adhuc liberum cuius coniectandi relinquatur arbitrium. Licebit ideo quod (dum in Bodleianâ nostrâ omne genus Manuscriptorum Codicum pervolvero) casu mihi obvenerit, hic subicere. Exstat illic MS. hoc Titulo, de Solennitatibus Sanctorum feriandis. Author est anonymus, qui de Festo Pentecostes agens, hac habet. "Judæi quatuor præcipua celebrant Solemnia; Pascha, Pentecosten, Scenopegiam, Encœnia. Nos autem duo de illis celebramus, Pascha & Pentecosten, sed aliâ ratione. "Illi celebrant Pentecosten, quia tunc Legem perceperunt: nos autem i deo, quia tunc Spiritus Sanctus missus est Discipulis. Illi susceperunt "Tabulis lapideis extrinsecus scripta ad designandam eorum duritiem, "quoniam usque spiritualem intellectum litera non pertingebant: Sed "Spiritus Sanctus datus est septuaginta duobus Discipulis in corde, digito Dei spiritualem intellectum intus dedicante. Ideoque Dies intellectus dicitur Witsonenday, vel item Vitsonenday; quia Prædecessores nostri omne Lac Ovium & Vaccarum suorum solebant dare pauperibus illo die, pro Dei amore, ut puriores efficerentur ad recipiendum "Donum Spiritus Sancti." Quorum, fere ad Verbum, consentit Manuscriptus alter hoc Titulo, Doctrina quomodo Curatus possit Sanctorum*

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<sup>b</sup> Sect. 18. §. 2. and Sect. 19. §. 1.

<sup>c</sup> See his Annotations upon Whitsunday, in his Alliance of Divine Offices.

§. 3. The proper *Psalms for the Morning Service*, are Sect. 23. Psalms 48, 68. The 48<sup>th</sup> is an Hymn in honour of *Jerusalem*, as particularly chosen for the place of God's worship, and for that reason defended by his more immediate care from all invasions of enemies. It is also a form of Thanksgiving to God for his mercy, in permitting men to meet in his solemn Service, and so in the mystical sense is an acknowledgment of his glorious mercies afforded to the Church of Christians under the Gospel, and consequently very suitable to this day, whereon we commemorate the greatest mercy that ever was vouchsafed to any Church in the world, viz. the immediate inspiration of the Apostles by the Holy Ghost, at which *all that saw it marvel'd*; and tho' *many that were astonish'd were cast down*, yet thro' the assistance of the same Spirit the Church was that very day augmented by the access of three thousand souls<sup>d</sup>. The other Psalm for the Morning is the 68<sup>th</sup>, sung at first in commemoration of the great deliverance afforded to the *Israelites*, and of the judgments inflicted on their enemies; and contains a prophetic description of the Ascension of Christ, who *went up on high, and led captivity captive, and receiv'd gifts for men*; which benefits he soon after, as on this day, pour'd upon the Apostles, at which time the *Earth shook, and the Heavens drop'd at the presence of God*; who sent (as it were) *a gracious rain upon his inheritance, and refresh'd it when it was weary*; and when the Lord gave the word, *great was the company of the preachers*.

The *Psalms for the Evening* are Psalms 104, 145. The 104<sup>th</sup> is an elegant and pious meditation on the power and wisdom of God, in making and preserving all the creatures of the world. It is us'd on this day, because some verses are very applicable to the subject of it; for we herein celebrate the miraculous works of the Holy Ghost, who made the *clouds his chariot, and walk'd upon the wings of the wind: the earth, at first, trembled at the look of him*, but it was afterwards *renew'd by his breath, and fill'd with the fruits of his works*. The 145<sup>th</sup> Psalm is a Form of so-

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rum vitas per annum populo denunciare. *Et certe quod, de Lacte Vaccarum refert, illud percognitum habeo, in agro Hamptonienfi (an & alibi nescio) decimas Lacticiniorum venire vulgo sub hoc nomine, The Whites of Kine; apud Leicestrenses etiam Lacticia vulgariter dicuntur Whitemeat.*

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Chap. 5. I am thanksgiving to God, descanting on all his glorious attributes, very proper for this day, whereon we *declare the power of the third Person of the glorious Trinity, and talk of his worship, his glory, his praise and wondrous works; we speak of the might of his marvellous acts, and tell of his greatness.*

The Lessons,  
Epistle, and  
Gospel.

§. 4. The first Lesson for the Morning<sup>c</sup> contains the Law of the Jewish Pentecost, or Feast of weeks, which was a Type of ours: for as the Law was at this time given to the Jews from Mount Sinai, so also the Christians upon this day receiv'd the new Evangelical Law from heaven, by the administration of the Holy Ghost. The first Lesson for the Evening<sup>f</sup> is a prophecy of the conversion of the Gentiles to the kingdom of Christ, thro' the inspiration of the Apostles by the Spirit of God; the completion of which prophecy is recorded in both the second Lessons<sup>g</sup>, but especially in the portion of Scripture for the Epistle, which contains a particular description of the first wonderful descent of the Holy Ghost upon the Apostles, who were assembled together in one place, in expectation of that blessed Spirit, according to the promise of our Saviour mention'd in the Gospel, which, together with the Collect and Epistle, were taken from the old Liturgies.

### Sect. 24. Of the Monday and Tuesday in Whitsun-Week.

Whit-Sun-  
Week, how  
formerly ob-  
serv'd.

THE Whitsun-Week was not intirely Festival like that of Easter; the Wednesday, Thursday, and Friday being observ'd as Fasts, and days of Humiliation and Supplication for a blessing upon the work of Ordination (which was usually on the next Sunday) in imitation of the Apostolical practice, mention'd Acts xiii. 3.<sup>h</sup> But the Monday and Tuesday were observ'd after the same manner and for the same reasons as in the Easter-week<sup>\*</sup>: so that what hath been said concerning the observation of them, may

\* The Wednesday was also observ'd formerly in England as a Festival<sup>a</sup>.

<sup>c</sup> Deut. xvi. to ver. 18.

<sup>f</sup> Isa. xi.

<sup>g</sup> Acts x. ver. 34. and ch. xix. to ver. 21.

<sup>h</sup> Athanas. Apolog. de Fugâ suâ, §. 6.

Tom. 1. p. 323. C. Concil. Gerund. Can. 2. Tom. 4. col. 1568. A.

<sup>a</sup> See Mr. Johnson, as cited in pag. 239.

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suffice for these; wherefore I shall forbear all repetitions, Sect. 14.  
and proceed immediately to their proper Services.

§. 2. The *Collects, Epistles, and Gospels* for both these days are ancient: Both the *Epistles* are concerning the Baptism of Converts (this being, as we have already noted, one of the more solemn times appointed for Baptism;) and concerning their receiving of the Holy Ghost by the hands of the Apostles (this being also a time for Confirmation, which was always perform'd by the imposition of hands.) The *Gospel for Monday* seems to have been allotted for the instruction of the New-baptiz'd; teaching them to believe in Christ, and to become the Children of light. The *Gospel for Tuesday* seems to be appointed, as it is one of the Ember or Ordination weeks; the design of it being to put a difference between those who are lawfully appointed and ordain'd to the ministry, and those who without any Commission arrogate to themselves that sacred Office.

§. 3. The *first Lesson for Monday-Morning* <sup>i</sup> is a History of the confusion of Tongues at *Babel*, whereby the Church reminds us, that as the *Confusion of Tongues* spread Idolatry thro' the world, and made men lose the knowledge of God and true Religion; so God provided by the *Gift of Tongues* to repair the knowledge of himself, and lay the foundation of a new Religion. In the *first Lesson for Monday-Evening* <sup>k</sup> is recorded the resting of God's Spirit upon the seventy Elders of *Israel*, to enable them to ease *Moses* of part of his burden in governing that numerous People; which exactly prefigur'd the descent of the same holy Spirit at this time upon the Apostles and others to the same end, viz. that the care of all the Churches might not lie upon one single person: and accordingly the *second Lesson* for this day <sup>l</sup> instruct us that these spiritual gifts, of whatever sort they be, are all given to *profit withal*, and therefore must be all made use of to edification, as to their true and proper end.

The *first Lesson for Tuesday Morning* <sup>m</sup> contains the inspiration of *Saul* and his messengers by the Spirit of God; and that at *Evening* <sup>n</sup> is a prophecy of *Moses*, how God would in after-times deal with the Jews upon their repentance. The *Morning second Lesson* <sup>o</sup> forbids us to *quench the Spirit* of God, or to *despise the prophecies* utter'd by it: But because there are many false Prophets gone into the world, the se-

<sup>i</sup> Gen. xi. to ver. 10.

<sup>k</sup> Numb. xi. ver. 16.

<sup>l</sup> 1 Cor. xii. and ch. xiv. 26.

<sup>m</sup> 1 Sam. xix. ver. 18.

<sup>n</sup> Deut. xxx.

<sup>o</sup> 1 Thess. v. ver. 12. to ver. 24.

Chap. 5. *cond Lesson for the Afternoon*<sup>p</sup> warns us, not to believe all teachers who boast of the Spirit, but to try them by the rules of the Catholick Faith.

## Sect. 25. Of Trinity-Sunday.

Of how ancient date.

**I**N all the ancient Liturgies we find that this day was look'd upon only as an Octave of Pentecost; the observation of it as the Feast of the Trinity being of a later date: For since the Praises of the Trinity were every day celebrated in the Doxology, Hymns, and Creeds; therefore the Church thought there was no need to set apart one particular day for that which was done on each<sup>q</sup>. But afterwards when the *Arians*, and such like Hereticks, were spread over the world, and had vented their blasphemies against this divine mystery, the wisdom of the Church thought it convenient, that tho' the blessed Trinity was daily commemorated in its publick Offices of devotion, yet it should be the more solemn subject of one particular day's meditation. So that from the time of Pope *Alexander* the third, if not before, the Festival of the holy Trinity was observed in some Churches on the Sunday after *Pentecost*, in others on the Sunday next before *Advent*. Till in the year 1305, it was made an establish'd Feast, as it stands in our present Calendar by *Benedict* the XIII<sup>th</sup>.

Why observ'd the Sunday after Whit-Sunday.

§. 2. The reason why this day was chosen as most seasonable for this solemnity, was because our Lord had no sooner ascended into heaven, and the Holy Ghost descended upon the Church, but there ensu'd the full knowledge of the glorious and incomprehensible Trinity, which before that time was not so clearly known. The Church therefore having dedicated the foregoing solemn Festivals to the honour of each several person by himself, thereby celebrating the *Unity in Trinity*; it was thought highly seasonable to conclude those solemnities, by adding to them one Festival more to the honour and glory of the whole Trinity together, therein celebrating the *Trinity in Unity*. But in the Greek Church the *Monday in Whitsun-week* is set apart for this purpose, the Sunday following being with them the Festival of *All-Saints*<sup>r</sup>.

<sup>p</sup> 1 John iv. 20 ver. 14.

<sup>q</sup> Decretal. Greg. IX. L. 2. Tit. 9. c. 2. col. 596. Paris. 1601.

<sup>r</sup> See *Alexander's Decretal*. L. 2. Tit. 9. c. 2. as cited by Mr. Johnson in his *Ecclesiastical Laws* A. D. 1268.

35. Tho' I suppose for 1305. Mr. Johnson meant 1405. For *Benedict* the 13<sup>th</sup> was not chosen Pope till 1394.

<sup>s</sup> Smith's Account of the Greek Church pag. 34.



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§. 3. This mystery was not clearly deliver'd to the Jews, *Sec. 25.* because they, being always surrounded by idolatrous nations, would have easily mistaken it for a doctrine of plurality of Gods: But yet it was not so much hidden in those times, but that any one, with a spiritual eye, might have discern'd some glimmerings of it dispers'd thro' the old Testament. The first Chapter in the Bible seems to set forth three Persons in the Godhead; for besides the *Spirit of God* which mov'd upon the waters, ver. 2. we find the great Creator (at the 26<sup>th</sup> verse) consulting with others about the greatest work of his creation, the making of man, of which we may be assur'd the Word or Son of God was one, since *all things were made by him, and without him was not any thing made that was made* <sup>1</sup>. So that those two verses fully pointing out to us the Father, Son, and Holy Ghost, make this a very proper Lesson for the solemnity of the day. The reason of the choice of the other first Lesson <sup>2</sup> is as obvious: it records the appearance of the great *JEHOVAH* to *Abraham*, whom the Patriarch acknowledges to be the *Judge of all the earth*; and who therefore, by vouchsafing to appear with two others in his company, might design to represent to him the *Trinity of Persons*. But this sacred Mystery is no where so plainly manifested as in the *second Lesson for the Morning* <sup>3</sup>, which at one and the same time relates the Baptism of the Son, the voice of the Father, and the descent of the Holy Ghost: which tho' they are (as appears from this Chapter) three distinct Persons in number, yet the *second Lesson at Evening* <sup>4</sup> shews they are but one in essence.

§. 4. The *Epistle* and *Gospel* are the same that in ancient Services were assign'd for the Octave of Whitsunday: *The Epistle and Gospel.* the Gospel especially seems to be very proper to the season, as being the last day of the more solemn time of *Baptism*; tho' they are neither of them improper to the day as it is *Trinity-Sunday*: For in both the Epistle and Gospel are mention'd the three Persons of the blessed Trinity; and that noted Hymn of the Angels in heaven, mention'd in the Portion of Scripture appointed for the Epistle, *Holy, Holy, Holy, Lord God Almighty*, seems of it self to be a sufficient manifestation of three Persons, and but one God. The *Collect* is plainly adapted to this day, as it is *Trinity-Sunday*; tho' this too is the same as in the Office of *Sarum*.

<sup>1</sup> John i. 3.  
<sup>2</sup> Gen. xiii.

<sup>3</sup> Mat. iii.  
<sup>4</sup> 1 John v.

**W** Sect. 26. Of the Sundays from Trinity-Sunday to Advent.

The Gospels,  
for the Sun-  
days after  
Trinity.

**I**N the annual course of the Gospels for Sundays and Holy-days, the chief matter and substance of the four Evangelists is collected in such order as the Church thinks most convenient to make the deepest impression upon the Congregation. The whole time from Advent to Trinity-Sunday is chiefly taken up in commemorating the principal acts of providence in the great work of our redemption; and therefore such Portions of Scripture are appointed to be read, as are thought most suitable to the several solemnities, and most likely to enlighten our understanding, and confirm our faith in the mysteries we celebrate. But from Trinity-Sunday to Advent, the *Gospels* are not chosen as peculiarly proper to this or that Sunday (for that could only be observ'd in the greater Festivals) but such passages are selected out of the Evangelists, as are proper for our meditation at all times, and may singularly conduce to the making us good Christians; such as are the holy doctrine, deeds, and miracles of the blessed Jesus, who always went about doing good, and whom the Church always proposes to our imitation.

The Epistles,  
for the Sun-  
days after  
Trinity, in  
general.

§. 2. The *Epistles* tend to the same end, being frequent Exhortations to an uninterrupted practice of all christian virtues: They are all of them taken out of St. *Paul's* Epistles, and observe the very order both of Epistles and Chapters, in which they stand in the new Testament, except those for the five first Sundays, that for the 18<sup>th</sup>, and the last for the 25<sup>th</sup>.

For the five  
first Sundays.

Those for the *five first Sundays* are all (except that for the fourth) taken out of St. *John* and St. *Peter*; for which reason they are plac'd first, that they might not afterwards interrupt the order of those taken out of St. *Paul*.

For the 18<sup>th</sup>  
Sunday.

For the variation of the Epistle for the 18<sup>th</sup> Sunday, another reason may be given, which is this: it was an ancient custom of the Church in the Ember-weeks, to have proper Services on the Wednesdays and Fridays, but especially on the Saturdays; when after a long continuance in Prayer and Fasting, they perform'd the solemnities of the Ordination either late on Saturday Evening (which was then always look'd upon as part of the Lord's-day) or else early on the Morning following: For which reason, and because they might be wearied with their Prayers and Fasting on the Saturdays, the Sundays following had no publick Ser-

*and their Collects, Epistles, and Gospels.*

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vices, but were call'd *Dominica Vacantes*, i. e. *vacant Sun-* Sect. 26.  
*days*. But afterwards when they thought it not conveni-  
 ent to let a Sunday pass without any solemn Service, they  
 dispatch'd the Ordination sooner on Saturdays, and per-  
 form'd the solemn Service of the Church as at other times  
 on the Sundays. But these Sundays having no particular  
 Service of their own, for some time borrow'd of some  
 other days, till they had proper ones fix'd pertinent to the  
 occasion. So that this 18<sup>th</sup> Sunday after Trinity, often hap-  
 pening to be one of these *vacant Sundays*, had at the same  
 time a particular Epistle and Gospel allotted to it, in some  
 measure suitable to the solemnity of the time. For the  
 Epistle hints at the necessity there is of spiritual teachers,  
 and mentions such qualifications as are specially requisite  
 to those that are ordain'd, as the being *enrich'd with all*  
*utterance and in all knowledge*, and being *behind in no good*  
*Gift*. The Gospel treats of our Saviour's silencing the most  
 learned of the Jews by his questions and answers; thereby  
 also shewing how his Ministers ought to be qualified, viz.  
 able to speak a word in due season, to give a reason of  
 their faith, and to convince, or at least to confute, all those  
 that are of heterodox opinions.

Vacant Sun-  
 days whence  
 so call'd.

The last Sunday, whose Epistle varies from the order of  
 the rest, is the 25<sup>th</sup>, for which the reason is manifest: For  
 this Sunday being look'd upon as a kind of preparation or  
 fore-runner to Advent, as Advent is to Christmas, an Epi-  
 stle was chosen, not according to the former method, but  
 such a one as so clearly foretold the coming of our Savi-  
 our, that it was afterwards applied to him by the common  
 People, as appears by an instance mention'd in the Gospel  
 for the same day; for when they saw the miracle that Jesus  
 did, they said, *This is of a truth that Prophet that should*  
*come into the world*. And it was probably for the sake of  
 this Text, that this Portion of Scripture (which has before  
 been appointed for the Gospel on the fourth Sunday in Lent)  
 is here repeated; viz. because they thought this inference of  
 the multitude a fit preparation for the approaching season  
 of Advent: For which reason, in the Rubrick following  
 this Gospel, we see it is order'd, (according to an old  
 rule of *Micrologus* an ancient Ritualist) that *if there are*  
*either more or fewer Sundays between Trinity-Sunday and*  
*Advent, the Services must be so order'd, that this last Collect*  
*Epistle, and Gospel be always us'd upon the Sunday next before*  
*Advent\**; i. e. if there be fewer Sundays, the overplus is to  
 be

For the 25<sup>th</sup>  
 Sunday.

\* There was nothing of this Rubrick in the Common-Prayer  
 Book of 1549. And in all the other old Books, except the *Scotch*,  
 it



Chap. 5. be omitted : but if there be more, the Service of some of those Sundays, that were omitted after the Epiphany, are to be taken in to supply so many as are wanting : But which of those Services the Rubrick does not say. And for that reason there is generally a diversity in the practice ; some reading, on those occasions, the Services next in course to what had been us'd at the *Epiphany* before ; and others, at the same time, reading the last or two last, accordingly as one or both of them are wanting. The last of these practices, I think to be preferable : partly upon the account, that when there is an overplus of Sundays after Trinity one year, there is generally a pretty full number after Epiphany the next ; so that if any of the Services for the early Sundays after Epiphany are taken in to supply those that are wanting after Trinity, the same Services will come in turn to be read again pretty soon : But the chief reason why I think the latter Services should be us'd, is, because the Service, that is appointed for the last Sunday after Epiphany, is a more suitable preparation for the season that is approaching, and makes way for the Service for the last Sunday after Trinity, as that does for the Services appointed for Advent.

The Collects.

§. 3. All the *Collects* for these Sundays, together with the Epistles and Gospels, are taken out of the Sacramentary of St. Gregory, excepting that some of the *Collects* were a little corrected and smoothen'd at the last Review. I don't think it necessary, to trouble the Readers with the variations that only amend the expression : but those that make any alteration in the sense, he may desire perhaps to have in the Margin †.

Sect.

it was only this. *If there be any more Sundays before Advent-Sunday ; to supply the same shall be taken the Service of some of those Sundays that were omitted between the Epiphany and Septuagesima. To this, in the Scotch Liturgy, was added farther as follows ; but the same shall follow the 24<sup>th</sup> Sunday after Trinity. And if there be fewer Sundays than 25 before Advent ; then shall the 23<sup>d</sup> or 24<sup>th</sup> or both be omitted : so that the 25<sup>th</sup> shall never either alter or be left out, but be always us'd immediately before Advent Sunday, to which the Epistle and Gospel of that do expressly relate.*

† In all former Common-Prayer Books, the *Collects* for the following Sundays were express'd as follows.

For the second Sunday. *Lord make us to have a perpetual fear and love of thy holy name : for thou never failest to help and govern them whom thou dost bring up in thy steadfast love : Grant this &c.*

In that for the third the words (*and comforted in all danger and adversities*) were added in the last Review.

Sect. 17. Of the Immoveable Feasts in general.

THESE Festivals are all of them fix'd to set days, and so could not conveniently be plac'd among those we have already treated of, because (they having all of them, except those from Christmas-day to Epiphany, a dependence upon *Easter*, which varies every year) they happen sometimes sooner, and sometimes later. So that if the *Moveable* and *Immoveable* had been plac'd together, it must of necessity have caus'd a confusion of the Order which they ought to be plac'd in; for prevention of which, the fix'd Holy-days are plac'd by themselves, in the same order they stand in the Calendar.

Why plac'd by themselves in the Common-Prayer Book.

§. 2. They are most of them set apart in commemoration of the *Apostles* and first *Martyrs*; concerning the reason and manner of which solemnity, I have already spoken in general pag. 195. which may suffice without descending to particulars: So that now I shall only make a few observations on some of them, which may not perhaps seem wholly impertinent.

To what end appointed.

The Collect for the 8<sup>th</sup> began thus; *God, whose providence is never deceived, we humbly beseech thee, &c.* as in our present Liturgy.

In that for the 9<sup>th</sup>; that we which cannot be without thee, may by thee be able to live, &c.

In that for the 11<sup>th</sup>, Give unto us abundantly thy grace, that we running to thy promises, may be made partakers, &c.

On the 12<sup>th</sup> it ended thus; and giving us that, that our Prayer dare not presume to ask, thro' Jesus Christ our Lord.

In the Collect for the 15<sup>th</sup>, the words [*from all things hurtful*] were added in 1661.

In the 16<sup>th</sup> the word *Congregation* was chang'd for *Church*.

The beginning of the 18<sup>th</sup> was thus. *Lord, we beseech thee, grant thy People grace to avoid the infections of the Devil, and with pure hearts, &c.*

In the 19<sup>th</sup>. *Grant that the working of thy mercy may in all things, &c.*

In the 20<sup>th</sup> instead of—*may chearfully*, it was formerly, *may with free hearts, &c.*

And

In the 24<sup>th</sup>, instead of *absolve*, was formerly—*assail*.

¶ Sect. 28. Particular Observations on some of the Immoveable Feasts.

St. Andrew's day,  
why observ'd  
first.

CONCERNING St. Andrew, we may observe, that as he was the first that found the Messiah<sup>y</sup>, and the first that brought others to him<sup>y</sup>, so the Church, for his greater honour, commemorates him first in her anniversary course of Holy-days, and places his Festival at the beginning of *Advent*, as the most proper to bring the news of our Saviour's coming.

St. Thomas,  
why commemorated next

§ 2. St. Thomas's day seems to be plac'd next, not because he was the second that believ'd Jesus to be the Messiah, but the last that believ'd his Resurrection: of which tho' he was at first the most doubtful, yet he had afterwards the greatest evidence of its truth; which the Church recommends to our meditation at this season, as a fit preparative to our Lord's Nativity. For unless we believe with St. Thomas, that the same Jesus, whose Birth we immediately afterwards commemorate, is the very Christ, our Lord and our God; neither his Birth, Death, nor Resurrection will avail us any thing.

St. Paul,  
why commemorated by  
his Conversion.

§ 3. St. Paul is not commemorated, as the other Apostles are, by his Death or Martyrdom, but by his Conversion; because as it was wonderful in it self, so it was highly beneficial to the Church of Christ. For while other Apostles had their particular provinces, he had the care of all the Churches, and by his indefatigable labours contributed very much to the propagation of the Gospel throughout the world.

The Purification  
and Annunciation.

§ 4. Whereas some Churches keep four Holy-days in memory of the blessed Virgin, viz. the Nativity, the Annunciation, the Purification, and the Assumption; our Church keeps only two, viz. the Annunciation and Purification; which, tho' they may have some relation to the blessed Virgin, do yet more peculiarly belong to our Saviour. The Annunciation hath a peculiar respect to his Incarnation, who being the eternal word of the Father, was at this time made flesh: The Purification is principally observ'd in memory of our Lord's being made manifest in the flesh, when he was presented in the Temple.

Candlemas-day  
whence so  
called.

On the Purification the ancient Christians us'd abundance of Lights both in their Churches and Processions, in re-



membrance (as it is suppos'd) of our blessed Saviour's be- Sect. 28.  
ing this day declar'd by old Simeon, to be a *Light to lighten*  
*the Gentiles, &c.* which Portion of Scripture is for that rea-  
son appointed for the Gospel for the day. A practice con-  
tinued with us in *England* till the second year of King Ed-  
ward VI. when Bishop *Cranmer* forbid it by Order of the  
Privy Council \*. And from this custom I suppose it was,  
that this day first took the name of *Candlemas-day*.

§. 5. *St. Matthias's-day* being generally differently obser-  
ved in *Leap-years*, viz. by some on the 24<sup>th</sup> and by others  
on the 25<sup>th</sup> of *February*; I think it not amiss to state the  
case in as few words as I can. And to do it clearly, I  
must begin with the ancient *Julian Year*, which is known  
to have consisted of three hundred sixty five days and almost  
six hours: But because of the inconvenience of inserting  
of six hours at the end of every year, they were ordered  
to be reserv'd to the end of four years, when they came to  
a whole day, and then to be inserted at the 24<sup>th</sup> of *Februa-*  
*ry*. For the old Roman year ended at *February 23<sup>d</sup>*. and  
the old intercalary month was always inserted at that time \*.  
And because the intercalary days (according to the method  
of the *Egyptians*) were never accounted any part of the  
month or year, but only an Appendix to them, therefore  
the *Romans* in the *Julian year* accounted the 23<sup>d</sup> day of *Fe-*  
*bruary*, i. e. the sixth of the Calends of March two days to-  
gether, which is the reason that in our Calendar, *Leap-year*  
is call'd *Bissextile*, or the year in which the sixth of the Ca-  
lends of March came twice over. Now we in *England*  
having been very anciently Subjects of the Roman Empire  
receiv'd the *Julian account*; and agreeable to the method  
of the *Romans*, our Parliament in the 21<sup>st</sup> year of King  
*Henry III. A. D. 1236.* pass'd an Act that in every *Leap-*  
*year* the additional day, and the day next going before,  
should be accounted but for one day. Now the additional  
day being inserted, as I have observ'd, between the sixth  
and seventh of the Calends of March, i. e. between the

St. Matthi-  
as-day on  
what day to  
be observ'd in  
Leap-years.

Leap-year  
whence call'd  
Bissextile.

\* This shews Mr. *Johnson's* mistake in correcting Doctor *Wallis*  
for affirming the 24<sup>th</sup> to be the intercalary day. For certainly the  
day which follows the 23<sup>d</sup>, if counted for any day, must be call'd  
the 24<sup>th</sup> c.

<sup>a</sup> Collier's History, Vol. 2. p. 241.

<sup>b</sup> Cato in Tit. Dig. §. 98. expressly  
says of the practice of the Romans, Men-  
sem intercalarem addititium esse, om-  
nibus ejus Dies pro Momento tempo-

ris observandos.

<sup>c</sup> Addenda to the Clergyman's Vade  
Mecum at the end of his two Cases, p.  
108, 109.

Chap. 5. 24<sup>th</sup> and 23<sup>d</sup> day of February †; it follows, that, according to the Roman way of reckoning, (who reckon'd the Calends backwards from the first day of the month) the day which, in our way of reckoning, was in ordinary years the 24<sup>th</sup> of February, would in Leap-years be the 25<sup>th</sup>. And consequently St. *Matthias* being fix'd on that day, which in ordinary years was the 24<sup>th</sup>, must in every Leap-year be observed upon what in our account we call the 25<sup>th</sup>; tho' in the Roman way of reckoning both in common years and Leap-years, it kept the same day, viz. the sixth day inclusive before the first day of March. And this is according to the known rule, as old as *Durand's* time at least;

*Bissexturn Sexta Martis tenuere Calende:  
Posteriore Die celebrantur Festa Mathie.*

† Here again Mr. *Johnson* endeavours to correct Dr. *Wallis* when himself is mistaken. His words are these. "Dr. *Wallis* says, "that the intercalary day is between the sixth and seventh Calends of March. He certainly meant between the sixth and fifth. "It is absurd to suppose that the first *six Calends* which is *February* 24<sup>th</sup> should be *Bissexturn*, and the 25<sup>th</sup> simply *Sextus*. *Primo-Sextus* must of necessity precede *Bissexturn*. And *Bissexturn* is but another word for the intercalary day. The mistake seems to have arisen from the Doctor's forgetting that the computation of the Calends is retrogradous." I desire Mr. *Johnson* to think again, and then to recollect who it is that is forgetful of this retrograde computation. He rightly indeed observes that *Primo-Sextus* must of necessity precede *Bissexturn*: But which I would ask is the *Primo-Sextus*? That which stands next to the fifth of the Calends, or that which stands a day farther off? Now the fifth Calend of March being *February* the 25<sup>th</sup>, and the Calends being to be computed in a backward Order, (as Mr. *Johnson* well observes,) I would ask again, whether February the 24<sup>th</sup> is not the *Primo-Sextus*, and consequently whether the day before that (i. e. in Order of Time,) be not the *Bissexturn* or intercalary day; and whether the intercalary day be not (as Dr. *Wallis* asserts) between the 6<sup>th</sup> and 7<sup>th</sup> Calends of March, or between the 24<sup>th</sup> or 23<sup>d</sup> of February, tho' indeed as we now reckon, it cannot be called any other than the 24<sup>th</sup>. So that Queen *Elizabeth's* Reformers were not mistaken in thinking the 24<sup>th</sup> the intercalary day as Mr. *Johnson* asserts. And therefore he himself must lay claim to the excuse he has made in the same page for Dr. *Wallis*, who now, it seems, has no need of it, viz. That "the happiest memories with the greatest knowledge cannot secure men against such Lapses."

And agreeable to this rule stood the Rubrick in relation to Sect. 28. the intercalary day, in all the *Missals, Breviaries, &c.* to the Reformation, directing also that in *Leap-years*, St. *Matthias's* day should be always kept upon the 25<sup>th</sup> of February, which is still the order and practice in the Church of *Rome*. But in both the Common-Prayer Books of King *Edward VI.* that old Rubrick was altered, and the following one put in its room.

*This is also to be noted, concerning the Leap-years, that the 25<sup>th</sup> day of February, which in Leap-years is counted for two days, shall in those two days alter neither Psalm nor Lesson: but the same Psalms and Lessons which be said the first day, shall serve also for the second day.*

This Dr. *Nichols* and others think to be a mistake in our Reformers; and that they were not appriz'd which was properly the intercalary day: But I cannot imagine so many great men to be ignorant both of the Rubricks and Practice of their own Church. I therefore suppose that this alteration was made with design, that there might be no confusion in the observation of the Holy-day; but that it should be kept on the 24<sup>th</sup> in Leap-years as well as others. However when Q. *Elizabeth's* Common-Prayer was compiled, it was thought proper to return to the old practice and rule: And accordingly in that Book the Rubrick was thus altered,

*When the years of our Lord (i. e. when the number of years from the Birth of Christ) may be divided into four even parts, which is every fourth year; then the Sunday Letter leap-eth\*; and that year the Psalms and Lessons, which serve for the 23<sup>d</sup> day of February, shall be read again the day following, except it be Sunday, which hath proper Lessons of the old Testament appointed in the Table to serve to that purpose.*

Now according to this Rubrick St. *Matthias's* day must again be kept in Leap-years, as it us'd to be, viz. not on the 24<sup>th</sup> day of February which was look'd upon in this Rubrick to be the intercalary day; but on the day following which we call the 25<sup>th</sup>. For if the Lessons for the 23<sup>d</sup> were also to be read upon the 24<sup>th</sup> in Leap-years, then that day could not be St. *Matthias*. For the first Lessons appointed for St. *Matthias* were *Wisd. xix.* and *Ecclus. i.* whereas the first Lessons for the 23<sup>d</sup> of February were at that time the 4<sup>th</sup> and 5<sup>th</sup> of *Deuteronomy*. And thus stood the Rubrick till the Restoration of King *Charles*; when the Revisers of our Liturgy observing I suppose, that the 29<sup>th</sup> of February was in our *Civil* computation generally look'd upon as the intercalary day; they thought that

\* Hence every such fourth year receives the name of *Leap-year*.



Chap. 5. it would be more uniform, and that it would prevent more mistakes in the reading of Common-Prayer, to make it so also in the *Ecclesiastical* computation. For which reason the aforefaid Rubrick was then left out, and a 29<sup>th</sup> day added to February, which has Lessons of its own appointed, and till which day the Sunday or Dominical Letter is not chang'd: But whereas F us'd to be doubled at the 24<sup>th</sup> and 25<sup>th</sup> days, C, which is the Dominical Letter for the 28<sup>th</sup> day, or else D, which is that for the first of March, is now suppos'd to be repeated on the 29<sup>th</sup>, notwithstanding Mr. *Johnson*, without giving any reason, animadvertes upon me for saying so<sup>d</sup>; tho' he himself had formerly asserted February the 29<sup>th</sup> to be the modern intercalary day<sup>e</sup>; and that, as I take it, upon better grounds than he now shews for retracting his opinion. So that there being now no other variation of the days, than that a day is added at the end of the month, St. *Matthias's* day must consequently be always observ'd on the 24<sup>th</sup> day, i. e. as well in Leap-years as others. But notwithstanding the case is so clear in it self, yet some Almanack-makers, still following the old custom of placing St. *Matthias's* day in Leap-years on the 25<sup>th</sup> and not on the 24<sup>th</sup> of February, are the occasion of that day's being still variously observ'd in such years. For which reason, on February 5. A. D. 1683. Archbishop *Sancroft*, (who was himself one of the Reviewers of the Liturgy, and was principally concern'd in revising the *Calendar*, and whose knowledge in that sort of learning excell'd<sup>f</sup>;) publish'd an Injunction or Order, requiring all Parsons, Vicars, and Curates to take notice, that the Feast of St. *Matthias* is to be celebrated (not upon the 25<sup>th</sup> of February as the common Almanacks boldly and erroneously set it, but) upon the 24<sup>th</sup> of February for ever, whether it be Leap-year or not, as the *Calendar* in the Liturgy, confirm'd by Act of Uniformity, appoints and enjoins.

Dr. *Wallis* indeed informs us, that "the Archbishop (upon seeing a Letter drawn up by him upon the subject, and upon discourse with others to the same purpose) seem'd well satisfied that it was his mistake; and presumes that if he had continued Archbishop to another Leap-year, and in good circumstances, he would have revers'd his former Orders, and directed the Almanacks to be printed as formerly." But this I conceive to be only a mere presumption of the Doctor's<sup>g</sup>. The Archbishop

<sup>d</sup> Addenda, ut supra.

<sup>e</sup> *Clergyman's Vade Mecum*. Vol. 1.

p. 207.

<sup>f</sup> See Mr. *Walton's Life of Bish. of*

*Sanderfon*.

<sup>g</sup> *Advertisement to his Treatise concerning St. Matthias's day, &c.* p. 2.

perhaps might think he had deviated from the ancient rule: Sect. 28. Tho' indeed from *Micrologus* who liv'd about the year 1080, (200 years before *Durand*, who is the first that I can find to mention the contrary practice) it appears, the ancient custom was to keep St. *Matthias*, as our present Liturgy now enjoins, even in Leap-years, upon the 24<sup>th</sup>. However let the ancient custom have been what it will; since the Archbishop's leaving out the Rubrick and altering the Calendar was confirm'd by the King both in Convocation and Parliament, it was not in his power to make any alteration without the consent of the same Authority.

§. 6. Upon the day of St. *Philip* and St. *James*, till the last Review, the Church read the 8<sup>th</sup> Chapter of the *Acts* for the Morning second Lesson, therein commemorating St. *Philip the Deacon*: But now in the room of that she appoints part of the first Chapter of St. *John*, and commemorates only St. *Philip the Apostle*, and St. *James the Brother of our Lord*, the first Bishop of *Jerusalem*, who wrote the Epistle that bears that name, part of which is appointed for the Epistle for the day. The other St. *James*, the Son of *Zebedee*, for distinction-sake surnam'd the *Great* (either by reason of his age or stature) hath another day peculiar to himself in *July*. St. Philip and St. James.

§. 7. St. *John Baptist's Nativity* is celebrated by reason of the wonderful circumstances of it, and on account of the great joy it brought to all those who expected the *Messiah*. There was formerly another day, (viz. *August 29.*) set apart in commemoration of his *Beheading*. But now the Church celebrates both his *Nativity* and *Death* on one and the same day; whereon tho' his mysterious Birth is principally solemniz'd, yet the chief passages of his Life and Death are severally recorded in the Portions of Scripture appointed for the day. St. John the Baptist's Nativity, why celebrated.

§. 8. I would observe upon the Gospel appointed for the Festival of St. *Bartholomew*<sup>1</sup>, that the parallel place to it in St. *Matthew* is appointed to be read on St. *James's* day: And then indeed more properly, it being occasion'd by the request of *Zebedee's* Children, of which *James* was one. With submission therefore, I should think that a more suitable Gospel for the Festival of St. *Bartholomew*, would be John i. 43. to the end, which is the History of A Remark upon the Gospel for St. Bartholomew's day.

<sup>b</sup> In Bissextili Anno Nativitatem S. Matthiae Apostoli columnus in illâ Die, quæ Vigiliam ejus proxime sequitur, non in alterâ quæ propter Bissextum eo Anno in eodem Calendario

iteratur. Microlog. de Ecclesiast. Observat. c. 47. apud Bibliothec. Patrum. Tom. 10. p. 159. Paris. 1654.

<sup>1</sup> Luke xxii. ver. 24.—31.

Chap. 5. *Nathaniel's* coming to our Saviour, who is generally allowed to be the same with *Bartholomew*. The occasion why that passage in *St. Luke* was affix'd to this day, was a conceit that *St. Bartholomew's* noble descent was the occasion of the strife that is there recorded<sup>k</sup>. But if this relate to the same dispute, which is mention'd by two other of the Evangelists, viz. *St. Matthew* and *St. Mark*, it is plain that it was owing to another cause.

St. Michael  
and All-Angels.

§. 9. One day in the year the Church sets apart to express her thankfulness to God for the many benefits it hath receiv'd by the ministry of holy *Angels*. And because *St. Michael* is recorded in Scripture as an Angel of great power and dignity, and as presiding and watching over the Church of God, with a particular vigilance and application<sup>l</sup>, and triumphing over the Devil<sup>m</sup>, it therefore bears his name.

All-Saints  
day.

§. 10. The Feast of *All-Saints* is not of very great Antiquity in the Church. About the year of our Lord 610. the *Pantheon*, or Temple dedicated to all the Gods, at the desire of *Boniface IV.* Bishop of *Rome*, was taken from the Heathens by *Phocas* the Emperor, and dedicated to the honour of *All-Martyrs*. Hence came the original of *All-Saints*, which was then celebrated upon the first of *May*: Afterwards, by an Order of *Gregory IV.* it was remov'd to the first of *November*, A. D. 834. where it hath stood ever since. And our Reformers having laid aside the celebration of a great many Martyrs days, which had grown too numerous and cumbersome to the Church, thought fit to retain this day, whereon the Church, by a general commemoration, returns her thanks to God for them all.

The Lessons,  
Collects,  
Epistles, and  
Gospels.

§. 11. The *Lessons*, *Collects*, *Epistles*, and *Gospels* \* for all these and the other Holy-days, are either such as bear a particular relation to the subject of the Festival, or are at least suitable to the season, as containing excellent instructions for holy and exemplary lives, it being (as I have already noted, pag. 195.) the design of the Church, to excite us to emulate those blessed Saints, by setting their examples so often before us. They are most of them taken

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\* In all the old Common-Prayer Books, the *Epistle* for the *Purification* was ordered to be the same that was appointed for the *Sunday*, and the *Gospel* for the same day ended in the middle of the 27<sup>th</sup> verse of the Chapter, whereas now it is continu'd to the end of the 40<sup>th</sup>.

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<sup>k</sup> Petrus de Natalibus in Catalogo  
Sanctorum, l. 7. c. 103.

<sup>l</sup> Dan. x. 13.

<sup>m</sup> Jude 9. Rev. xii. 7.



from ancient Liturgies, but some were (for good reasons) Sect. 28.  
alter'd and chang'd at the Reformation †.

It would not have been foreign to the design of these sheets, to have added in this place a short account of the *Lives* of the *Apostles* and other *Saints* commemorated by our Church : But considering that this is done in several other books already publish'd, I shall wave the doing it in this, being not willing to swell the bulk of it with any thing that is better supply'd by other hands. If the Reader be as yet destitute of any thing of this nature, he cannot better provide himself than with the late learned and most excellent Mr. *Nelson's Companion for the Festivals and Fasts* : in which he may not only satisfy his curiosity as to the remains we have in History concerning those blessed Saints, whose virtues we commemorate ; but he will also be supply'd with proper Meditations and Devotions for each day : a Book which, next to the *Bible* and *Common-Prayer*, and the whole *Duty of Man*, I would heartily recommend, as the most useful one I know, to all sincere members of the Church of England.

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\* The present Collect for St. *Andrew's* day was first inserted in the second Book of K. *Edward VI.* That which was in his first Book was this that follows. *Almighty God, which hast given such grace to thy Apostle St. Andrew, that he counted the sharp and painful death of the Cross to be an high honour and great glory ; grant us to take and esteem all troubles and adversities which shall come unto us for thy sake, as things profitable for us toward the obtaining of everlasting life, through Jesus Christ our Lord.*

The Collect for the *Conversion* of St. *Paul* in all the old Books was this. *God, which hast taught all the world thro' the preaching of thy blessed Apostle St. Paul, grant we beseech thee, that we which have his wonderful Conversion in remembrance, may follow and fulfil the holy Doctrine that he taught, thro' Jesus Christ our Lord.*

In the Collect for the Festival of St. *Philip* and St. *James* after the way, the truth and the life, in the same Books follow'd, as thou hast taught St. *Philip* and other the *Apostles*, through *Jesus Christ* our Lord.







CHAP. VI.

OF THE

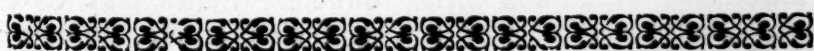
Order for the Administration

OF THE

\* LORD'S SUPPER:

OR

Holy COMMUNION.

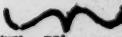


The Introduction.



W HATEVER benefits we now enjoy, or hope hereafter to receive from Almighty God; they are all purchas'd by the death, and must be obtain'd thro' the intercession, of the holy JESUS. We are therefore not only taught to mention his name continually in

Introd.

  
The Virtue  
of the Eucha-  
rist.

\* The Title of this Office in the first Book of King Edward was,  
*The Supper of the Lord, and the Holy Communion, commonly call'd the Mass.*



## Of the Order for the Administration

Chap. 6. our Prayers; but are also commanded, by visible signs, to represent and set forth to his heavenly Father his all-sufficient and meritorious Death and Sacrifice, as a more powerful way of interceding, and obtaining the divine acceptance.) So that what we more compendiously express in that general conclusion of our Prayers [*thro' Jesus Christ our Lord;*] we more fully and forcibly represent in the celebration of the holy Eucharist: wherein we intercede on earth, in conjunction with the great intercession of our high Priest in heaven, and plead in the virtue and merits of the same Sacrifice here, which he is continually urging for us there. And because of this near alliance between praying and communicating, we find the Eucharist was always, in the purest ages of the Church, a daily part of the Common-Prayer. And therefore, tho' the shameful neglect of Religion with us has made the imitation of this example to be rather wish'd for than expected; yet it shews us, what excellent reason our Church had, to annex so much of this Office to the usual Service on all solemn days.

*The primitive  
Forms of  
Administra-  
tion different  
and various.*

§. 2. As to the primitive and original Form of *Administration*; since it does not appear that our Saviour prescrib'd any particular method, most Churches took the liberty to compose Liturgies for themselves: which perhaps being only the Forms us'd by the Founders of each Church, a little alter'd and enlarg'd, were, in honour of those Founders, distinguish'd by their names. For thus the Liturgies of *Jerusalem, Alexandria, and Rome*, have been always call'd *St. James's, St. Mark's, and St. Clement's*. But however none of these being receiv'd as of divine institution; therefore *St. Basil and St. Chrysostom, St. Ambrose and St. Gregory*, in after-ages, each of them composed a Liturgy of their own. And so the excellent Compilers of our Common-Prayer, following their example, no otherwise confin'd themselves to the Liturgies that were before them, than out of them all to extract an Office for themselves: and which indeed they perform'd with so exact a judgment and happy success, that it is hard to determine whether they more endeavour'd the advancement of Devotion, or the imitation of pure Antiquity.

But *Bucer* being call'd in (as I have observ'd elsewhere) to give his opinion of it, this momentous and principal Office of our Liturgy had the misfortune to suffer very great alterations. Some amendment in the Method it might possibly have born: But the practice of foreign Churches, and not primitive Liturgies, being always with him the standard of Reformation; the most ancient Forms and primitive Rites were forc'd to give way to modern fancies.

cies. It is true, some of these were again restor'd at the last Review: But it is still much lamented by learned men, that some other Additions were not made at that time, that so every thing might have been restor'd which was proper or decent, as well as every thing left out that was superstitious or offensive.

§. 3. What these particulars are, shall be shewn hereafter in their proper places. In the mean time I shall here observe, that the Office originally was design'd to be distinct, and to be introduced with the *Litany* as I have observed before<sup>a</sup>, and consequently to be us'd at a different time from Morning-Prayer: For in all Common-Prayer Books before the last, *so many as intended to be partakers of the holy Communion, were to signify their names to the Curate over night, or else in the morning, before the beginning of Morning-Prayer, or immediately after.* The design of which Rubrick was partly that the Minister (by this means knowing the number of his Communicants) might the better judge how to provide the Elements of Bread and Wine sufficient for the occasion; but chiefly (as appears from the following Rubricks) that he might have time to inform himself of the parties who intended to receive, that so if there were any among them not duly qualify'd, he might persuade them to abstain of their own accords; or if they obstinately offer'd themselves, absolutely reject them. Now the Rubrick supposing, that this might be done immediately after Morning-Prayer, as well as before it began, we must necessarily infer, that there was sufficient time design'd to be allow'd between the two Services for the Curate not only to provide the Elements, but also to confer with; and advise, his Communicants. I know indeed that *Alesse* in his translation of the Liturgy for the use of *Bucer*, applies the word *After* to the beginning of Morning-Prayer, translating the Rubrick (tho' without either reason or authority) after this manner: *Quotquot cupiunt participes fieri sacrae Communionis, indicabunt nomina sua Pastori pridie, aut mane, priusquam inchoentur Matutinae, vel immediate post principium:* which another *Latin* translation publish'd in Queen *Elizabeth's* time expresses plainer, *vel immediate post principium matutinarum precum.* But how is it possible that the Curate could either take their names, or confer with those that came, whilst he was otherwise employ'd in reading Morning-Prayers? The words *immediately after* therefore must plainly refer to the ending of Morning-Prayers; after which, those who had not offer'd

The Communion-Office design'd to be us'd at a different Time from Morning-Prayer.

<sup>a</sup> See the Errata.

Chap. 6. themselves before, were requir'd to come and signify their names, that so the Curate might know what sort of persons he should have to communicate with him, before he proceeded to the Communion-Office. This Rubrick indeed was alter'd at the last Review; so that now all that intend to communicate, are requir'd to signify their names *at least sometime the day before*. But then the design of this alteration was not that both Offices should be united in one, but that the Curate might have a more competent time to enquire of, and consult with, those that offer'd themselves to communicate<sup>a</sup>. The Offices are still as distinct as ever, and ought still to be read at different times. A custom which Bishop Overall says was observ'd in his time in York and Chichester<sup>b</sup>; and the same practice Mr. Johnson tells us prevail'd at Canterbury long since the Restoration, as it did very lately, if it does not still, at the Cathedral of Worcester<sup>c</sup>. It is certain that the Communion-Office still every where retains the old name of the *Second Service*; and Bishop Overall, just now mention'd, imputes it to the negligence of Ministers, and the carelessness of People, that they are ever huddled together into one Office.

### Sect. 1. Of the Rubricks before the Communion-Office.

Rubrick 1.  
The Ministers to be  
Judges of the  
fitness of their  
Communicants.

FROM what has been said just now above, the design of the *First Rubrick* sufficiently appears, viz. That the Curate, by knowing, *at least some time the day before, the names of all that intend to be partakers of the holy Communion*, may judge what quantity of Bread and Wine will be sufficient, and also may have time enough to learn, whether those that offer themselves to the Communion are fit to receive. For

Rubrick 2, 3.  
And have  
power to re-  
pel scandalous  
Offenders

§. 2. *If any of those be an open or notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's table, until he hath openly declar'd himself to have truly repented, and amended his former naughty life, that the Congregation may thereby be satisfy'd, which before were offended; and that he*

<sup>a</sup> See the Account of all the Proceedings of the Commissioners, 1661, pag. 15. and the Papers that pass'd between the Commissioners, pag. 129.

<sup>b</sup> See Dr. Nichol's additional Notes, pag. 36.

<sup>c</sup> Clergyman's Vade Mecum, pag. 12. 3<sup>d</sup> Edition.



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hath recompens'd the parties to whom he hath done wrong, Sect. I.  
or at least declare himself to be in full purpose so to do, as  
soon as he conveniently may.

The same Order shall the Curate use with those between whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's table, until he know them to be reconcil'd. And if one of the parties, so at variance, be content to forgive, from the bottom of his heart, all that the other hath trespass'd against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice; the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

Now here we must distinguish between absolutely repelling and shutting out any one from the Communion, as by a judicial act, and only suspending him for a time, till the Minister has opportunity to send his case to the Ordinary. The first of these is what the Rubrick can't be understood to imply: For by the Laws of the land, both ecclesiastical and civil, none are to be shut out from this Sacrament, but such as are notorious Delinquents, and none are *notorious* but such as the sentence of the Law hath, either upon their own confession, or full conviction, declar'd so to be. And this is conformable both to the *Imperial Edict*, and the practice of the Church, as long ago as *St. Austin*. The first hath this establish'd Law; "We prohibit all, both Bishop, and Presbyters, from shutting out any one from the Communion, before some just cause be shewn for which the holy Canons require it to be done<sup>d</sup>." And as to the ancient usage, *St. Austin* speaks very plain; "We cannot, saith he, repel any man from the Communion, unless he has freely confess'd his offence, or hath been accus'd and convicted in some Ecclesiastical Consistory, or Secular Court.

But now all this plainly refers to the power of secluding from the Communion *judicially* and with *authority*; whereas the design of this Rubrick is only to enable the Curate to refuse to administer to any of his Congregation (of whose ill life and behaviour he has receiv'd sudden notice) till he can have opportunity of laying his case before the Ordinary. For by a Clause, added at the last Review, it is provided, That every Minister, so repelling any, as is specified in this, or the next precedent paragraph of this Rubrick, shall be oblig'd to give an account of the same to the Ordina-

<sup>d</sup> Novel. 123. c. 11. Collat. 9. Tit. 15. c. 11.

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Chap. 6. ry, within fourteen days after at the farthest, and the Ordinary is to proceed against the offending person according to the Canon. The 109<sup>th</sup> Canon, I suppose, is meant; which requires the Ordinary to punish all such notorious offenders by the severity of the Laws, and not to admit them to the Communion till they be reform'd.

But here I know it may be objected, that the persons whom the Curate is by this Rubrick empower'd to repel, are declar'd to be such as are *notorious evil livers*, and that I have already allow'd that none are *notorious*, but such as the sentence of the Law has declar'd so to be. But to this I answer, that *Notoriety* in this place is taken in a lower degree; the Rubrick using the words *open* and *notorious* for the same thing, and explaining those to be *notorious* by whom the Congregation is offended. That it can't mean those whom the Law has declar'd to be notorious, is plain, because such are suppos'd to be already shut out from the Communion, and consequently the Curate must himself have receiv'd notice from his Ordinary not to admit them: whereas the persons whom the Rubrick provides against, are such as the Ordinary is suppos'd not yet to have heard of, whom therefore it requires the Curate to send him notice of, in order that he may proceed against them according to Law; and whom, in the mean while, the Curate is empower'd by this Rubrick (which is it self a Law, being establish'd by the *Act of Uniformity*) to refuse the Communion, if, after due admonition to keep away, he obstinately offers himself to receive: insomuch that no damage from any prior Law can accrue to him from a conscientious execution of a latter. And that this is no novel or unnecessary power, is plain from the practice of the ancient Church; in which, tho' all open offenders, as soon as known, were put under censure, yet if before censure they offer'd themselves at the Communion, they were repell'd. This is evident from St. *Chrysostom*<sup>e</sup>, who does not more earnestly press the duty, than he does plainly assert the authority of the Sacerdotal power to effect it. "Let no Judas, saith he, no lover of money be present at this table; he that is not Christ's Disciple, let him depart from it. Let no inhuman, no cruel person, no uncompassionate man, or unchaste, come hither. I speak this to you that administer, as well as to those that partake: For it is necessary I speak these things to you, that you may take great care, and use your utmost diligence to

<sup>e</sup> Chrysost. Hom. 83. in Mat. xxvi.

" distribute these offerings aright. For no small punishment hangeth over your heads, if knowing any man to be wicked, you suffer him to be partaker of this table; for his blood shall be requir'd at your hands. Wherefore if he be a *General*, or a *provincial Governor*, or the *Emperor* himself, that cometh unworthily, forbid him and keep him off; thy power is greater than his. If any such get to the table, reject him without fear. If thou darest not remove him, tell it me, I will not suffer it, I will yield my life rather than the Lord's Body to any unworthy person; and suffer my own blood to be shed, before I will grant that sacred Blood to any but to him that is worthy."

But here again, it has been objected, That " all persons, before they are admitted into any Office, are oblig'd by our Laws to receive the Sacrament as a *Qualification*, and consequently that the Minister is oblig'd by the same Laws to admit any person, that offers himself upon this occasion, to the holy Communion, however unfit he may have render'd himself by his life and actions." But in answer to this, it must be consider'd, that the power which Christ himself invested his Church with, of admitting persons into her Communion, and excluding them from it, is what no human Laws can deprive her of. And therefore when the Laws require men to receive this holy Sacrament to qualify themselves for Offices, they always suppose that they must first qualify themselves according to the holy Laws of the Church, which are founded on those of the Gospel. So that it would be a very great injury to our Legislators (as being a very uncharitable opinion of them) to imagine, that if an unbaptiz'd, or excommunicate Person, a Deist, or notorious Sinner, should happen to obtain an Office, that they intend to oblige the Church to admit Persons, under these bad dispositions, to be partakers of the blessed Eucharist.

The primitive Church was so cautious in this respect, that even persons in the highest stations were rejected, if they offer'd themselves unworthily. Of which we have a remarkable instance in the case of the Emperor *Theodosius*, whom St. *Ambrose* boldly and openly refus'd, upon the commission of a barbarous crime. The Story being worth the Reader's notice, I shall therefore give it him in few words. There being a sedition among the People of *Thessalonica*, the Emperor order'd the guard to fall on them in heat, who in that hurry and confusion destroy'd several thousands of these poor wretches. Soon after which he coming to *Milan*, was going to offer himself at St. *Ambrose's* Church



Chap. 6. Church to receive the Communion. But the good Bishop (when he heard of it) met him courageously at the Church-doors, and oblig'd him to return, and first repent himself of his crime. "With what eyes (saith he) can you behold the Temple of him who is the common Lord of all? With what feet can you tread this holy place? How can you put out those hands to receive the blessed Elements, which are yet reeking with innocent blood? How can you take the precious Blood into that mouth, which gave out such barbarous and bloody orders? Depart therefore, and take heed, that you do not increase your first crime by a second. Submit your self to the bond which the Lord of the world has been pleas'd to bind you with, which is only medicinal, and intended to work your cure." This repulse the Emperor acquiesc'd in, and offer'd himself no more to those holy rites, till he had in tears repented of the sad effects of his hasty anger. I have chosen to give this instance, because it is what the Church of *England* has thought fit to record in her *Homilies*, and to mention with marks of approbation and applause.

Other Persons disqualify'd from Communicating; are, Schismatics,

Persons not confirm'd,

And Strangers from other Parishes.

But besides persons excommunicated, and those above-mention'd, there are other persons, by the Laws of our Church, disabled from communicating: Such as are of course all *Schismatics*, to whom no Minister, when he celebrateth the Communion, is wittingly to administer the same, under pain of suspension<sup>a</sup>. But of these too, unless they have been legally convicted, the Minister who repels them, is oblig'd upon complaint, or being requir'd by the Ordinary, to signify the cause thereof unto him, and therein to obey his order and direction<sup>i</sup>. And farther, by a Rubrick at the end of the Order of Confirmation, none are to be admitted to the holy Communion, until such time as he be confirm'd, or be ready and desirous to be confirm'd. The like provision is made by our *Provincial Constitutions*, which allow none to communicate (unless at the point of death) but such as are confirm'd, or at least have a reasonable impediment for not being confirm'd<sup>k</sup>: and the Glossary allows no impediment to be reasonable, but the want of a Bishop near the place. And, lastly, all Strangers from other Parishes; the Minister is by the Canons<sup>l</sup> requir'd to forbid, and to remit such home to their own Parish-Churches and Mini-

<sup>f</sup> Theod. Hist. Eccl. lib. 5.  
<sup>g</sup> In the second part of the Homily of the right use of the Church.  
<sup>h</sup> Can. 27.

<sup>i</sup> Ibid.  
<sup>k</sup> Prov. Linw. cap. de sacr. Unct.  
<sup>l</sup> Can. 28.

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sters, there to receive the Communion with the rest of their Sect. I. neighbours.

§. 3. The last Rubrick concerning the Covering and Situation of the Communion-Table, was first added in the second Common-Prayer Book of King Edward VI. There being no other Rubrick in his first book than this, *The Priest, standing humbly afore the middes of the Altar, shall saie the Lord's-Prayer, &c.* \* For Altar was the name by which the holy Board was constantly distinguish'd, for the first three hundred years after Christ; during all which time it does not appear that it was above once call'd *Table*, and that was in a Letter of *Dionysius* of *Alexandria* to *Xystus* of *Rome*. And when in the fourth Century *Athanasius* call'd it a *Table*, he thought himself oblig'd to explain the word, and to let the Reader know that by *Table* he meant *Altar*, that being then the constant and familiar

Rubrick 4.  
Concerning  
the Situation  
of the Com-  
munion-Ta-  
ble.

\* In the first Book of King Edward also, before this Rubrick, there was another inserted in relation to the *Habits*, which the Ministers were to wear at the Communion, which I have already given in pag. 103. to which was annexed this that follows. *Then shall the Clerks sing in English for the Office or Introit (as they call it) a Psalm appointed for that day.* The *Introits* also I have already spoke to in p. 211. Though I don't know how to reconcile this Order for singing it before the Minister begins the Office, with another Rubrick which stands in the same Book immediately after the Prayer, *Almighty God unto whom all hearts be open, &c.* which orders that *the Priest then shall say a Psalm appointed for the Introit: which Psalm ended, the Priest was also then to say, or else the Clerks were to sing.*

III Lord have mercy upon us.

III Christ have mercy upon us.

III Lord have mercy upon us.

Then the Priest standing up at God's Board was to begin

Glory be to God on high,

The Clerks,

And in earth peace, good will towards men, and so on to the end of the Hymn in our present Post-Communion-Office.

Then the Priest was to turn him to the People and say,

The Lord be with you.

Answer.

And with thy Spirit.

The Priest.

Let us pray.

And then came the Collect for the day, and one of the Collects for the King.

name<sup>m</sup>

Chap. 6. name<sup>m</sup>. Afterwards indeed both names came to be promiscuously us'd; the one having respect to the *Oblation* of the Eucharist, the other to the *Participation*: But it was always plac'd Altar-wise in the most sacred part of the Church, and fenc'd in with rails to secure it from irreverence and disrespect.

But at the beginning of the Reformation, an unhappy dispute arose, viz. Whether those Tables of the Altar-fashion, which had been us'd in the Popish times, and on which Masses had been celebrated, should still be continued; This point was first started by Bishop Hooper, who in a Sermon before the King, in the fourth year of his reign, declar'd, "That it would do well, that it might please the Magistrate, to turn *Altars* into *Tables* according to the first institution of Christ; to take away the false persuasion of the People, which they have of Sacrifice, to be done upon the Altars: For as long (says he) as *Altars* remain, both the ignorant People, and the ignorant and evil persuaded Priest will always dream of *Sacrifice*". This occasion'd not only a couple of Letters from the King and Council, one of which was sent to all the Bishops, and the other to Ridley Bishop of London (in both which they were requir'd to pull down the Altars;) but also that, when the Liturgy was review'd in 1551, the abovesaid Rubrick was alter'd, and in the room of it the present one was inserted, viz. *The Table having at the Communion-time, a fair, white, linen Cloth upon it shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North side of the Table, shall say the Lord's Prayer with the Collect following.* But this did not put an end to the controversy. Another dispute arising, viz. Whether the Table plac'd in the room of the Altar, ought to stand *Altar-wise*; i. e. in the same place and situation as the Altar formerly stood? This was the occasion, that in some Churches the Tables were plac'd in the middle of the Chancels, in others at the East part thereof next to the wall; some again placing it end-wise, and others placing it at length<sup>o</sup>. Bishop Ridley endeavour'd to compromise this matter, and therefore, in St. Paul's Cathedral, suffer'd the Table to stand in the place of the old Altar; but beating down the wainscot partition behind, laid all the Choir o-

<sup>m</sup> See all this prov'd in Mr. Johnson's *Unbloody Sacrifice*, &c. Chap. 2. Sect. 3. Vol. 1. pag. 300, &c.

<sup>a</sup> See Heylin's *Antidot*. Lincoln.

pag. 105.

<sup>o</sup> Huggard's *Display of Protestants* p. 81. printed Anno 1556. as cited in Heylin's *Antidot*. Lincoln p. 50.



pen to the East, leaving the Table then to stand in the middle of the Chancel <sup>p</sup>, which indeed was more agreeable to the primitive custom <sup>q</sup>. Under this diversity of usage, things went on till the death of King *Edward*; when Queen *Mary* coming to the throne, Altars were again restor'd wherever they had been demolish'd: But her reign proving short, and Queen *Elizabeth* succeeding her, the People (just got free again from the tyranny of Popery) thro' a mistaken zeal, fell in a tumultuous manner to the pulling down of Altars: tho' indeed this happen'd for the generality only in private Churches, they not being meddled with in any of the Queen's Palaces, and in but very few of the Cathedrals. And as soon as the Queen was sensible of what had happen'd in other places, she put out an Injunction <sup>r</sup>, to restrain the fury of the People, declaring it to be *no matter of great moment, whether there were Altars or Tables, so that the Sacrament was duly, and reverently administred*; but ordering, that where an Altar was taken down, *a Holy Table should be decently made, and set in the place where the Altar stood, and there commonly covered as thereto belonged, and as should be appointed by the Visitor, and so to stand, saving when the Communion of the Sacrament was to be distributed; at which time the same was to be plac'd in good sort within the Chancel, as thereby the Minister might be more conveniently heard of the Communicants in his Prayer and Ministration, and the Communicants also more conveniently and in more number communicate with the said Minister. And after the Communion done, from time to time the same holy Table was to be plac'd where it stood before.* Now it is plain from this Injunction, as well as from the eighty second Canon of the Church (which is almost verbatim the same) that there is no obligation arising from this Rubrick to move the Table at the time of the Communion, unless the People cannot otherwise conveniently hear and communicate. The Injunction declares, that the *holy Table is to be set in the same place where the Altar stood*, which every one knows was at the East-end of the Chancel. And when both the Injunction and Canon speak of its being mov'd at the time of the Communion, it supposes that the Minister could not otherwise be heard: the interposition of a Belfry between the Chancel and Body of the Church (as I have already observ'd, pag. 111.) hindring the Minister in some Churches from be-

<sup>p</sup> Acts and Monuments, part. 2. p. 700.

<sup>q</sup> See Bingham's *Antiquities*, l. 8. c. 6.

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<sup>r</sup> See the Injunction in Bishop Sparrow's Collection, pag. 84.

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ing heard by the People, if he continued in the Chancel. So that we are not under any obligation to move the Table, unless necessity requires. But whenever the Churches are built so as *the Minister can be heard, and conveniently administer the Sacrament* at the place where the Table usually stands; he is rather oblig'd to administer in the Chancel, as appears from the Rubrick before the *Commandments*, as also from that before the *Absolution*, by both which Rubricks the Priest is directed to *turn himself to the People*. From whence I argue, that if the Table be *in the middle of the Church*, and the People consequently round about the Minister, the Minister cannot turn himself to the People any more at one time than another. Whereas if the Table be close to the East-wall, the Minister stands on the North-side, and looks Southward, and consequently by looking Westward, *turns himself to the People*.

The Priest, why to stand at the North-side of the Table.

§. 4. Wherever it be plac'd, the Priest is oblig'd to *stand at the North-side, (or End thereof, as the Scotch Liturgy expresses it; which also orders, that it shall stand at the uppermost part of the Chancel or Church,)* the design of which is, that the Priest may be the better seen and heard: which, as our Altars are now plac'd, he cannot be but at the North or South-side. And therefore the *North-side*, being the right hand or upper side of the Altar, is certainly the most proper for the *officiating* Priest, that so the *assisting* Minister (if there be one) may not be oblig'd to stand above him. And Bishop *Beveridge* has shewn that wherever, in the ancient Liturgies, the Minister is directed to stand *before* the Altar, the *Northside* of it is always meant<sup>r</sup>.

The Table to be cover'd with a Linen Cloth.

§. 5. The covering of the Altar *with a fair white Linen Cloth*, at the time of the celebration of the Lord's Supper, was a primitive practice<sup>t</sup>, enjoin'd at first, and retain'd ever since for its decency. In the Sacramentary of St. *Gregory*<sup>u</sup>, this covering is call'd *Palla Altaris*, the Pall of the Altar; to distinguish it, I suppose, from the *Corporis Palla*, or the Cloth that was thrown over the consecrated Elements. And the *Scotch* Liturgy orders, that *the holy Table at the Communion-time should have a Carpet, and a fair white Linen Cloth upon it, with other decent Furniture, meet for the high mysteries there to be celebrated*. And by our own Canons<sup>w</sup>, at all other times, when Divine Service is perform'd, it is to be *cover'd with a Carpet of*

<sup>r</sup> Bev. Pandect. Vol. 2. pag. 76. §. 15. in Ep. ad Nepotianum.  
See also Renaudotius's *Liturgies*, Tom. <sup>u</sup> In Ord. Diac.  
2. p. 24. <sup>w</sup> Can. 82.  
<sup>t</sup> Optat. Milev. l. 6. p. 113. Hieron.

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Silk, or other decent Stuff, thought meet by the Ordinary of Sect. 2, the place, if any question be made of it; which was originally design'd for the clean keeping of the said [white Linen] Cloth<sup>a</sup>; tho' the chief use of it now is for ornament and decency. 3.4.

### Sect. 2. Of the Lord's Prayer.

THERE can be no fitter beginning for this sacred Ordinance, which so peculiarly challengeth Christ for its Author, than that divine Prayer which owes its Original to the same person, and which St. Jerom tells us<sup>1</sup>, Christ taught his Apostles, on purpose that they should use it at the Holy Communion. To which the primitive Fathers thought it so peculiarly adapted, that they generally expounded that Petition [*Give us this day our daily Bread*] of the Body of Christ, the Bread of Life, which in those times they daily receiv'd for the nourishment of their Souls<sup>2</sup>. Why us'd as the beginning of the Office.

### Sect. 3. Of the Collect for Purity.

AS the People were to be purified before the first publication of the Law<sup>a</sup>, so must we have clean hearts before we be fit to hear it; lest, if our minds be impure, Sin take occasion by the Commandment to stir up concupiscence<sup>b</sup>: For prevention of which when the Commandments were added in the second book of King Edward, it was thought proper that this Form should immediately precede them; not but that the Form itself was in our first Liturgy, and as far as appears, in the oldest Offices of the Western Church. Why us'd before the Commandments.

### Sect. 4. Of the Ten Commandments.

THESE divine precepts of the moral Law as much oblige Christians as they did the Jews: we vow'd to keep them at our Baptism, and we renew that vow at How aptly plac'd here,

<sup>a</sup> See an Order of Queen Elizabeth, A. D. 1561. in Heylin's *Antidot. Linc.* p. 45.

<sup>1</sup> Hieron. adv. Pelag. l. 3. c. 5. Tom. 2. p. 596. C.

<sup>2</sup> Tert. de Orat. Dom. c. 6. p. 131. D. 132. A. Cyprian. in Orat. Dom. p. 146, 147.

<sup>a</sup> Exod. xix. 14.

<sup>b</sup> Rom. vii. 8.



## Of the Order for the Administration

Chap. 6. every Communion: and therefore it is very fit we should hear them often, and especially at those times when we are going to make fresh engagements to observe them. Upon which account, since we are to confess all our Sins before we come to this blessed Sacrament of pardon, the Church prudently directs the Minister, now standing in the most holy place, to *turn himself to the People* \*, and from thence, like another *Moses* from Mount Sinai, to convey God's Laws to them, by *rehearsing distinctly all the ten Commandments*; by which, as in a glass, they may discover all their offences, and, *still kneeling, may, after every Commandment, ask God Mercy for their transgression thereof* (i. e. as the *Scotch Liturgy* expresses it, of every duty therein, either according to the Letter, or to the mystical importance of the said Commandment) for the time past, and grace to keep the same for the time to come †.

### Sect. 5. Of the two Collects for the King.

*The Collects  
for the King.*

**S** T. Paul seems to command that we should pray for *Kings* in all our Prayers<sup>c</sup>: and in the primitive Church they always supplicated for their *Princes* at the time of the celebration of the holy Eucharist<sup>d</sup>; where, by virtue of the Sacrifice of Christ's death commemorated, those great requests might be likely to prevail.

*Why plac'd  
next after the  
Command-  
ments.*

§. 2. In our Liturgy these Prayers do not (as in the *Roman Missal*) disturb the Prayer of *Consecration*, but as the Office is now compil'd are more conveniently plac'd here: The King is *Custos utriusque Tabulae*, Defender of both Tables of the Law, and therefore we properly pray for him just after the Commandments. Nor do our Prayers for him less aptly precede the daily Collect: Since when we have pray'd for outward prosperity to the Church, the consequent of the King's welfare; we may very seasonably in the Collect pray for inward grace, to make it completely

\* This direction of turning to the People was first added in the *Scotch Liturgy*.

† These latter words *for the time past &c.* were added at the last Review. Tho' indeed no part of the Rubrick, nor of the *Commandments* themselves, were in the first book of King Edward VI. nor, as far as I can find, in any ancient Liturgy.

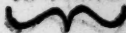
<sup>c</sup> 1 Tim. ii. 1, 2.

<sup>d</sup> Liturg. S. Jacob. S. Chrys. S. Bas. |

Vide Euseb. de vita Constant. l. 4. c. 45.  
pag. 549.

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happy \*. For variety, here are two Prayers, but they both tend to the same end, and only differ a little in the Form.  Sect. 6.

### Sect. 6. Of the Collect, Epistle, and Gospel.

IT is evident, that long before the dividing the Bible into Chapters and Verses, it was the custom both of the Greek and Latin Churches to read some select Portions of the plainest and most practical parts of the New Testament, first for the *Epistle*, and then for the *Gospel*, at the celebration of the holy Eucharist<sup>e</sup>, in imitation perhaps of the Jewish mode of reading the History of the Passover before the eating of the *Paschal Lamb*<sup>f</sup>.

§. 2 As for the *Antiquity, Matter, and Suitableness* of the several Collects, Epistles, and Gospels, I have already spoken at large. I shall only make this one remark more; that as our Saviour's Disciples *went before his face to every city and place, whither he himself would come*<sup>g</sup>; so here the *Epistle*, as the word of the Servant, is read first, that it may be as a Harbinger to the *Gospel*, to which the last place and greatest honour is reserv'd, as being the word of their great Master. And for this reason I suppose it was ordered by the Advertisements publish'd in the 7<sup>th</sup> year of Queen Elizabeth<sup>h</sup>, and by the 24<sup>th</sup> of our present Canons, that the principal Minister at the celebration of the Communion, should be assisted with a *Gospeller and Epistler agreeably*; i. e. with one Minister to read the *Epistle*, and another to read the *Gospel*, as is still generally the custom in Cathedral Churches: which was also provided for by the Rubricks in King Edward's first Book, which orders that *the Priest, or he that is appointed, shall read the Epistle, in a place assign'd for that purpose* (which from the modern practice I take to be on the *South-side* of the Table:) and that *immediately after the Epistle ended, the Priest, or one appointed* (which as appears from the next Rubrick, might be a *Deacon*) *shall read the Gospel*.

\* In all the former Common Prayer Books except the *Scotch*, it seems as if the Collect for the *Day* was us'd before that for the *King*. For the old Rubrick was this: *Then shall follow the Collect of the day with one of these two Collects following for the King*.

<sup>e</sup> Just. Mart. Ap. 1. Clem. Conf. A-  
post. lib. 2. c. 56, 57.  
<sup>f</sup> Buxtorf. Lex. Chald.

<sup>g</sup> Luke x. 1.

<sup>h</sup> In Bishop Sparrow's Collection pag.  
124, 125.

Chap. 6. §. 3. The custom of saying, *Glory be to thee, O Lord*, when the Minister was about to read the holy Gospel, and *The custom of* of singing *Hallelujah*, or saying, *Thanks be to God for his saying, Glory be to thee, O holy Gospel*, when he had concluded it, is as old as St. Chrysostom, *Lord, &c. of Iosodom*<sup>1</sup>, but we have no authority for it in our present Liturgy. The first indeed was enjoined by King Edward's first Common-Prayer Book, and so the custom has continued ever since; and I don't find how it came to be left out of the Rubrick afterwards. It certainly could have nothing objected against it, and therefore it is restor'd in the *Scotch* Liturgy; which also ordereth, that, when the Presbyter shall say, *So endeth the Holy Gospel*, the People shall answer, *Thanks be to thee, O Lord*. In our own Common-Prayer Book the Priest has no direction to say *the Gospel is ended*; the reason of which some imagine to be, because it is still continued in the *Creed* that followeth.

Standing up  
at the Gospel  
why com-  
manded.

§. 4. In St. *Augustine's* time the People always stood when the *Lessons* were read, to shew their reverence to God's holy word<sup>2</sup>: But afterwards, when this was thought too great a burden, they were allow'd to sit down at the *Lessons*, and were only oblig'd to stand (as our present Order which was first inserted in the *Scotch* Common-Prayer Book, now enjoins us) at the reading of the *Gospel*<sup>1</sup>, which always contains something that our Lord did, spake, or suffer'd in his own person. By which gesture they shew'd they had a greater respect to the Son of God himself, than they had to any other inspir'd person, tho' speaking the word of God, and by God's authority.

## Sect. 7. Of the Nicene Creed.

Why plac'd  
after the Epi-  
stle and Go-  
spel.

AS the *Apostles Creed* is plac'd immediately after the daily *Lessons*, so is this after the *Epistle* and *Gospel*; both of them being founded upon the Doctrine of Christ and his Apostles. As therefore in the foregoing Portions of Scripture *we believe with our heart to righteousness*, so in the *Creed* that follows, *we confess with our mouth to salvation*.

An Account  
of it.

§. 2. This is commonly call'd the *Nicene Creed*, as being, for the greatest part, the *Creed* that was drawn up by the first general Council of *Nice*, in the year 325. but enlarged by a fuller explication of some Articles about the

<sup>1</sup> Liturg. S. Chrys.

<sup>2</sup> Augustin. Sermon. 300. in Append.  
ad Tom. 5. col. 504. B.

<sup>1</sup> Const. Ap. 1. 2. c. 56. Niceph. 1. 9.  
c. 18. Ifid. Pelus. 1. 1. Ep. 136. Sol.  
1. 7. c. 19.



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year 381 especially in relation to the *Divinity* and *Procession* of the *Holy Ghost*, in order to a more particular confutation and suppression of the *Arian* and *Macedonian* Heresy. For which reason it was enjoin'd, by the third Council of *Toledo*, to be recited by all the People in *Spain* before the Sacrament, to shew that they were all free from Heresy, and in the strictest league of union with the Catholick Church<sup>m</sup>. And since in this Sacrament we are to renew our baptismal vow (one branch of which was, that we would believe all the *Articles of the Christian Faith*) it is very requisite, that, before we be admitted, we should declare that we stand firm in the belief of those Articles.

Sect. 8.

### Sect. 8. Of the Rubrick after the Nicene Creed.

AFTER the Creed follows a *Rubrick of Directions*, The Rubrick instructing the Priest what he is to publish, or make of Directions known to the People. I don't find any such Rubrick in the first Common-Prayer Book of King *Edward VI.* and in all the rest quite down to the Restoration, a declaration of the *Holy-days* only was order'd to be made after the Sermon or Homily was ended.

§. 2. This is the first thing our Rubrick mentions now, viz. that the Curate shall declare unto the People what Holy-Days or Fasting-Days are in the week following to be observ'd. The first reason of which was, lest the People should observe any such days as had been formerly kept, but were laid aside at the Reformation: And therefore the Bishops enquir'd in their visitations, whether any of their Curates bid any other days than were appointed by the new Calendar<sup>n</sup>. This danger is now pretty well over; there being no great fear of the People's observing superstitious Holy-days. But there is still as much reason for keeping up the Rubrick, since now they are run into a contrary extreme, and instead of observing too many Holy-days, regard none; which makes it fit that the Curate should discharge his duty, by telling them beforehand what Holy-days will happen, and then leaving it upon his People to answer for the neglect, if they are pass'd over without due regard.

Why the Curate is to bid Holy-days.

§. 3. And then also (if occasion be) shall notice be given of the Communion: Tho' by another Rubrick, just before

When to give notice of the Communion.

<sup>m</sup> Can. 2. Tom. 5. col. 1009. E.

<sup>n</sup> Archbishop Grindal, Art. 8. 1576. for the whole Province.

## Of the Order for the Administration

Chap. 6. the first Exhortation, this is suppos'd to be done after Sermon. For there it is order'd, that *when the Minister giveth warning for the celebration of the holy Communion (which he shall always do upon the Sunday, or some Holy-day immediately preceding :) After the Sermon or Homily ended, he shall read the Exhortation following.* The occasion of this difference was the placing of *this Rubrick of Directions*, at the last Review, before the Rubrick concerning the *Sermon or Homily*. For by all the old Common-Prayer Books immediately after the Nicene Creed, the *Sermon* was order'd; and then after that *the Curate was to declare unto the People, whether there were any Holy-days or Fasting-days in the week following, and earnestly to exhort them to remember the poor, by reading one or more of the sentences, as he thought most convenient by his discretion.* This was the whole of that Rubrick then. All the remaining part was added at the Restoration, as was also the Rubrick above-cited just before the Exhortation. Now it is plain by that Rubrick, that the Warning to the Communion was intended to be given after the Sermon; and therefore I should have imagin'd that there was no design to have chang'd the places of the two Rubricks here, but only to have added some other directions concerning the proclaiming or publishing things in the Church: and that consequently the placing of them in the Order they now stand, might have been owing to the Printer's, or some other mistake; but that I observe in the next Rubrick the Priest is ordered to *return to the Lord's Table*, which supposes that he has been in the Pulpit since he was at the Table before; and therefore inclines me to believe that the Rubricks were transposed with design; and that the intent of the Revisers was, that when there was nothing in the Sermon it self preparatory to the Communion, both this and the other Rubrick should be complied with, viz. by giving warning in this place, that there will be a Communion on such a day, and then reading the Exhortation after Sermon is ended.

What things  
to be publish'd  
and what not.

§. 4. At this time also *Bans of Matrimony* are to be publish'd, and *Briefs, Citations, and Excommunications* are to be read. But nothing is to be proclaim'd or publish'd in the Church, during the time of Divine Service, but by the Minister: nor by him any thing but what is prescrib'd in the rules of the Common-Prayer Book, or enjoin'd by the King, or by the Ordinary of the Place. All this was undoubtedly added, to prevent the custom that still too much prevails in some Country Churches, of publishing the most frivolous, unbecoming, and even ridiculous things in the face of the Congregation.

Seet.

Sect. 9. Of the Sermon.

SERMONS have been appointed from the beginning of Christianity<sup>o</sup>, to be us'd upon all Sundays and Holy-days, but especially when the Lord's Supper was to be administred. For by a pious and practical discourse suited to the holy Communion, the minds of the hearers are put into a devout frame, and made much fitter for the succeeding mysteries.

The Antiquity and Design of it.

§. 2. This province indeed, in ancient times, was generally undertaken by the *Bishops*, who, at first voluntarily, and afterwards by Injunction, preach'd every Sunday, unless hindered by sickness<sup>p</sup>: But however, in the absence of the Bishop, this duty was perform'd by Presbyters, and by his permission in his presence<sup>q</sup>.

Formerly perform'd by Bishops.

§. 3. The reason of its being order'd here, is because the first design of them was to explain some part of the foregoing Epistle and Gospel<sup>r</sup>, in imitation of that practice of the Jews, mention'd in Nehem. viii. 8. For which reason they were formerly call'd *Postills* (*quasi post illa, sc. Evangelia*) because they follow'd the Gospel.

Why order'd here.

§. 4. The *Homilies*, mention'd in this Rubrick, are two books of plain Sermons (for so the word signifies) set out by publick authority, one whereof is to be read upon any Sunday or Holy-day, when there is no Sermon. The first Volume of them was set out in the beginning of Edward VI's reign, having been compos'd (as it is thought) by Archbishop *Cranmer*, Bishop *Ridley* and *Latimer*, at the beginning of the Reformation, when a competent number of Ministers, of sufficient abilities to preach in a publick Congregation, was not to be found. The second Volume was set out in Queen *Elizabeth's* time by order of Convocation, A. D. 1563. And that this is not at all contrary to the practice of the ancient Church, is evident from the testimony of *Sixtus Sinensis*, who, in the fourth Book of his Library, saith, "That our Countryman *Alcuinus* collected and reduc'd into order, by the command of *Charles* the Great, the Homilies of the most famous Doctors of the Church upon the Gospels, which were read in Churches all the year round." He says, they

Of the Homilies.

<sup>o</sup> Const. Ap. lib. 8. cap. 5. Augustin. de Civ. Dei, l. 22. c. 8. Concil. Valense 1. Can. 9. Tom. 3. Col. 1459. A. Concil. 6. Constant. Can. 19. Tom.

6. Col. 1151. C.

<sup>p</sup> Can. 19. Trull. Mogun. cap. 25.

<sup>q</sup> Possid. in vit. August.

<sup>r</sup> Vid. August. Sermones de Temp.



Chap. 6. were all in number 209: But where that work lies hid, is not known.

Bidding of  
Prayers en-  
joined by the  
Church.

§. 5. I design'd in this place to have added a Paragraph concerning the Form of *Bidding of Prayers*, which the Church enjoins, by the LV<sup>th</sup> Canon, to be us'd by every Minister *before his Sermon, Lecture, or Homily*: And from thence to have taken occasion to have hinted at the irregularity and ill consequences of the *Petitionary Form*, which is now the general practice. But finding it necessary to be more particular than I at first foresaw, if I propos'd to give any tolerable satisfaction; the design immediately swell'd into too large a compass to be inserted in a work of so general a nature. For this reason I have chosen to publish it in a little treatise by it self: by which means too I hope it will be more known, than if it had only been treated of in a few pages here. For the sake of those who may be desirous to look into the question, I have inserted the title in the bottom of the page<sup>\*</sup>, not without hopes that my sincere endeavours may contribute a little to put a stop to the custom of praying in the Pulpit, which the Reader will there see has once been attended with fatal consequences, and which has been discountenanced and prohibited almost in every reign, since the Reformation, by our Governors and Superiors both in Church and State.

Sect. 10. *Of the Offertory, or Sentences, and the Rubricks that follow.*

Almsgiving  
a necessary  
Duty.

AFTER the Confession of our Faith in the Nicene Creed, or else after the improvement of it in the Sermon or Homily, follows the exercise of our charity, without which our *Faith would be dead*<sup>†</sup>. The first way of expressing which, is by dedicating some part of what God has given us to his use and Service, which is frequently and strictly commanded in the Gospel, hath the best examples for it, and the largest rewards promis'd to it; being instead of all the vast Oblations and costly Sacrifices which the

\* *Bidding of Prayers before Sermon, no Mark of Disaffection to the present Government: Or an Historical Vindication of the 55<sup>th</sup> Canon. Shewing that the Form of Bidding-Prayers has been pre-scrib'd and enjoin'd ever since the Reformation, and constantly practis'd by the Greatest Divines of our Church; and that it has been lately enforc'd both by his*

*present Majesty, and our Right Reverend Diocesan the Lord Bishop of London. By Charles Wheatly, M. A. Lecturer of St. Mildred's in the Poultry. London, Printed for A. Bettesworth, at the Red Lion, and M. Smith at Bishop Beveridge's Head in Pater-noster-Row. Price 1 s.*

<sup>†</sup> James ii. 17.

Jews did always join with their Prayers, and the only Sect. 10. chargeable duty to which Christians are obliged. It is, in a word, so necessary to recommend our Prayers, that St. Paul prescribes<sup>c</sup>; and the ancient Church, in Justin Martyr's time, us'd to have, Collections every Sunday<sup>d</sup>.

However, when we receive the Sacrament, it is by no means to be omitted. When the Jews came before the Lord at the solemn Feasts, *they were not allowed to appear empty; but every man was required to give as he was able, according to the blessing of the Lord which he had given him<sup>e</sup>*. And our Saviour (with respect no doubt to the Holy Table, as Mr. Mede excellently<sup>f</sup> proves) supposes that we should never come to the Altar *without a gift<sup>g</sup>*, but always imitate his practice, whose custom of giving Alms at the Passover made his Disciples mistake his words to him that bare the bag<sup>h</sup>. And it is very probable that at the time of receiving the Sacrament were all those large donations of houses, lands, and money made<sup>i</sup>. For when those first Converts were all united to Christ, and one another in this Feast of Love, their very Souls were mingled; they cheerfully renounc'd their propriety, and easily distributed their goods among those to whom they had given their hearts before. None (of ability) were allow'd to receive without giving something<sup>j</sup>, and to reject any man's offering, was to deny him a share in the benefit of those comfortable mysteries<sup>k</sup>.

§. 2. Wherefore to stir us up more effectually to imitate *The Design* their pious example, as soon as the Sermon or Homily is *of the Sentences.* ended, the Priest is directed to *return to the Lord's Table,* and begin the Offertory, saying one or more of the Sentences following, as he thinketh most convenient in his discretion, i.e. according to the length, or shortness of the time that the People are offering, as it is worded in King Edward's first Common-Prayer, and from thence in the Scotch one<sup>\*</sup>.

\* In the Scotch Liturgy Mat. v. 16. Mat. vii. 12. Luk. xix. 8. Galat. vi. 10. 1 Tim. 6, 7. 1 John iii. 17. with all that follows in our Book are omitted: and Gen. iv. 3. to the middle of the 5<sup>th</sup> verse. Exod. xxv. 2. Deut. xvi. 16, 17. 1 Chron. xxix. 10, 11, and part of the 12, 14, and the 17<sup>th</sup> verse. Psalm xcvi. 8. Mat. xii. 41, 42, 43, 44. are added.

<sup>c</sup> 1 Cor. xvi. 1, 2.

<sup>d</sup> Just. Martyr. Apol. 1. c. 88. p. 132.

<sup>e</sup> Deut. xvi. 16, 17.

<sup>f</sup> Mr. Mede, of the Altar or Holy Table, Sect. 2. p. 390.

<sup>g</sup> Mat. v. 23, 24.

<sup>h</sup> John xiii. 29.

<sup>i</sup> Acts ii. 44, 45, 46.

<sup>j</sup> Cyprian. de Oper. & Eleemos. p. 203, &c.

<sup>k</sup> Concil. Elib. Can. 28. Tom. 1. Col. 973. E. Concil. Carthag. 4. Can. 93, 94. Tom. 2. Col. 1207. B.

These

Chap. 6. These are in the place of the *Antiphona* or *Anthem* which we find in the old Liturgies after the Gospel, and which from their being sung whilst the People made their Oblations at the Altar were call'd the *Offertory*<sup>d</sup>. The Sentences which our Church has here selected for that purpose,

Why call'd  
Offertory.

Alms and o-  
ther Devoti-  
ons how di-  
stinguish'd.

are such as contain Instructions, Injunctions, and Exhortations to this great duty; setting before us the necessity of performing it, and the manner of doing it. Some of them, (viz. those from the sixth to the tenth inclusively, unless the ninth be excepted) respect the *Clergy*. And it was with an eye, I suppose, to this difference, that in the last Review there was a distinction made in the Rubrick that follows these Sentences, between the *Alms for the Poor*, and the *other Devotions of the People*. In the old Common-Prayer there was only mention made of the latter of these, viz. the *Devotion of the People*, by which Alms for the Poor were then meant, as appears from its being then order'd to be put into the poor Man's box. But then the Clergy were included in other words, which order'd, that upon the Offering-days appointed, every man and woman should pay to the Curate the due and accustom'd Offerings. But of this I shall have occasion to say more, when I come to treat of the Rubricks at the end of this Office. I shall only observe farther here, that the words *Alms for the Poor* being added at the last Review, by which undoubtedly must be understood all that is given for their relief; it is plain, that by the *other Devotions of the People* is now intended something distinct from the said Alms. And if so, then the Offerings for the Clergy, or their share in the Collections, must certainly be meant, as is plain from the design of the abovementioned Sentences, which have a direct and immediate regard to them. It is well known that, in the primitive times, the Clergy had a liberal maintenance out of what the People offer'd upon these occasions<sup>e</sup>. Now indeed, whilst they have a stated and legal income, the money collected at these times is generally appropriated to the poor: not but that where the stated income of a Parish is not sufficient to maintain the Clergy belonging to the Church, they have still a right to claim their share in these Offerings.

By whom to  
be collected.

II. Whilst these Sentences are in reading, the Deacons, Church-Wardens, or other fit persons, are to receive the

<sup>d</sup> Vide Menard. in Greg. Sacrament. p. 582. Paris 1642. Vide & Mabillon de Liturgiâ Gallicanâ. pag. 8. Paris

1685.

<sup>e</sup> Cypr. Ep. 34, 36.



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*Alms for the Poor, and other Devotions of the People.* Sect. 10.

The Deacons are the most proper persons for this business, it being the very Office for which their Order was instituted<sup>s</sup>. And for this reason the Scotch Liturgy does not allow the Church-Wardens to do it, but at such times *when there are no Deacons present*<sup>\*</sup>. It is now indeed grown a custom with us for the Church-Wardens to perform this Office, viz. to gather the Alms and Devotions of the Congregation, which, by all the Books before the Scotch Liturgy, they were ordered as I have observed, *to put into the poor Man's box*; not I presume into that fix'd in the Church, but into a little box, which the Church-Wardens or some other proper persons carried about with them in their hands, as is still the custom at the Temple Church in London. Now indeed they are ordered to make use of a *decent Bason to be provided by the Parish for that purpose*. With which, in most places, especially here in Town, they go to the several Seats and Pews of the Congregation. Tho' in other places they collect at the entrance into the Chancel, where the People make their Offerings as they draw towards the Altar. This last way seems the most conformable to the practice of the primitive Church, which, in pursuance of a Text deliver'd by our Saviour<sup>h</sup>, order'd that the People should come up to the rails of the Altar, and there make their Offerings to the Priest<sup>i</sup>.

And with an eye, I suppose, to this practice, the Deacons, or Church-Wardens, or whoever they be that collect the Alms, and other Devotions of the People, are order'd by the present Rubrick to *bring it reverently to the Priest* (as in their name) *who is humbly to present and place it upon the holy Table*<sup>†</sup>; in conformity to the practice of the ancient Jews, who when they brought their Gifts and

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<sup>\*</sup> Whilst the Presbyter distinctly pronounceth some or all of these Sentences for the Offertory, the Deacon, or (if no such be present) one of the Church-Wardens shall receive the Devotions of the People there present in a bason provided for that purpose. Scotch Liturgy.

<sup>†</sup> In the Scotch Liturgy, And when all have offer'd, he shall reverently bring the Bason with the Oblations therein, and deliver it to the Presbyter, who shall humbly present it before the Lord, and set it upon the holy Table.

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<sup>f</sup> Rubrick after the Sentences.

<sup>g</sup> Acts vi.

<sup>h</sup> Mat. v. 23.

<sup>i</sup> Greg. Naz. in Laud. Basilii, Orat. 20. Tom. 1. Theodoret. de Theodosio.

Chap. 6. Sacrifices to the Temple, offered them to God by the hands of the Priest.

The Bread  
and Wine  
when and by  
whom to be  
plac'd on the  
Table.

III. And if there be a Communion, the Priest is then also to place upon the Table so much Bread and Wine as he shall think sufficient. Which Rubrick being added to our own Liturgy at the sametime with the word OBLATIONS, in the Prayer following (i. e. at the last Review) it is clearly evident, as Bishop Patrick has observ'd <sup>k</sup>, that by that word are to be understood the Elements of Bread and Wine, which the Priest is to offer solemnly to God, as an acknowledgment of his Sovereignty over his creatures, and that from thenceforth they might become properly and peculiarly his. For in all the Jewish Sacrifices, of which the People were partakers, the Viands or Materials of the Feast were first made God's by a solemn Oblation, and then afterwards eaten by the Communicants, not as Man's but as God's provision; who, by thus entertaining them at his own Table, declar'd himself reconcil'd and again in covenant with them. And therefore our blessed Saviour, when he instituted the new Sacrifice of his own body and blood, first gave thanks and blessed the Elements, i. e. offered them up to God as Lord of the Creatures, as the most ancient Fathers expound that passage: who, for that reason, whenever they celebrated the holy Eucharist, always offered the Bread and Wine for the Communion to God, upon the Altar, by this, or some such short ejaculation, *Lord, we offer thee thy own, out of what thou hast bountifully given us*<sup>l</sup>. After which they received them, as it were, from him again, in order to convert them into the sacred banquet of the Body and Blood of his dear Son<sup>m</sup>. In the ancient Church, they had generally a Side-Table near the Altar, upon which the Elements were laid till the first part of the Communion-Service was over, at which the Catechumens were allow'd to be present; but when they were gone, the Elements were remov'd and plac'd upon the holy Altar it self with a solemn Prayer<sup>n</sup>. Now tho' we have no Side-Table authoriz'd by our Church; yet in the first Common-Prayer of King Edward VI. the Priest himself was ordered in this place to set both the Bread and

<sup>k</sup> Christian Sacrifice, p. 77.

<sup>l</sup> See St. Chrysostom's and other Liturgies.

<sup>m</sup> See this prov'd in Mr. Mede's Christian Sacrifice, c. 8. page 372, &c.

<sup>n</sup> Lit. Chryf.

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Wine upon the Altar †: But at the Review in 1551, this Sect. 10. and several other such ancient usages were thrown out, I suppose, at the instance of *Bucer* and *Martyr*. After which the *Scotch* Liturgy was the first wherein we find it restor'd: But there the Presbyter is directed to offer up and place the Bread and Wine prepar'd for the Sacrament upon the Lord's Table, that it may be ready for that Service. And Mr. Mede having observ'd our own Liturgy to be defective in this particular °, was probably the occasion, that, in the Review of it after the Restoration, this primitive practice was restor'd, and the Bread and Wine order'd by the Rubrick to be set solemnly upon the Table by the Priest himself. From whence it appears, that the placing the Elements upon the Lord's Table, before the beginning of Morning-Prayer, by the hands of a Clerk or Sexton (as is now the general practice) is a profane and shameful breach of the aforesaid Rubrick; and consequently that it is the duty of every Minister to prevent it for the future, and reverently to place the Bread and Wine himself upon the Table, immediately after he has plac'd on the Alms.

IV. In the Rubrick I have given, out of King Edward's first Liturgy, the Minister, when he put the Wine into the Chalice, was directed by the Rubrick to put thereto a little pure and clean Water. This was order'd in conformity to a very ancient and primitive practice, and with an eye perhaps to our Saviour's Institution. For the Wine among the Jews being very strong, it was generally their custom, as at their ordinary meals, so also at the Passover, to qualify it with Water<sup>p</sup>: And therefore since the Cup which our Saviour blessed was probably one of those which were prepared for that Feast<sup>q</sup>, some have

Mixing Water with the Wine a primitive practice, but not essential to the Sacrament.

† The whole Rubrick in King Edward's first Book was this. Then shall the Minister take so much Bread and Wine as shall suffice for the Persons appointed to receive the holy Communion, laying the Bread upon the Corporas, or else in the Paten; or in some other comely thing prepar'd for that purpose: and putting the Wine into the Chalice, or else in some fair and convenient Cup, prepar'd for that use (if the Chalice will not serve) putting thereto a little pure and clean Water: and setting both the Bread and Wine upon the Altar, &c.

° Mr. Mede as above, pag. 375, 376.  
p R. Ob. de Bartenora, & Maimonides in Mishnam, de Benedict. cap. 7. Sect. 5.

q Dr. Lightfoot's Temple-Service, Vol. 1. pag. 966. and Bishop Hooper of Lent, Part. 2. chap. 3.



Chap. 6. concluded that, at the time of the Institution, he made use of Wine in which Water had been mix'd. But of this they can produce no certainty or proof. For tho' it is allowed that the Jews *often* mingled their Wine, yet it does not appear that they *always* did so, or thought it necessary. For Dr. *Lightfoot* observes, that he that *drank pure Wine perform'd his duty*<sup>1</sup>; and *Buxtorf* adds farther, that it was indifferent whether it was mixed or not, and that they drank it sometimes one way, and sometimes the other<sup>2</sup>: so that we must not affirm that our Saviour's Cup was certainly mix'd, before we are assured whether the Wine which he had prepar'd for his last Passover was so. Our Saviour intimates, that what he had delivered to his Apostles, was the *Fruit of the Vine*<sup>3</sup>; and Dr. *Lightfoot* observes, from the *Babylonish Talmud*, that this was a term which the Jews us'd in their blessing for Wine mix'd with Water, to distinguish it from pure Wine, which they called the *Fruit of the Tree*<sup>4</sup>. But now not to insist upon the absurdity of calling it the *Fruit of the Vine*, from its being mix'd with Water, which makes it less the Fruit of the Vine than it was in its purity; it is plain that this expression, wherever we meet with it in other places of Scripture, is used to denote the pure product of the Tree<sup>5</sup>. From whence we may be assur'd, that in the time of our Saviour, no such distinction as this had obtained: Nor indeed does the *Mishna* itself allow of it: For the determination of the wise men is, that Wine is to be called the *Fruit of the Vine*, as well before the mixture as after it<sup>6</sup>. And the reason why they give it a particular blessing, calling it *the Fruit of the Vine*, instead of *the Fruit of the Tree*, is not upon the account of its being mix'd with Water, but because the *Vine* is more excellent than any Tree besides<sup>7</sup>. And if this distinction fail, I don't know that there is so much as a hint given in Scripture, from whence we may judge whether the Wine us'd by our Saviour was mix'd or not; which yet we might reasonably expect to have found, if our Lord had design'd the mixture as essential. Tho' were it ever so clear, that the Cup was mix'd; yet if it does not also appear that it was mix'd with design, our Saviour's practice would no

<sup>1</sup> Lightfoot, ut supra, pag. 961. & Hor. Heb. in Mat. xxvi. 27. Vol. 2. p. 260.

<sup>2</sup> De Primæ Cœnæ Ritibus & Forma, Sect. 20. as cited by Mr. Drake in his Latin Sermon.

<sup>3</sup> Mat. xxvi. 29.

<sup>4</sup> Hor. Hebr. ut supra.

<sup>5</sup> Isa. xxxii. 12. Hab. iii. 17. Zech.

viii. 12. secundum LXX. Mark xii. 2. Luke xx. 10. Vide & Vorfium de Hebraïsmis N. T. c. 23.

<sup>6</sup> Tract. de Benedict. Cap. 7. Sect. 5. Vid. & R. Ob. de Bartenora, ac Maimon. in locum.

<sup>7</sup> Ibid. cap. 6. Vide & Surenhus. & R. Ob. de Bart. in locum.

more oblige us to mix it now, than it would that we should Sect. 10. consecrate unleaven'd Bread. For 'tis certain that our Saviour, at the time of Institution, used unleaven'd Bread<sup>a</sup>: And yet since the reason of his doing so, was, because there was no other at that time in the house; our Church thinks it sufficient, in her present Rubrick, to prescribe *such Bread as is usual to be eaten*. Consequently since he made use of Wine that was mix'd, only because he found it ready prepar'd, or at most because the strength of the Wine us'd in that Country requir'd it; therefore our Church thinks it not necessary to mix it with us, because we ordinarily drink it pure. But I say this upon supposition that it could be clearly prov'd, that the Cup which our Saviour us'd was mix'd; whereas I have shewn that there is no intimation in Scripture about it. Nor do any of the first Fathers assert or mention it. *Origen* (who is the first that speaks either one way or the other) says, that our Saviour administred in Wine unmix'd<sup>b</sup>, which he would not sure have done, had there been any certain Tradition, or so much as a general opinion to the contrary. We don't indeed deny, but that, before his time, the mixture was the general practice of the Church<sup>c</sup>: but then it is no where said, that this was done in conformity to our Saviour's Institution: But since the same Wine perhaps, that was prepar'd for the Communion, serv'd also for the Love-Feasts, (which, in the first ages of the Church, were always held at the same<sup>d</sup> time) Water might be mix'd with it, for what we know, to prevent those disorders, which, even in the Apostles time, were apt to arise from their drinking of it to excess<sup>e</sup>; or possibly it might be instituted as an emblem of the indissoluble Union between Christ and his Church, as *St. Cyprian* explains it<sup>f</sup>; or, lastly, (as is asserted by some other of the Ancients) to be more expressive and significant of that Blood and Water which flow'd from our Saviour's side, when he was pierc'd upon the Cross<sup>g</sup>. *St. Cyprian* indeed pleads strenuously for the mixture, and urges it from the practice and example of our Lord<sup>h</sup>: But then it is to be observ'd, that he is arguing against

<sup>a</sup> Exod. xii. 15, 19. Mat. xxvi. 17. Mark xiv. 12. Luke xxii. 7.

<sup>b</sup> Hom. 12. in Hieremiam.

<sup>c</sup> Just. Mart. Apol. 1. cap. 85. pag. 125, 128. Iren. 1. 4. cap. 57. p. 357.

<sup>d</sup> 1. 5. cap. 2. pag. 397. Clem. Alex. Prædag. 1. 2. cap. 2.

<sup>e</sup> 1 Cor. xi. Jude 12. Ignat. ad Smyrn. §. 8. pag. 5. Clem. Alex. Præ-

dag. 1. 2. cap. 1. Tertul. Apol. cap. 39. Const. App. 1. 2. cap. 28.

<sup>f</sup> 1 Cor. xi.

<sup>g</sup> Ad Cæcil. Ep. 63. p. 148, &c.

<sup>h</sup> Ambros. de Sacr. 1. 5. cap. 1. Genad. de Eccles. Dogm. c. 75. Theophylact. in Johan. xix. 34. Martin. Bracar. Collect. Canon. cap. 55.

<sup>b</sup> Cypr. ut supra.

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Chap. 6. those who us'd Water alone (for fear the Heathens should discover them by the smell of the Wine) and therefore might insist upon the mixture as necessary, because otherwise the Wine was the part that was wanting; which he plainly enough allows to be the only essential in the Cup, when he asserts that Wine alone would be *better* than pure Water<sup>i</sup>. For if both of them were essential, neither of them could be said to be *better* than the other. And for the same reason it is, that some other Fathers and Councils enjoin the Mixture so strictly, viz. because the *Encratites* and others, who look'd upon Wine and Flesh to be forbidden, would administer the Cup, in the Sacrament of the Eucharist, with pure Water alone<sup>k</sup>. Tho'tis true the *Armenians* who administred in pure Wine alone, are equally condemn'd by the Council in *Trullo*<sup>l</sup>, who produce the authority of St. *James's* and St. *Basil's* Liturgies against them: To which may be added, the Liturgies under the name of St. *Mark* and St. *Chrysostom*, and that which is contain'd in the eighth book of the *Constitutions*<sup>m</sup>. And indeed it must be confessed, that the mixture has, in all Ages, been the general practice, and for that reason was enjoin'd, as has been noted above, to be continued in our own Church by the first Reformers. And tho' in the next Review the Order for it was omitted, yet the practice of it was continued in the King's Chapel-Royal, all the time that Bishop *Andrews* was Dean of it<sup>n</sup>; who also in the Form that he drew up for the consecration of a Church, &c. expressly directs and orders it to be us'd<sup>o</sup>. How it came to be neglected in the Review of our Liturgy in King *Edward's* Reign, I have not yet been able to discover. I am apt to suspect that it was thrown out upon some objection of *Calvin* or *Bucer*, who were no friends to any practice for its being Ancient and Catholick, if it did not happen to suit with their fancy or humour. But, whatever may have been the cause of laying it aside; since there is no reason to believe it essential; and since every Church has liberty to determine for her self in things not essential; it must be an argument sure of a very indiscreet and over hasty zeal to urge the omission of it, as a ground for separation.

<sup>i</sup> Sacramentum rei illius admonere & instruere nos debet, ut in Sacrificiis Dominicis Vinum POTIUS offeramus. *ibid.*

<sup>k</sup> Epiphan. Hær. 46. Tom. I. p. 392. Aug. de Hæres. cap. 64. Theodoret. de Fabulis Hæreticor. l. I. c. 20. Tom. 4. pag. 208.

<sup>l</sup> Can. 32. Tom. 6. col. 1156. 1157. <sup>m</sup> Cap. 12.

<sup>n</sup> See the primitive Rule of Reformation, according to the first Liturgy of King Edward VI. pag. 20. printed in Quarto, 1688.

<sup>o</sup> Sparrow's Collection, p. 395. 396.



Sect. II. Of the Prayer for the whole State of Christ's Church.

THE Alms, and Devotions, and Oblations of the People being now presented to God, and plac'd before him upon the holy Table; it is a proper time to proceed to the exercise of another branch of our charity, I mean that of *Intercession*. Our Alms perhaps are confin'd to a few indigent neighbours; but our Prayers may extend to all mankind, by recommending them all to the mercies of God, who is able to supply and relieve them all. Nor can we at any time hope to intercede more effectually for the whole Church of God, than just when we are about to represent and shew forth to the divine Majesty that meritorious Sacrifice, by virtue whereof our great high Priest did once redeem us, and for ever continues to intercede for us in heaven. For which reason we find that the ancient and primitive Christians, whenever they celebrated these holy mysteries, us'd a form of Intercession for the whole Catholick Church°. But there is this difference between our practice and theirs, that whereas we use it immediately after placing the Elements upon the Table; it is in all the ancient Liturgies, except in St. Mark's and the *Æthiopian*, defer'd till after the Consecration.

*How properly us'd here.*

§. 2. In the primitive Church too their Prayers were more extensive, and took in the *Dead* as well as the *Living*: Not that they had any notion of the *Romish Purgatory*, or so much as imagin'd that those whom they pray'd for were rack'd or tormented with any temporary pain. There were some of the *Antients*, it is true, who believ'd (and it seems to have been the current opinion from *Origen* downwards) that the trial we shall undergo at the last great day will be a state of Purgation; which they imagin'd to consist of a probational Fire, thro' which all must pass (even the Prophets and Apostles, and the Virgin *Mary* herself not excepted) and which shall differently affect us, as we shall be differently prepar'd<sup>p</sup>: and upon this per-

*Prayers for the Dead an Antient and Catholick practice.*

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° Chrys. Liturg. & Hom. 52. in Eu-  
stath. & Hom. 26. in Mat. & Hom. 37.  
in Act. & de Sacerdot. l. 6. c. 4. Cyril.  
Catech. Mystag. 5, n. 6. Const. Apost.  
l. 8, c. 12.

p Origen. in Exod. 15. Hom. 6. &  
in Psal. 36. Hom. 3. Laſtant. Institut.  
l. 7. c. 21. p. 653. Basil. in Isa. 4. 4.  
Tom. 1. p. 932. Greg. Nyſſ. de Mor-  
tuis Orat. Tom. 3. p. 638. Greg. Naz.  
Orat.

Chap. 6. haps some of them might found the Prayers they used for the departed Saints. Others again believ'd, that Christ should reign a thousand years upon earth, before the final day of Judgment; and also suppos'd that the Saints should rise to enjoy and partake of this happy state, before the general Resurrection of the Dead<sup>r</sup>: and therefore they pray'd for the Souls of the deceas'd, that they might not only rest in peace for the present, but also obtain part in the first Resurrection<sup>a</sup>. However, they all agreed in this, that the interval between death and the end of the world, is a state of expectation and imperfect bliss, in which the Souls of the righteous wait for the completion and perfection of their happiness at the consummation of all things: and therefore whilst they were praying for the Catholick Church, they thought it not improper to add a petition in behalf of that larger and better part of it which had gone before them, that they might altogether attain a blessed and glorious Resurrection, and be brought at last to a perfect fruition of happiness in Heaven<sup>r</sup>. By this means they testified their love and respect to the dead, declar'd their belief in the Communion of Saints, and kept up in themselves a lively sense of the Soul's Immortality. And with this intent a petition for the Deceas'd was continued by our Reformers, in this very Prayer of which we are now discoursing, in the first Common-Prayer Book of King Edward VI. But this with a larger thanksgiving for the examples of the Saints\*, than what we now use, was left

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\* In the Common-Prayer of 1549. the words [*all Christian Kings, Princes and Governors*] were not inserted, nor the words, *and especially to this Congregation here present*. But after the Petition for those that are in trouble, sorrow, need, sickness or any other adversity, the prayer

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Orat. 39. Tom. 1. p. 636. Ambros. Enarrat. in Psal. 36. §. 26. Tom. 1. col. 789, 790. & in Psal. 118. Serm. 3. §. 14—17. Tom. 1. col. 997, 998. & Serm. 20. col. 1225, 1226. Edit. Benedict. Paris. 1686. Hieron. in Mal. 3. Tom. 3. col. 1825. & l. 1. adv. Pelag. Tom. 4. col. 502. Edit. Benedict. Paris. 1704. August. Respons. ad Quæst. 1. Dulcit. Tom. 6. col. 121, 126, 128. & Enchirid. de Fide, Spe, & Charitate, cap. 67, 68, 69. in Tom. eod. col. 221, 222. & de Civ. Dei, l. 20. c. 25. Tom. 7. col. 609. Edit. Benedict. Paris. 1685. Consule etiam Estium in 1 Cor. iii. 13.

P St. Barnabas. c. 15. Just. Mart. Trypho. p. 306, &c. Irenæus, l. 5. c. 30, 31,

32, &c. Tertul. adv. Marcion. l. 3. c. 24. Lactant. Institut. l. 7. c. 14, 15, 24, &c. <sup>a</sup> Tertul. de Monogam. c. 10. Ambros. de Obitu Valentin. ad finem, & in Psalm. 1.

<sup>r</sup> Tertul. ut supra, & de Coron. Mil. c. 3, 4. & Exhortat. ad Castitat. c. 11. Cypr. Ep. 1. & 55. Euseb. in vit. Constant. l. 4. c. 71. Arnob. adv. Gent. sub fine, l. 4. Cyril. Catech. Mystag. 5. Ambros. ut supra. Epiphani. Hær. 75. Aerian. n. 7. Chrysost. de Sacerdot. lib. 6. cap. 4. & in Moral. Hom. 3. in Ep. ad Philip. & Hom. 41. in 1 Cor. Aug. de Curâ pro Mortuis gerendâ, c. 4. & Confess. l. 9. c. 13. & Const. Apost. l. 8. c. 41, 42, 43.

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out of the second Book, upon the exceptions of Bucer 'Sect. 11. and Calvin', and the words [*militant here on Earth*] were added to the Exhortation, *Let us pray for the whole state of Christ's Church*, in order to limit the prayer to the Living only. The substance of the Thanksgiving indeed was added again afterwards, first to the *Scotch* Liturgy, and then to our own at the last Review; tho' that in the *Scotch* Liturgy †

prayer went on thus. *And especially we commend unto thy merciful goodness, the Congregation which is here assembled in thy name, to celebrate the commemoration of the most glorious death of thy Son. And here we do give unto thee most high praise and hearty thanks, for the wonderful grace and virtue declar'd in all thy Saints, from the beginning of the world, and chiefly in the glorious and most blessed Virgin Mary, Mother of thy Son Jesus Christ our Lord and God, and in the holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples (O Lord) and steadfastness in thy Faith, and keeping thy holy Commandments, grant us to follow. We commend unto thy mercy, O Lord, all other thy Servants, which are departed hence from us with the sign of Faith, and now do rest in the sleep of peace. Grant unto them, we beseech thee, thy mercy and everlasting peace, and that at the day of the general Resurrection, we and all they which be of the mystical body of thy Son, may all together be set on his right hand, and hear that his most joyful voice, Come unto me, O ye that be blessed of my Father, and possess the kingdom which is prepar'd for you from the beginning of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate.*

† *And to all thy People give thy heavenly grace, that with meek heart and due reverence, they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. [And we commend especially unto thy merciful goodness the Congregation which is here assembled in thy name, to celebrate the commemoration of the most precious death of thy Son, and our Saviour Jesus Christ.] Then the Petition for all in adversity: After which, as follows; And we also bless thy holy name for all those thy Servants, who having finished their course in faith do now rest from their labours. And we yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy Servants, who have been the choice vessels of thy grace, and the lights of the world in their several generations: most humbly beseeching thee, that we may have grace to follow the example of their steadfastness in thy Faith, and obedience to thy holy Commandments, that at the day of the general Resurrection, we and all they which are of the mystical Body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake our only Mediator and Advocate, Amen.*

When there is no Communion, these words thus enclosed [ ] are to be left out.

† Script. Anglican. pag. 467, 468.

† Epistola ad Bucerum, as cited in *A Coal from the Altar*, p. 98.



Chap. 6. keeps closest to the words in the first Book of King Edward. And tho' the direct Petition for the *Faithful departed* is still discontinued; yet, were it not for the restriction of the words, *militant here on Earth*, they might be suppos'd to be imply'd in our present form, when we beg of God, that *we WITH THEM* may be partakers of his heavenly Kingdom.

Sect. 12. *Of the Exhortations on the Sunday or Holy-day before the Communion.*

*Due Preparation necessary to the receiving the Sacrament.*

**G**REAT Mysteries ought to be usher'd in with the solemnities of a great preparation: God gave the *Israelites* three days warning of his design to publish the Law<sup>u</sup>, and order'd their Festivals to be proclaim'd by the Sound of a Trumpet some time before<sup>w</sup>. The Paschal Lamb (the Type of Christ in this Sacrament) was to be chosen and kept by them four days, to put them in mind of preparing for the celebration of the Passover<sup>x</sup>: And Christians having more and higher duties to do in order to this holy Feast, ought not to have less time or shorter warning. Wherefore as good *Hezekiah* publish'd, by particular expresses, his intended Passover long before<sup>y</sup>; so hath our Church prudently order'd timely notice to be given, that none might pretend to stay away out of ignorance of the time, or unfitness for the duty, but that all might come, and with due preparation.

*Why there were no Exhortations in the primitive Church.*

§. 2. The ancient Church indeed had no such Exhortations: For their daily, or at least weekly Communions, made it known that there was then no solemn assembly of Christians without it; and every one (not under censure) was expected to communicate. But now when the time is somewhat uncertain, and our long Omissions have made some of us ignorant, and others forgetful of this duty; most of us unwilling, and all of us more or less indispos'd for it; it was thought both prudent and necessary to provide these Exhortations, to be read *when the Minister gives warning of the Communion, which he is always to do, upon the Sunday or some Holy-day immediately preceding.*

*The Usefulness of these Composures.*

§. 3. As to the Composures themselves, they are so extraordinary suitable, that if every Communicant would duly weigh and consider them, they would be no small help

<sup>u</sup> Exod. xix. 15.

<sup>w</sup> Lev. xxv. 9. Numb. x. 2.

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<sup>x</sup> Exod. xii. 3. 6.

<sup>y</sup> 2 Chron. xxx.

towards a due preparation. The first contains proper Exhortations and Instructions how to prepare our selves: The latter is more urgent, and applicable to those who generally turn their backs upon those holy Mysteries, and shews the danger of those vain and frivolous excuses which men frequently make for their staying away. For which reason it is appointed by the Rubrick to be used instead of the former, whenever the Minister shall observe that the People are negligent to come \*.

\* In the Common-Prayer of 1549. only the first of these Exhortations was inserted, and that pretty different from our present one in words, tho' much the same in sense: It was a little enlarged towards the conclusion in relation to auricular and secret *Confessions*; which I shall have another occasion to take notice of hereafter<sup>a</sup>. And in that Book it was design'd, as now, to be read on some day before the Communion to which the People were to be exhorted. The second Exhortation was not added till 1552. And then it was appointed to be us'd at the Communion-time (immediately after the Prayer for the whole state of Christ's Church) at certain times when the Curate should see the People negligent to come to the holy Communion. And therefore it began, *We become together at this time (dearly beloved Brethren) to feed at the Lord's Supper; unto the which, in God's behalf I bid you all that are here present, and so on as in the present Form, till after the words—how severe punishment hangeth over your heads for the same——* it went on thus, to reprove a custom, which it seems then prevail'd, of some People's standing gazing in the Church, (whilst others communicated) without receiving. *And whereas ye offend God so sore in refusing the holy Banquet, I admonish, exhort and beseech you, that unto this unkindness ye will not add any more. Which thing ye shall do, if ye stand by as gazers and lookers on them that communicate, and be not partakers of the same your selves. For what thing can this be accounted else, than a farther contempt and unkindness unto God? Truly, it is a great unthankfulness, to say, Nay, when ye be call'd; but the fault is much greater when men stand by, and yet will neither eat nor drink the holy Communion with others. I pray you what can this be else, but even to have the mysteries of Christ in derision? It is said unto all, Take ye and eat; take and drink ye all of this, do this in remembrance of me. With what face then, or with what countenance, shall ye hear these words? What will this be else but a neglecting, a despising and mocking of the Testament of Christ. Wherefore rather than ye should so do, depart ye hence and give place to them that be godly dispos'd. But when you depart, I beseech you, ponder with your selves from whence ye depart. Ye depart from the Lord's Table, ye depart from your Brethren, and from the Banquet of most holy Food. These things if ye earnestly consider, ye shall by God's grace return to a better mind; for the obtaining*

<sup>a</sup> Chap. xi. Se&t. 4. 5.

## Chap. 6.

*How this Rubrick is to be reconcil'd with that of the Nicene Creed.*

§. 4. How the Rubrick that orders these Exhortations to be read *after the Sermon or Homily is ended*, may be reconcil'd to the Rubrick that orders the Minister to give notice of the Communion before Sermon, I have already shew'd upon that place.

## Sect. 13. Of the Exhortation at the Communion.

*The Design of it.*

THE former Exhortations are design'd to increase the Numbers of the Communicants, and this to rectify their Dispositions; that so they may be not only many but good. In the ancient Greek Church, besides all other preparatory matters, when the Congregation were all plac'd in order to receive the Sacrament; the Priest, even then standing on the steps to be seen of all, stretched out his hand, and lifted up his voice in the midst of that profound silence, inviting the worthy, and warning the unworthy to forbear.\* Which if it were necessary in those blessed days, how

obtaining whereof we shall make our humble Petitions, while we shall receive the holy Communion. And thus stood this Form till the Restoration of King Charles II. during all which time that which is in our present Book the first Exhortation, stood the second in the old Books, as being sometimes also to be said at the discretion of the Curate. But in 1662, they were both somewhat altered and transposed, and adapted to be us'd upon a Sunday or Holy-day before the Communion, which occasioned the first Sentence to that which is at present our first Exhortation to be then added. Tho' indeed they are now all of them so altered in the Expression, and transposed in their Order, that the more curious Reader that thinks the difference worth examining must look into the originals: There being no way of giving him an exact account of them here, but by transcribing them at length, which will take up more room than I know how to allow.

\* Agreeably to which the Clause in the first of our present Exhortations, *Therefore if any of you be a blasphemer of God, &c.* to the words, *Body and Soul*, was in all the former Books inserted in this Exhortation, between the words, *sundry kinds of death*, and—*judge therefore your selves &c.* And in the first English Communion-Office, published in the year 1547. the same Clause was still more aptly appointed to be said after this Exhortation, *to them which were ready to take the Sacrament. After which the Priest was to pause a while to see if any man would withdraw himself: (And if he perceived any so to do, he was then to commune with him privately at convenient leisure, and see whether he could with good Exhortation bring him to grace.) After a little Pause the Priest was to say, Ye that do truly &c.*<sup>a</sup>

<sup>a</sup> Chrysost. Hom. 27. in 9. ad Hebr. Tom. 4. p. 524. 529.

<sup>a</sup> Sparrow's Collection, p. 22.



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much more requisite is it in our looser age, wherein men Sect. 14. have learnt to trample upon Church-Discipline, and to come out of fashion at set-times, whether they be prepar'd or not? Every one hopes to pass in the crowd; but *knowing the terror of the Lord*, tho' the People have been exhorted before, and tho' they are now come with a purpose of communicating, and are even *conveniently plac'd for the receiving of the holy Sacrament*, yet the Priest again exhorts them in the words of St. Paul, *diligently to try and examine themselves before they presume to eat of that Bread, and drink of that Cup, &c.\**

§. 2. The ordering that *the Communicants shall be conveniently plac'd for the receiving of the holy Sacrament*, before the Minister reads the Exhortation, seems to have an eye to an old custom still retain'd in some Country Churches, where the Communicants kneel down in rows one behind another, and there continue till the Minister comes to them. In the first Common-Prayer of King Edward, it is thus order'd, just after the Offertory or Sentences; *Then so many as shall be partakers of the holy Communion, shall tarry still in the Choir, the men on the one side, and the women on the other side*: where it may be remark'd, that the separating the men from the women, and allotting to each sex a distinct place, was what was very strictly observ'd in the primitive Church <sup>a</sup>.

*The Communicants when and how to be conveniently plac'd.*

## Sect. 14. Of the Invitation.

THE Feast being now ready, and the Guests prepar'd with due instruction, the Priest (who is the Steward of those Mysteries) invites them to *draw near*; thereby putting them in mind, that they are now invited into Christ's

*The Design of it.*

\* In all the books between the first of King Edward and our present one, this Exhortation was to be added to one of the others, which, as I have shew'd in the preceding Note, were, during all that time, appointed to be us'd upon the day of Communion. But in King Edward's first book the Rubrick order'd this immediately to follow the Sermon or Homily, i. e. *if the People were not exhorted in the said Sermon or Homily it self to the worthy receiving of the holy Sacrament*: and that too only where Communions were not frequent: For by the Rubrick that immediately follows the Exhortation in the same book, it is allow'd, that in Cathedral Churches or other places where there is daily Communion, it shall be sufficient to read this Exhortation above written once in a month: And that in Parish Churches, upon the Week-days, it may be left unsaid.

<sup>a</sup> Const. Apost. l. 2. c. 57.

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Chap. 6. more special presence, to sit down with him at his own Table: (And therefore I think it would be more proper if all the Communicants were, at these words, to come from the more remote parts of the Church as near to the Lord's Table as they could.) But then he adviseth them, in the words of the primitive Liturgies<sup>b</sup>, (i. e. according to our present Book) to draw near *with Faith*, without which all their bodily approaches will avail them nothing; it being only by Faith, that they can really draw near to Christ, *and take this holy Sacrament to their comfort*. But seeing they can't exercise their Faith, as they ought, until they have heartily confess'd and repented of their Sins; therefore he farther calls upon them to *make their humble Confession to Almighty God, meekly kneeling upon their knees* \*.

*The Suitableness of it in this place.*

### Sect. 15. Of the Confession.

BESIDES the private Confession of the Closet, and that made to the Priest in cases of great doubt, there was antiently a general Prayer for forgiveness and mercy in the publick Service of the Church, us'd by all the Communicants when they were come to the Altar<sup>c</sup>. And since Christ's Sufferings are here commemorated, it is very reasonable we should confess our Sins which were the causes of them: And since we hope to have our pardon seal'd, we ought first with shame and sorrow to own our transgressions, for his honour who so freely forgives them: which the Congregation here does in words so apposite and patheticall, that if their Repentance be answerable to the Form, it is impossible it should ever be more hearty and sincere †.

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\* In King Edward's first Book, it was—to Almighty God, and to his holy Church here gather'd together in his name, meekly kneeling, &c. in all the other old ones—to Almighty God, before the Congregation here gathered together in his holy name, &c.

† In all the old Common-Prayer Books this general Confession was to be made in the name of all those that were minded to receive the holy Communion, either by one of them, or by one of the Ministers, or by the Priest himself: But by the Scotch Liturgy it was confined to the Presbyter himself or the Deacon, and from thence by our own, (upon the exception of the Presbyterians at the last Review,) to one of the Ministers, both he and all the People humbly kneeling upon their knees.

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<sup>b</sup> Μετὰ φόβου καὶ πίστεως προσέλθουσι. Liturg. S. Chrys. and S. Jacob

<sup>c</sup> Chrys. Hom. 18. in 2 Cor. 8. Tom. 3. p. 647. lin. 12. &c.

Sect. 16. Of the Absolution.

WHEN the Discipline of the ancient Church was in force, no notorious offender could escape the censures that his Sin deserv'd; nor was he admitted to the Sacrament without a publick and solemn Absolution upon his Repentance. But this godly Discipline being now every where laid aside (to the great detriment of the Church) 'tis so much the more necessary to supply it by a general Confession and Absolution: of which see more upon the Morning and Evening-Service.

*The Necessity of it before the Sacrament.*

§. 2. As to this particular Form, it shall suffice to note, that it is in imitation of that ancient Form of Blessing recorded Numb. vi. 24, &c. And since it is certain that there is such a power vested in the Ministers of the Gospel, as to support the Spirit of a dejected Penitent, by assuring him of a Pardon in the name of God; there can be no fitter opportunity to exercise it than now, viz. when so many humbled Sinners are kneeling before him, and begging forgiveness at his hands: which therefore thus coming accordingly from a person commissioned by Christ for this end, ought to be received with faith and gratitude, since it is the only way to quiet people's consciences, now revelations are ceas'd.

*Why us'd in this Place.*

Sect. 17. Of the Sentences of Scripture.

IT is so necessary for every one that would receive comfort and benefit by this blessed Sacrament, to have a lively Faith, and a mind freed from unreasonable fears; that the Church, lest any should doubt of the validity of the foregoing Absolution, hath subjoin'd these Sentences; which are the very promises on which it is grounded, and so overflowing with sweet and powerful comforts, that if duly consider'd they will satisfy the most fearful Souls, heal the most broken hearts, and utterly banish the blackest clouds of sorrow and despair.

*The Advantage of them in this Place.*

Sect. 18. Of the Lauds and Anthem.

AFTER we have exercis'd our Charity, Repentance, and Faith, the next part of the Office is *Thanksgiving*, which is so considerable a part of our present duty, that it hath

*The Antiquity of them.*



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Chap. 6. hath given name to the whole, and caus'd it to be call'd the *Eucharist* or *Sacrifice of Praise*. And here we begin with the *Lands* and *Anthem*, which, together with most of the remaining part of the Office, are purely primitive, near as old as Christianity it self, being to be found almost verbatim amongst the ancient writers<sup>c</sup>. Having therefore exercis'd our Faith upon the foregoing Sentences, and so got above this world; we are now ready to go into the other, and to join with the glorify'd Saints and Angels, in praising and adoring that God who hath done so great things for

*Pr.* Lift up us. In order to this, the Minister calls upon us to *Lift up* your Hearts. *our hearts*, viz. by a most quick and lively Faith in the most high God, the supreme Governor of the whole world: which being ready to do, we immediately answer, *We lift them up*, *them up unto the Lord*; and so casting off all thoughts of the world, turn our minds to God alone.

§. 2. And our hearts being now all elevated together, and in a right posture to celebrate the Praises of God; the Minister invites us all to join with him in doing it, saying, *Let us give thanks unto our Lord God*: which the People having consented to and approv'd of, by saying, *It is meet and right so to do*; he turns himself to the Lord's Table, and acknowledgeth to the divine Majesty there specially present, that, *It is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks, &c.*

§. 3. But this, in the primitive Church, was only the introduction to the *Eucharistia*, properly so call'd, which was a great and long Thanksgiving to God for all his mercies of Creation, Providence, and Redemption, from whence the whole Service took the name of *Eucharist* or *Thanksgiving*. For in all the ancient Liturgies, as soon as ever the aforesaid words were pronounc'd, there was immediately subjoin'd a Commemoration of all that God had done for man from the foundation of the world, and more particularly in the great and wonderful mystery of our Redemption. And in some part or other of this solemn Glorification, was always included the *Trisagion* or seraphical Hymn that follows next in our own Liturgy; which was sung, as with us, by the Minister and whole Congregation jointly \*, after which the Minister again went on alone to

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\* This is only to be understood of the latter part of it, where it begins with *Holy, Holy, Holy, &c.* where the Chorus came in. The former

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<sup>c</sup> Const. Apost. l. 8, 12 Liturg. S. Jacob, S. Chrysost. S. Basil. — Cyril. Ca-tech. Mystag. 5.

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finish the Thanksgiving. We have no where else indeed so long a Thanksgiving as that in the *Constitutions*<sup>f</sup>; but the *Length* of this is no argument against its Antiquity. For *Justin Martyr*, when he describes the Christian Rites and Mysteries, says, that "as soon as the Common-Prayers were ended, and they had saluted one another with a kiss; Bread and Wine was brought to him who presided over the Brethren, who receiving them, gave praise and glory to the Father of all things, thro' the name of the Son and of the Holy Ghost, and made *Εὐχαριστίαν ἐν ᾧ πᾶσι*, a very long Thanksgiving, for the Blessings which he bestow'd upon them<sup>g</sup>." Afterwards indeed, as Devotion grew cold, this long Doxology was contracted; but still so that the two greatest Blessings of God, i. e. the Creation and Redemption by Christ, together with the words of Institution, were always set forth, and thanks given to God for these things. And this is suppos'd to have been according to our Saviour's own example. For the Jews at the Passover, constantly commemorated their Redemption from *Egypt*, their settlement in the good land which they then possess'd, and all the other blessings which God had bestow'd upon them<sup>h</sup>: And therefore it is not to be doubted but that, as our Saviour imitated the ceremonies of the Jews in so many other particulars of this holy Sacrament; so also, when he gave Thanks<sup>i</sup>, he us'd a Form to the same purpose; only adding a Thanksgiving for the Redemption of the world by his Sufferings and Death, which was probably what he order'd his Apostles to perform, when he commanded them to do this in remembrance of him, and to shew forth his death till he come<sup>k</sup>. And accordingly we find that all the ancient Liturgies have an Eucharistical Prayer, agreeable in all points to that describ'd by *Justin Martyr* (excepting in its length, to which that in the *Constitutions* only comes up) setting forth the mercies of God in our Creation and Redemption, and particularly in the Death and Resurrection of his Son. The *Roman Missal*, I believe, was the first that omitted it; and the Omission of it there might per-

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former part of it being only pronounc'd by the Minister himself; and so it was us'd in our own Church during the time of King Edward's first Liturgy.

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<sup>f</sup> L. 8. c. 12.

<sup>g</sup> Just. Mart. Apol. 1. c. 86. p. 125.  
126. Vide & Cyril, Catech. Mystag. 5.  
n. 5.

<sup>h</sup> Vide Fagium in Deut. viii.

<sup>i</sup> Mat. xxvi. 26. Mark xiv. 23. Luke  
xxii. 19. 1 Cor. xi. 24.

<sup>k</sup> Luke xxii. 19. 1 Cor. xi. 25.

Chap. 6. haps be the occasion of its not being taken notice of when our own Liturgy was compil'd. For the more solemn Festivals indeed there are some short Prefaces provided to commemorate the particular mercies of each Season: But upon ordinary occasions (as our Liturgy stands now) we have no other Thanksgiving than what these *Lands* contain.

### Se<sup>ct</sup>. 19. Of the Trisagium.

Therefore  
with Angels  
and Arch-  
Angels.

THE Minister now looking upon himself and the rest of the Congregation as Communicants with the Church-Triumphant; and all of us apprehending our selves, by Faith, as in the midst of that blessed Society; we join with them in singing forth the praises of the most high God, Father, Son, and Holy Ghost, saying, *Therefore with Angels, and Arch-Angels, and with all the Company of Heaven, we laud and magnify thy glorious name, evermore praising thee and saying, Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of thy glory, [Hosanna in the highest, blessed is he that cometh in the name of the Lord \*] Glory be to thee, O Lord most high.*

Angels  
thought to be  
present at the  
performance  
of divine My-  
series.

§. 2. That the *Angels* were present at the performance of divine Myseries, hath been the opinion of both Heathens and Christians<sup>1</sup>; and that they are specially present at the Lord's Supper is generally receiv'd<sup>m</sup>. For since Jesus by his death hath united heaven and earth, it is fit that, in this commemoration of his Passion, we should begin to unite our voices with the heavenly Choir, with whom we hope to praise him to all eternity. For which end the Christians of the very first ages took this Hymn into their Office for the Sacrament<sup>n</sup>, being of divine original<sup>o</sup>, and from the word [*Holy*] thrice repeated in it, call'd by the Greeks [*Τρισάγιον*] the *Trisagium*, or *Thrice-Holy*.

\* The words thus enclos'd [ ] were only in the first Book of King Edward.

<sup>1</sup> Δαίμονας Ἐπισκόπους θείων ἱερῶν, καὶ μυστηρίων ὁργιασῶς, esse dicit Plutarch. lib. de Orac. Angelo Orationis adhuc adstante. Tertul. de O-

rat. c. 12. p. 134. B.

<sup>m</sup> Chryl. in Ephes. 1. Hom. 3. Tom. 3. p. 778. lin. 30, 31.

<sup>n</sup> See the Note <sup>e</sup> in pag. 302.

<sup>o</sup> Isa. vi. 3.



Sect. 20. Of the proper Prefaces.

ON the greater Festivals there are proper Prefaces appointed, which are also to be repeated, in case there be a Communion, for seven days after the Festivals themselves †; (excepting that for *Whitsunday*, which is to be repeated only six days after, because *Trinity-Sunday*, which is the seventh, hath a Preface peculiar to it self) to the end that the mercies may be the better remembred by often repetition, and also that all the People (who in most places cannot communicate all in one day) may have other opportunities, within those eight days, to join in praising God for such great blessings. *Why to be repeated Eight days together.*

§. 2. The reason of the Church's *lengthening* out these high Feasts for several days, is plain: The subject-matter of them is of so high a nature, and so nearly concerns our salvation, that one day would be too little to meditate upon them, and praise God for them as we ought. *Christian Festivals why lengthen'd out for several days.* A *Bodily* deliverance may justly require *One* day of Thanksgiving and Joy: But the deliverance of the *Soul*, by the blessings commemorated on those times, deserves a much *longer* time of praise and acknowledgment. Since therefore it would be injurious to Christians to have their joy and thankfulness for such mercies confin'd to one day; the Church, upon the times when these unspeakable blessings were wrought for us, invites us, by her most seasonable commands and counsels, to fill our hearts with joy and thankfulness, and let them overflow *Eight* days together.

§. 3. The reason of their being fix'd to *Eight* days, is taken from the practice of the *Jews*, who by God's appointment observ'd their greater Festivals, some of them for seven; and one, viz. the Feast of *Tabernacles*, for eight days <sup>P.</sup> And therefore the primitive Church, thinking that the observation of Christian Festivals (of which the Jewish Feasts were only types and shadows) ought not to come short of them, lengthened out their higher Feasts to *Eight* days. *Why fix'd to Eight days.*

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† In King *Edward's* first book they were only appointed for the days themselves.

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Tho' others give a quite different and mystical reason, viz. that as the *Octave* or Eighth day signifies *Eternity* (our whole lives being but the repetition or revolution of seven days;) so the Church, by commanding us to observe these great Feasts for eight days (upon the last of which especially, great part of the solemnity is repeated which was us'd upon the first;) seems to hint to us, that if we continue the seven days of this mortal life in a due and constant Service and Worship of God; we shall, upon the eighth day of eternity, return to the first happy state we were created in.

*The Design of  
the Prefaces.*

§. 4. But whatever the rise of this custom was, we are assur'd that the whole eight days were very solemnly observ'd; on which they had always some proper *Preface* relating to the peculiar mercy of the Feast they celebrated, to the end that all, who receiv'd at any of those times, should, besides the general praises offer'd for all God's mercies, make a special memorial proper to the Festival.

*The Subjects  
of them.*

§. 5. In the Roman Church they had ten of them<sup>9</sup>, but our Reformers have only retain'd five of the most ancient; all which (except that for *Trinity-Sunday*, retain'd by reason of the great mystery it celebrates) are concerning the principal acts of our Redemption, viz. the *Nativity*, *Resurrection*, and *Ascension* of our Saviour, and of his sending the *Holy Ghost* to comfort us.

### Sect. 21. Of the Address.

*The Propriety  
of it in this  
Place.*

THE nearer we approach to these holy Mysteries, the greater Reverence we ought to express: For since it is out of God's mere grace and goodness, that we have the honour to approach his Table; it is at least our duty to acknowledge it to be a free and undeserv'd favour, agreeing rather to the mercy of the giver, than to the deserts of the receivers. And therefore, lest our exultations should favour of too much confidence, we now allay them with this act of humility, which the Priest offers up *in the name of all them that receive the Communion*; therein excusing his own and the People's unworthiness, in words taken from the most ancient Liturgies.

<sup>9</sup> Viz. For *Low-Sunday*, for *Ascension-day*, for *Pentecost*, for *Christmass-day*, for the *Apparition* of our Lord, for the *Apostles*, for the *Holy Trinity*, for the *Cross*, for the *Lent-Fast*, and for

the *Blessed Virgin*. Johnson's Ecclesiastical Laws. A. D. 1175. 14. Tho' I don't know what should be meant by the *Apparition* of our Lord, except it be his *Epiphany*; or else his *Transfiguration*.

§. 2. In the *Scotch* Common-Prayer this *Address* is or- Sect. 21.  
der'd to be said just before the Minister receives; and in  
the same place it stands in the first Liturgy of King *Ed-*  
*ward*. Tho' the whole Communion-Office in King *Ed-*  
*ward's* first Book is so very different, as to the order of it, The Order of  
the Commu-  
nion Office in  
the Scotch  
Liturgy.  
from what it is now, that there can be no shewing how it  
stood then, but by a particular detail which I shall therefore  
give in the margin \*. The *Scotch* Liturgy is something dif-

\* The Beginning of the Communion Office in King *Edward's*  
first Book, as far as to the Collect for the King, I have already given  
in pag. 273. After which it proceeds in this Order. The *Epistle*;  
the *Gospel*; the *Nicene Creed*; then the *Exhortation* to be us'd at the  
time of the Communion; and after that stands the *Exhortation* to  
be us'd on some day before: Then the *Sentences*; the *Lauds*, *Anthem*,  
and *Prefaces*; the Prayer for the whole state of *Christ's Church*, with  
the Prayer of *Consecration*; the Prayer of *Oblation* (of which here-  
after;) the *Lord's Prayer* with this Introduction, *As our Saviour Christ*  
*hath commanded and taught us, we are bound to say, Our Father.* After  
which the Priest was to say, *The peace of the Lord be always with*  
*you: The Clerks, And with thy Spirit.* Then the Priest, *Christ our*  
*Paschal Lamb is offered for us once for all, when he bare our Sins in his*  
*Body on the Cross; for he is the very Lamb of God, that taketh away*  
*the Sins of the world: wherefore let us keep a joyful and holy Feast with*  
*the Lord.* Then came the *Invitation*, the *Confession*, the *Absolution*,  
with the comfortable *Sentences* out of Scripture: After those the  
Prayer of *Address*; immediately after which the Minister receiv'd,  
and distributed to the Congregation. And during the *Communion-*  
*time* the Clerks were to sing, beginning as soon as the Priest receiv'd,  
*O Lamb of God, that takest away the Sins of the world, have mercy upon*  
*us: O Lamb of God, that takest away the Sins of the world, grant us thy*  
*peace.* When the Communion was ended the Clerks were to sing  
the *Post-Communion*, which consisted of the following *Sentences* of  
Scripture, which were to be said or sung, every day one, viz. Mat.  
xvi. 24. xxiv. 13. Luke i. 68, 74, 75. xii. 43, 46, 47. John iv.  
23. v. 14. viii. 31, 32. xii. 36. xiv. 21. xv. 7. Rom. viii.  
31, 32, 33, 34. xiii. 12. 1 Cor. i. 30, 31. iii. 16, 17. vi. 20.  
Ephes. v. 1, 2. This done, the *Salutation* pass'd between the Mi-  
nister and People, *The Lord be with you, And with thy Spirit.* And  
then the Minister concluded the Office with the *second Prayer* in  
our present *Post-Communion* and the *Blessing*. How these several  
Forms or the Rubricks that belong to them differ from the Forms  
that we use now, I must shew as I am treating upon the several  
particulars: I only set down the Order of them here, to give the  
Reader a general view of the whole.



Chap. 6. ferent from this † tho' either of them I take to be in a more primitive method than our own.

### Sect. 22. Of the Prayer of Consecration.

The Antiquity of it.

THE ancient *Greeks* and *Romans* would not taste of their ordinary meat and drink till they had hallow'd it by giving the first parts of it to their Gods<sup>r</sup>: The Jews would not eat of their Sacrifice till *Samuel* came to bless it<sup>s</sup>: And the primitive Christians always began their common meals with a solemn Prayer for a blessing<sup>t</sup>: A custom so universal, that it is certainly a part of natural Religion: How much more then ought we to expect the Prayers of the Priest over this mysterious Food of our Souls, before we eat of it? especially since our Saviour himself did not deliver this Bread and Wine until he had consecrated them, by *blessing them*, and *giving Thanks*<sup>u</sup>. So that this Prayer is the most ancient and essential part of the whole Communion-Office; and there are some who believe, that the Apostles themselves, after a suitable introduction, us'd the latter part of it, from those words, *Who in the same night*<sup>w</sup>, &c. and it is certain that no Liturgy in the world hath alter'd that particular.

A Prayer for the Descent of the Holy Ghost always us'd by the primitive Church.

§. 2. But besides this, there was always inserted in the primitive Forms a particular petition for the Descent of the Holy Ghost upon the Sacramental Elements, which was also continued in the first Liturgy of King *Edward VI.* in very express and open terms. *Hear us, O merciful Father, we beseech thee, and with thy holy Spirit and word vouchsafe to bless and sanctify these thy gifts and creatures of Bread and Wine, that they may be unto us the Body and Blood of thy most dearly beloved Son Jesus Christ, who in the*

\* In the *Scotch* Liturgy, after the Prayer of Consecration, follows immediately a *Prayer of Oblation*, (which is the same with the first Prayer that follows the Lord's Prayer in our Post-Communion, beginning, *O Lord and heavenly Father*, &c. but introduc'd with a proper introduction, which shall be given by and by.) After this Prayer of Oblation, follows the *Lord's Prayer*; then comes the *Address*, and then the Priest receives and administers. After all have communicated, is said the Prayer, *Almighty and everliving God*, &c. and so on as in ours.

<sup>r</sup> Alex. ab Alex. Gen. Dier. l. 5.

c. 21.

<sup>s</sup> 1 Sam. ix. 13.

<sup>t</sup> Tert. Apol. c. 39. p. 32. B.

<sup>u</sup> Mat. xxvi. 26. 1 Cor. xi. 14.

<sup>w</sup> Alcuin. de Divin. Offic. c. 39.

same

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*same night, &c.* This, upon the scruples of *Bucer*, (whom *Sect. 22.* I am sorry I have so often occasion to name) was left out at the Review in the 5<sup>th</sup> of *King Edward*; and the following Sentence, which he was pleas'd to allow of, inserted in its stead; viz. *Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy Creatures of Bread and Wine, according to thy Son our Saviour Jesus Christ's holy Institution; in remembrance of his Death and Passion, may be partakers of his most blessed Body and Blood, who in the same night, &c.* In these words, it is true, the sense of the former is still implied, and consequently by these the Elements are now consecrated, and so become the Body and Blood of our Saviour Christ.

In the Rubrick indeed, after the Form of Administration, the Church seems to suppose that the Consecration is made by the words of *Institution*: For there it says, that *if the consecrated Bread and Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before-prescrib'd; beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.* This Rubrick was added in the last Review; but to what end, unless to save the Minister some time, does not appear. But what is very remarkable is, that it was taken from the *Scotch Liturgy*, which expressly calls the words of Institution *the words of Consecration\**; tho' the Compilers of it had restor'd the Sentence that had been thrown out of *King Edward's* second Common-Prayer, and united it with the Clause in our present Liturgy †, imagining, one would think, that the Elements were not consecrated without them. For tho' all Churches in the world have, thro' all ages, us'd the words of Institution at the time of Con-

To which they attributed the Consecration of the Elements.

\* To the end there may be little left, he that officiates is requir'd to consecrate with the least, and then if there be want, the words of Consecration may be repeated again, over more, either Bread or Wine: the Presbyter beginning at these words in the Prayer of Consecration (Our Saviour in the night that he was betray'd &c.) *Scot. Lit.* in the 5<sup>th</sup> Rubrick at the end of the Communion-Office.

† Hear us, O merciful Father, we most humbly beseech thee, and of thy Almighty goodness, vouchsafe so to bless and sanctify with thy Word and holy Spirit these thy gifts and creatures of Bread and Wine, that they may be unto us the Body and Blood of thy most dearly beloved Son; so that we receiving them according to thy Son our Saviour's holy Institution, in remembrance of his Death and Passion, may be partakers of the same his most precious Body and Blood; who in the night, &c. *Scot. Lit.*

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Chap. 6. secration; yet none, I believe, except the Church of *Rome*, ever before attributed the Consecration to the bare pronouncing of those words only: That was always attributed, by the most ancient Fathers, to the Prayer of those Church. The *Lutherans* and *Calvinists* indeed both agree with the *Papists*, that the Consecration is made by the bare repeating the words of Institution <sup>v</sup>; the reason perhaps of which is, because the words of Institution are the only words recorded by the Evangelists and *St. Paul*, as spoken by our Saviour, when he administered to his Disciples. But then it should be consider'd, that it is plain enough that our Saviour us'd other words upon the same occasion, tho' the very words are not recorded: For the Evangelists tell us, that he *gave Thanks, and bless'd* the Bread and Wine: And this sure must have been done in other words than those which he spoke at the delivery of them to his Disciples: For *Blessing* and *Thanksgiving* must be perform'd by some words that are address'd to God, and not by any words directed to men: And therefore the words which our Saviour spake to his Disciples, could not be the whole Consecration of the Elements, but rather a declaration of the effect which was produc'd by his consecrating or blessing them. And therefore I humbly presume, that if the Minister should, at the Consecration of fresh Elements after the others are spent, repeat again the whole Form of Consecration, or at least from those words, *Hear us, O merciful Father, &c.* he would answer the end of the Rubrick, which seems only to require that the latter part of the Form from those words [*Who in the same night, &c.*] be always us'd at such Consecration.

And this is certainly a very essential part of the Service. For during the repetition of these words, the Priest performs to God the representative Sacrifice of the Death and Passion of his Son. By taking the *Bread into his hands*, and *breaking* it, he makes a memorial to him of our Saviour's Body broken upon the Cross; and by exhibiting the *Wine*, he reminds him of his Blood there shed for the Sins of the world; and by *laying his hands* upon each of them at the same time that he repeats those words [*Take, eat,*

\* Τὴν δὲ Ἐυχὴν.—εὐχαριστηθεῖσαν  
 τροφὴν, Just. Mart. Apol. 1. c. 86.  
 p. 129. Προσαγομένους ἄρτους ἐδοί-  
 κμεν σῶμα γενομένους διὰ τὴν εὐχὴν.  
 Orig. contra Cels. lib. 8. See also Con-  
 stit. Apost. 1. 8. c. 12. Cyril. Hieros.  
 Catech. Mystag. 3. p. 289. Optat. adv.

Parmen. lib. 6. Basil. de Spir. Sanct.  
 c. 27. Chrysost. Homil. in Coemeterii  
 Appellationem. August. de Trinitat.  
 1. 3. c. 4.  
 See their Book of Reformation of  
 Doctrine, Administration of their Sacra-  
 ments, &c. printed at London by John  
 Day, 1547.



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*This is my Body, &c. and Drink ye all of this, &c.*] he signifies and acknowledges that this Commemoration of Christ's Sacrifice so made to God, is a Means instituted by Christ himself to convey to the Communicants the benefits of his Death and Passion, viz. the pardon of our Sins, and God's grace and favour for the time to come. For this reason we find, that it was always the practice of the Ancients, in consecrating the Eucharist, to break the Bread (after our Saviour's example) to represent his Passion and Crucifixion <sup>2</sup>. The Roman Church indeed, instead of breaking the Bread for the Communicants to partake of it, only breaks a single Wafer into three parts (of which no one partakes) for the sake of retaining a shadow at least of the ancient custom. They acknowledge, it is true, that this is an alteration from the primitive practice: But then they urge that they had good reasons for making it, viz. lest in breaking the Bread some danger might happen of scattering or losing some of the Crumbs or Particles <sup>3</sup>: as if Christ himself could not have foreseen what dangers might happen, or have given as prudent orders, as the Pope, concerning his own Institution.

Breaking the Bread, a ceremony always us'd by the ancient Church in consecrating the Eucharist.

Very judiciously therefore did our good Reformers (tho' they order'd *these words before rehearsed to be said, turning still to the Altar, without any Elevation or shewing the Sacrament to the People* <sup>b</sup> yet) restore these other ceremonies to avoid superstition: And yet this very restoration of them is charg'd as superstitious by Bucer <sup>c</sup>; who therefore objects to them, and prevails for the leaving them all out, as well as the abovementioned Petition for the Descent of the Holy Ghost, together with the *Crossings* that were then also us'd during the pronounciation of the said Petition. The taking of the *Bread and the Cup into the hands*, have indeed since been restor'd, viz. first to the *Scotch* Liturgy, and then to our own, even at the request of the *Presbyterians*, at the last Review <sup>d</sup>. But the signing of them with the *Cross* has ever since been discontinued: tho' I don't know that there is an ancient Liturgy in being, but what shews that this sign was always made use of in some part or other of the Office of Communion <sup>e</sup>. Such a number of crossings in-

Signing with the Cross, another ceremony that was always us'd at the same time.

<sup>2</sup> See this prov'd in Mr. Bingham's *Antiquities*, Book 15. chap. 3. Vol. 6. p. 713, &c.

<sup>3</sup> Salmero. *Traët.* 30. in *Aët.* ap. Chamier. de *Euch.* l. 7. c. 11. n. 26. p. 384.

<sup>b</sup> Rubrick after the Prayer of Consecration in the first Book of King Edward VI.

<sup>c</sup> Censur. apud Script. Anglican. p. 472.

<sup>d</sup> See the *Proceedings of the Commissioners*, &c. pag. 18. and the *Reply*, pag. 130.

<sup>e</sup> Vide & Chrysost. *Demonstrat. Quod Christus sit Deus*, c. 9. & Aug. *Hom.* 118. in Joan.

Chap. 6. deed as the *Roman Missal* enjoins, renders the Service theatrical; and are not to be met with in any other Liturgy: But one or two we always find; so much having been thought proper, on this solemn occasion, to testify that we are not ashamed of the Cross of Christ, and that the solemn Service we are then about is perform'd in honour of a crucify'd Saviour. And therefore as the Church of *England* has thought fit to retain this ceremony in the ministration of one of her Sacraments, I see not why she should lay it aside in the ministration of the other. For that may very well be apply'd to it in the ministration of the *Eucharist*, which the Church herself has declar'd of the Cross in *Baptism*, viz. *That it was held in the primitive Church, as well by the Greeks as the Latins, with one consent, and great applause: at what time, if any had oppos'd themselves against it, they would certainly have been censur'd as enemies of the name of the Cross, and consequently of Christ's Merits, the Sign whereof they could no better endure* <sup>f</sup>.

*The Prayers  
of Oblation  
mangled and  
displac'd.*

§. 3. But besides this, our Liturgy at that time suffer'd a more material alteration: The Prayer of *Oblation*, which by the first Book of King *Edward* was order'd to be us'd after the Prayer of Consecration (and which has since been restor'd to the *Scotch* \* *Common-Prayer*) being half laid aside, and the rest of it thrown into an improper place; as being enjoin'd to be said by our present Rubrick, in that part of the Office which is to be us'd after the People have communicated; whereas it was always the practice of the primitive Christians to use it during the act of Consecration.

\* In the first Book of King *Edward* and in the *Scotch* Liturgy, the first Prayer in our Post-Communion is order'd immediately to follow the Prayer of Consecration with this beginning. *Wherefore, O Lord and heavenly Father, according to the Institution of thy dearly beloved Son our Saviour Jesus Christ, we thy humble Servants do celebrate and make here before thy divine Majesty, with these thy holy gifts, the memorial which thy Son hath willed us to make; having in remembrance his blessed Passion, mighty Resurrection, and glorious Ascension, rendering unto thee most hearty thanks for the innumerable benefits procur'd unto us by the same: entirely desiring thy fatherly goodness, &c.* as the first Prayer goes on in our Post-Communion. And in King *Edward's* Book towards the end of the same prayer after the Words, *Our bounden duty and service*, it follows thus: *And command these our Prayers and Supplications by the ministry of thy holy Angels, to be brought up into thy holy Tabernacle, before the sight of thy divine Majesty, not weighing our merits, &c.*

<sup>f</sup> Can. 30. A. D. 1603.

on. For the holy Eucharist was, from the very first Instit. Sect. 22. tution, esteem'd and receiv'd as a proper Sacrifice, and solemnly offer'd to God upon the Altar, before it was receiv'd and partaken of by the Communicants<sup>g</sup>. In conformity whereunto, it was Bishop *Overall's* practice to use the first Prayer in the Post-Communion-Office between the Consecration and the Administring<sup>h</sup>, even when it was otherwise order'd by the publick Liturgy.

§. 4. In the beginning of this Prayer, instead of those words [ONE Oblation of himself once offer'd] which are now printed in most Common-Prayer Books; I have seen some that read [OWN Oblation of himself once offer'd:] and so, among others, does Dr. *Nichols* gives it us, in his Edition of it, which he says he corrected from a sealed book; tho' in several seal'd books which I have collated my self, I have always found it *One*, as it is generally in the common books. However the words, as they are, are not a tautology (as some object) but very copious and elegant, and alluding to that Portion of Scripture in *Heb. x.* where the *One Oblation* of Christ is oppos'd to the *many* kinds of Sacrifices under the Law, and the *Once offer'd* to the *Repetition* of those Sacrifices.

§. 5. Dr. *Nichols*, in his Note upon this Prayer, has deliver'd his opinion, that it ought to be said by the Minister upon his *Knees*; and the reason he gives for it is, because it is a *Prayer*. But that reason would hold for kneeling at several other Prayers both in this and in other Offices, which yet the Rubrick directs shall be us'd *Standing*. As to this Prayer indeed, the Rubrick does not mention any Posture that the Minister shall be in at the saying it: For as to those words, *Standing before the Table*, I am of opinion, that they only relate to the Posture of the Minister, whilst he is ordering the Elements: tho' in the old Common-Prayer Book, it is very plain, that they refer'd to the Posture in which the Minister was to say the Prayer; the Rubrick then being no more than this, *Then the Minister, standing up, shall say as followeth*. The Rubrick in the *Scotch* Liturgy is something larger, but as I shall shew in the next Paragraph, directly orders the Priest to *stand*. But as the Rubrick is now enlarg'd, the Construction shews that the word *Standing* must refer to another thing. However since the Rubrick, before the additions to it, was so very express for the Minister's standing at the Consecration; I

A various Reading in this Prayer.

The Minister to stand at this Prayer and in the Post-Communion-Office.

<sup>g</sup> The Reader may see this Subject exhausted, to the utmost satisfaction by the Learned and Reverend Mr. Johnson, in his Treatise on the Unbloody Sacrifice and

Altar.

<sup>h</sup> See Dr. *Nichols's* Additional Notes, pag. 49.



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Chap. 6. think it is very probable, that if they who made those additions had intended any alteration of the Posture, they would certainly have express'd it. For Ministers that had been always us'd to stand when they consecrated, could never imagine that the new Rubrick directed them to kneel, when there was not one word of kneeling, but an express direction for standing, at the ordering of the Elements, without any following prescription for kneeling at this Prayer, even in this new Rubrick. And I take it for granted, that whenever the Church does not direct the Minister to kneel, it supposes him to stand. Tho' Dr. *Nichols* will not allow of this; "because, he says, there is not one Rubrick which obliges the Minister to kneel in all the Post-Communion Service; and yet he does not know any one that has contended for the Posture of standing in the performance of that part of the Service." What the Doctor has known I cannot tell: But I can affirm the direct contrary, that I never knew one that contended for the Posture of kneeling in the performance of that part of the Service. But if any have done so; I am apt to think, that they act contrary to the intention of the Church. For that she supposes the Minister to stand during that part of the Service, I think is plain, from her not ordering him to stand up whilst he gives the blessing, which she certainly would have done, if she had suppos'd him to have been kneeling before. And indeed in most part of the whole Communion-Office the Priest is directed to *Stand*. In the beginning of the Office he is order'd to say the *Lord's Prayer*, with the *Collect* following, *standing*; and so he is to continue whilst he repeats the *Commandments*: Then follows one of the two *Collects* for the King, the Priest standing as before. Whilst he says the Prayer for the whole state of *Christ's Church*, there is no Posture mention'd: But since both the *Sentences* before it, and the *Exhortation* (at the time of Communion) after it, are without doubt to be said standing, and yet no mention made that there shall be any change of Posture during all that time; it seems very evident that the Church design'd that Prayer to be said standing. At the *general Confession* indeed it is very fit that the Minister should kneel, and therefore he is there directed to do so. And tho' any one knows in reason that he should stand at the *Absolution*, yet that too is particularly mention'd in the Rubrick. From thence again to the *Address*, before the Prayer of Consecration, that being all an act of praise, he is to *stand*: But there again he is directed to *kneel*: But then at the end of it he is order'd to *stand up*, and after the ordering of the Bread and Wine, to say the *Prayer of Consecration*,

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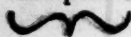
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secration, without any direction to *kneel*. Nor indeed Sect. 22. would that be a proper Posture for him whilst he is performing an act of authority, as the consecrating the Elements must be allow'd to be. Nor is he from hence to the end of the Office to *kneel* any more, except just during the time of his own receiving, So that thro' the whole Office he is order'd to *kneel* but three times, viz. at the *general Confession*, the *Prayer of Address*, and at his *receiving the Elements*: which being three places where there least wants a Rubrick to direct him to *kneel* (since, if there was no such Rubrick, a Minister would of his own accord kneel down at those times) and yet there being an exprefs direction at each of those places for him to *kneel*; it is very evident, that where the Rubrick gives no such direction, the Minister is always to *stand*.

§. 6. If it be ask'd, whether the Priest is to say this Prayer standing before the Table, or at the North-end of it; I answer, at the North-end of it: For according to the rules of Grammar, the Participle *standing* must refer to the Verb order'd, and not to the Verb *say*. So that whilst the Priest is *ordering the Bread and Wine*, he is to stand before the Table: But when he says the Prayer, he is to stand so as that he may with the more readiness and decency break the Bread before the People, which must be on the North-side. For if he stood before the Table, his Body would hinder the People from seeing: So that he must not stand there; and consequently he must stand on the North-side; there being, in our present Rubrick, no other place mention'd for performing any part of this Office. In the Romish Church indeed they always stand before the Altar during the time of Consecration; in order to prevent the People from being eye-witnesses of their operation in working their pretended miracle: and in the Greek Church they shut the Chancel-door, or at least draw a veil or curtain before it, I suppose, upon the same account<sup>a</sup>. But our Church, that pretends no such miracle, enjoins, we see, the direct contrary to this, by ordering the Priest so to order the Bread and Wine, that he may with the more readiness and decency break the Bread, and take the Cup into his hands, before the People. And with this view, it is probable, the Scotch Liturgy ordered that during the time of Consecration the Presbyter should stand at such a part of the holy Table, where he may with the more ease and decency use both his hands.

Whether the Priest be to say this Prayer standing before the Altar.

<sup>a</sup> Smith's Account of the Greek Church, p. 135.



## Sect. 23. Of the Form of Administration.

*The Holy Elements to be deliver'd by the Minister to each Communicant ;*

THE holy Symbols being thus consecrated, the Communicants must not rudely take every one his own part ; because God, who is the Master of the Feast, hath provided Stewards to divide to every one their portion. Some persons indeed have dislik'd the Minister's delivering the holy Elements to each Communicant ; pretending that it is contrary to the practice of our Saviour, who bid the Apostles *take the Cup and divide it among themselves*<sup>b</sup>. But one would think that any one that reads the Context would perceive, that this passage does not relate to the Eucharist, but to the Paschal Supper ; since it appears so evidently from the 19<sup>th</sup> and 20<sup>th</sup> verses of the same Chapter, that the Sacrament of the Lord's Supper was not instituted till after that Cup was drank. But as to the manner of his delivering the Sacrament, the Scriptures are wholly silent : And consequently we have no other means to judge what it was, but by the practice of the first Christians, who doubtless, as far as was convenient and requisite, imitated our Saviour in this as well as they did in other things : And therefore since it was the general practice among them for the Minister to deliver the Elements to each Communicant, we have as much authority and reason as can be desir'd to continue that practice still.

*First to the Clergy.*

§. 2. The Minister therefore that celebrateth is first to receive the Communion in both kinds himself ; then to proceed to deliver the same to the Bishops, Priests, and Deacons in like manner (i. e. in both kinds) if any be present, (that they may help the chief Minister, as the old Common-Prayer has it, or him that celebrateth, as it is in the Scotch Liturgy) and after that to the People also in order. And this is consonant to the practice of the primitive Church, in which it was always the custom for the Clergy to communicate within the rails of the Altar, and before the Sacrament was deliver'd to the People<sup>c</sup>.

*And then to the People,*

*Into their Hands.*

§. 3. The Rubrick farther directs, that the Communion must be deliver'd both to the Clergy and Laity *into their Hands* ; which was the most primitive and ancient way of receiving<sup>d</sup>. In St. Cyril's time they receiv'd it into the

<sup>b</sup> Luke xxii. 17.

<sup>c</sup> Const. Apost. l. 8. c. 13. Concil. Laod. Can. 19. Concil. Tolet. IV. Can. 17.

<sup>d</sup> Euseb. Hist. Eccl. l. 6. c. 43. pag. 245. B. Chryf. in Ephes. i. Hom. 3. Tom. 3. p. 778. lin. 16.



hollow of their right hand, holding their left hand under Sect. 23. their right in the form of a cross<sup>e</sup>: And in some few ages afterwards, some indiscreet persons, pretending greater reverence to the Elements, as if they were defil'd with their hands, put themselves to the charges of providing little saucers or plates of gold to receive the Bread, until they were forbidden by the sixth general Council<sup>f</sup>. Another abuse the Church of Rome brought in, where the Priest puts it into the Peoples *mouths*, lest a crumb should fall aside; which custom was also retain'd in the first Book of King Edward VI. tho' a different reason was there alledg'd; the Rubrick ordering that *altho' it be read in ancient writers that the People many years past, receiv'd at the Priest's hands the Sacrament of the Body of Christ in their own hands, and no Commandment of Christ to the contrary; yet for as much as they many times convey'd the same secretly away, kept it with them, and diversly abus'd it to superstition and wickedness: lest any such thing hereafter should be attempted, and that an uniformity might be us'd throughout the whole realm; it was thought convenient the People should commonly receive the Sacrament of Christ's Body, in their mouths, at the Priest's hand<sup>g</sup>*. But however Bucer censuring it, as favouring too much of an unlawful honour done to the Elements<sup>h</sup>, it was discontinued at the next Review, when the old primitive way of delivering it into the People's *Hands* was order'd in the room of it.

§. 4. The Communicants are enjoyn'd, whilst they receive this blessed Sacrament, to be *all meekly kneeling*. <sup>The Apostles probably receiv'd in a Posture of Adoration.</sup> What Posture the *Apostles* receiv'd it in, is uncertain; but we may probably conjecture that they receiv'd it in a Posture of Adoration. For it is plain that our Saviour bless'd and gave thanks both for the Bread and Wine; and Prayers and Thanksgivings, we all know, were always offer'd up to God in a Posture of Adoration: and therefore we may very safely conclude that our blessed Saviour, who was always remarkable for outward reverence in Devotion, gave thanks for the Bread and Wine in an adoring Posture.

Now 'tis very well known that it was a rule with the Jews to eat of the Passover to Satiety: and therefore, since they had already satisfy'd hunger, they cannot be suppos'd to have eaten or drank so much of the Holy Eucharist as

<sup>e</sup> Cyril. Catech. Mystag. 5. §. 18. p. 300.

<sup>f</sup> Can. 101. Tom. 6. col. 1186. A.

<sup>g</sup> See the last Rubrick at the end of

the Communion-Office in King Edward's first Book.

<sup>h</sup> Script. Anglican. p. 462.

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Chap. 6. that they needed repose while they did it; And since, as we have already hinted, they rose from their seats to bless the Bread, it cannot be imagin'd, that, without any reason, they would resolve to sit down again during the moment of eating it; and then, tho' they rose immediately a second time at the blessing, which was perform'd before the delivery of the Cup, that they immediately sat down again to taste of the Wine, as if they could neither eat nor drink the smallest quantity without sitting.

This indeed does not amount to a demonstration, but is yet a very probable conjecture; and shews how groundlessly they argue, who, from the Apostles eating the Passover sitting or leaning upon the left side (which was the Table-gesture among those nations) conclude, that they eat the Eucharist in the same Posture, because it was celebrated at the same time.

*The Example of the Apostles does not bind us.*

But besides, we may observe that the *Passover* it self was, at the first Institution of it, commanded to be eaten *standing* and in *haste*<sup>1</sup>, to express the haste they were in to be deliver'd out of their slavery and bondage: But afterwards when they were settled in the Land of Promise, they eat it in a quite contrary Posture, viz. *sitting* or lying down to it, as to a Feast, to signify they were then at rest and in possession of the Land. And with this custom (tho' we do not find any where that it was ever commanded, or so much as warranted by God) did our blessed Saviour comply, and therefore doubtless thought that the alteration of the circumstances was a justifiable reason for changing the ceremonies. But was it ever so certain that a Table-gesture was us'd at the Institution of the Eucharist; yet it is very reasonable, since the circumstances of our blessed Saviour is now different from what they were at the Institution, that our outward demeanour should also vary. The Posture which might then be suitable in the Apostles, is not now suitable in us; While he was corporally present with them, and they convers'd with him as Man, without any awful dread upon them which was due to him as the Lord of Heaven and Earth, no wonder if they did use a Table-posture: But then *their* familiarity ought to be no precedent for *us*, who worship him in his Glory, and converse with him in the Sacrament, as he is spiritually present; and who therefore should be very irreverent to approach him in any other Posture than that of Adoration.

<sup>1</sup> Exod. xii. 11.

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As to the punctual time when the Posture of *Kneeling* Sect. 23. first began, it is hard to determine; but we are assur'd that it hath obtain'd in the Western Church above twelve hundred years; and tho' anciently they stood, in the East<sup>k</sup>, yet it was *with fear and trembling, with silence and down-cast eyes, bowing themselves in the posture of Worship and Adoration*<sup>l</sup>. When Kneeling first began.

But it is now the custom of the *Greek, Roman, Luther-How univer-* *ram*, and most Churches in the world to receive *kneeling*: *sal a practice.* nor do any scruple it, but they who study pretences to palliate the most unjustifiable separation, or design'd neglect of this most sacred ordinance.

And it is worth observing, that they who at other times cry out so much against the Church of *England* for retaining several ceremonies, which, tho' indifferent in themselves, they say, become unlawful by being abus'd by Superstition and Popery; can, in this more solemn and material ceremony, agree even with the *Pope* himself (who receives *sitting*) rather than not differ from the best and purest Church in the world<sup>m</sup>. The Pope receives the Sacrament sitting.

Nor may I pass by unobserv'd that the Posture of *Sitting* was first brought into the Church by the *Arians*; who, stubbornly denying the Divinity of our Saviour, thought it no robbery to be equal with him, and to sit down with him at his Table: For which reason it was justly banish'd the reform'd Church in *Poland*, by a general Synod, A. D. 1583. And 'tis the *Pope's* opinion of his being *St. Peter's* Successor, and Christ's Vicegerent, which prompts him to use such familiarity with his Lord<sup>n</sup>. Sitting by whom introduc'd.

§. 5. As for the words of *Administration*; the first part of them, viz. *The Body, or The Blood of our Lord Jesus Christ*, was the only Form us'd in *St. Ambrose's* time at the delivery of the Bread and Wine<sup>o</sup>, to which the receivers answer'd, *Amen*<sup>p</sup>; both to express their desire that it might be Christ's Body and Blood unto them, and their firm belief that it was so. The next words, *Preserve thy Body and Soul unto everlasting Life*, were added by *St. Gregory*<sup>q</sup>: And these with the former were all that were to be us'd at the delivery of the Elements, during the first Common- The Form of Words.

<sup>k</sup> Euseb. Hist. Eccl. l. 7. c. 9. page 255. B.

<sup>l</sup> Cyril. Catech. Mystag. 5. §. 19. p. 301.

<sup>m</sup> Durand. Rational. l. 4. c. 54. num. 5.

<sup>n</sup> Durand. ibid.

<sup>o</sup> Ambr. de Sacr. l. 4. c. 5. Tom. 4. col. 368. G.

<sup>p</sup> Liturg. Clement. Basil. Æthiopic Cyril. Catech. Mystag. 5. §. 18.

<sup>q</sup> Vid. Durant. de Rit. Eccles. Cathol. l. 2. c. 55. num. 16. p. 287.



Chap. 6. Prayer Book of King Edward VI. But these words I suppose, being thought at that time to favour too much of the *real Presence* in the Sacrament, which was a Doctrine that then was thought to imply too much of *Transubstantiation* to be believ'd; they were therefore left out of the second Book, and the following words prescrib'd in the room of them. *Take and eat this, &c. or Drink this, &c.* as in the latter part of our present Forms. But these on the other side reducing the Sacrament to a bare eating and drinking in remembrance of the Death and Passion of our Lord; they were in a little time as much dislik'd as the former. And therefore upon Queen *Elizabeth's* accession to the throne (whose design and endeavour was to unite the nation as much as she could in one Doctrine and Faith) both these Forms were enjoin'd to be us'd (as we have them still) to please both parties. Tho' in the *Scotch* Liturgy, the last clause was again thrown out, and the former only (which was prescrib'd by the first Book) retain'd, with a direction to the Receiver to say *Amen*: Which is undoubtedly the most agreeable to the primitive practice, and to the true notion of the Eucharist.

Communion  
in One Kind  
examind.

§. 6. Where there are two or more Ministers present, it is the custom for the chief Minister or for him that consecrates, to administer only the Body, and for another to follow and administer the Cup. Agreeable to an old Rubrick in King *Edward's* first Liturgy, which orders, that if *there be a Deacon or other Priest, then shall he follow with the Chalice: And as the Priest ministrerth the Sacrament of the Body, so shall he (for more expedition) minister the Sacrament of the Blood, in form before written.* For our Church does not (with the Roman Church) rob the People of half the Sacrament, but administers to the *Laity* as well as the *Clergy* under *both Kinds*. The *Romanists* indeed pretend that Christ administred under both Kinds only to the *Apostles*, whom he had made Priests just before, and gave no command that it should be so receiv'd by the *Laity*. But we would ask whether the Apostles were not all that were then present? If they were, in what capacity did they receive it? how did they receive the Bread before the *Hoc Facite* (*Do this?*) As Priests, or as Laymen? It is ridiculous to suppose those words chang'd their capacity: Tho' if we should allow they did, yet it would only relate to consecrating, and not to receiving. But if Christ only gave it to the Apostles as Priests, it must necessarily follow, that the People are not at all concern'd in one Kind or other; but that each Kind was intended only for Priests. For if the People are concern'd, how came they to be so? Where is

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is there any command but what refers to the first Institution? So that it had been much more plausible, according to this answer, to exclude the People wholly, than to admit them to one Kind, and to debar them of the other. Sect. 23.

Not so, say they, because Christ himself administered the Sacrament to some of his Disciples under one Kind only<sup>r</sup>. But to make out this we require, first, That it be prov'd that Christ did then administer the Sacrament; or, 2<sup>dly</sup>, if he did, that the Cup was not imply'd; since *breaking of Bread*, when taken for an ordinary meal in Scripture, does not exclude drinking at it.

When we appeal to the practice of the primitive Ages, they leave us; and the most impartial of them will allow that the custom of communicating under one Kind only, as is now us'd in the Church of *Rome*, was unknown to the world for a thousand years after Christ<sup>r</sup>. In some cases ('tis true) they dip'd the Bread in the Wine, as in the case of baptiz'd Infants (to whom they administered the Eucharist in those primitive times) and of very weak, dying persons, who could not otherwise have swallow'd the Bread; and also that by this means they might keep the Sacrament at home against all emergent occasions. And this probably might in time make the way easier for introducing the Sacrament under the kind of Bread only.

§. 7. *When all have communicated, the Minister is directed to return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair Linen Cloth*; which by the ancient writers and the *Scotch* Liturgy (in which this Rubrick first appeared) is call'd the *Corporal*, from its being spread over the Body or consecrated Bread<sup>r</sup>, and sometimes the *Pall*<sup>u</sup>, I suppose for the same reason. The Institution of it is ascrib'd to *Eusebius* Bishop of *Rome*, who liv'd about the year 300<sup>w</sup>. And that it was of common use in the Church in the 5<sup>th</sup> Century, is evident from the testimony of *Isidore Peleusiota*, who also observes that the design of using it was to represent the Body of our Saviour being wrapt in *fine Linen* by *Joseph of Arimathea*<sup>x</sup>. Of the Corporal or Pall:

<sup>r</sup> Luke xxiv. 30.

<sup>r</sup> Secundum antiquam Ecclesie Consuetudinem, omnes tam Corpori quam Sanguini communicabant: quod etiam adhuc in quibusdam Ecclesiis servatur.

Aquin. in Johan. vi.

<sup>r</sup> Alcuin. de Offic. Divin.

<sup>u</sup> Rad. Tungr. de Can. Obf.

<sup>w</sup> Vid. Gratian. de Conf. Dist. 2.

<sup>x</sup> Isid. Peleus. Ep. 123.

Sect.

## Of the Order for the Administration

## Sect. 24. Of the Lord's Prayer.

Of the concluding Devotions.

IT is rudeness in manners to depart from a friend's house so soon as the Table is remov'd, and an act of irreligion to rise from our common meals without Prayer and Thanksgiving: How much more absurd and indecent then would it be for us to depart abruptly from the Lord's Table? Our Saviour himself concluded his last Supper with a Hymn <sup>y</sup>, (suppos'd to be the *Paschal Hallelujah*), in imitation of which all Churches have finish'd this Feast with solemn Forms of Prayer and Thanksgiving.

The Lord's Prayer why us'd first after receiving.

§. 2. The *Lord's Prayer* is plac'd first, and cannot indeed be any where us'd more properly: for having now receiv'd Christ in our hearts, it is fit the first words we speak should be his; as if not only we, but Christ liv'd and spake in us. We know that *to as many as receive Christ, he gives power to become the Sons of God* <sup>z</sup>, so that we may now all with one heart, and one voice, address our selves chearfully to God, and very properly call him, *Our Father, &c.*

The Doxology why added.

§. 3. The *Doxology* is here annex'd, because all these Devotions are design'd for an act of Praise, for the benefits receiv'd in the holy Sacrament.

## Sect. 25. Of the First Prayer after the Lord's Prayer.

The Design of it.

I Have already observ'd, that in the first Common-Prayer of King *Edward VI.* and in that drawn up for the Church of *Scotland*, this first Prayer in the Post-Communion was, with a proper Introduction, order'd to be us'd immediately after the Prayer of Consecration: Not but that what remains of it, is very proper to be us'd after communicating. For *St. Paul beseeches us, by the mercies of God, to present our Bodies a living Sacrifice, holy and acceptable to God, as our reasonable Service* <sup>2</sup>. And the Fathers esteem'd it one great part of this Office to dedicate our selves to God. For since Christ hath put us in mind of his infinite love in giving himself for us, and in this Sacrament hath given himself to us; and since we have chosen him for our Lord, and solemnly vow'd to be his Ser-

<sup>y</sup> Mat. xxvi. 30.  
<sup>z</sup> John i. 12.

<sup>2</sup> Rom. xii. 1.



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wants; it is very just and reasonable, that we should also Sect. 26,  
give up our selves wholly to him in such a manner as this 27.  
Form directs us.

*Sect. 26. Of the Second Prayer after the  
Lord's Prayer.*

WHEN we communicate often, it may be very grate-<sup>The Design</sup>  
ful, and sometimes very helpful, to our Devotions, of it.  
to vary the Form: For which cause the Church hath sup-  
ply'd us with another Prayer; which, being more full of  
praises and acknowledgments, will be most suitable when  
our minds have a joyful sense of the benefits receiv'd in  
this Sacrament; as the former, consisting chiefly of vows  
and resolutions, is most proper to be us'd when we would  
express our love and duty.

*Sect. 27. Of the Gloria in Excelsis, or the  
Angelick Hymn.*

TO conclude this Office with an *Hymn*, is so direct an <sup>Glory be to</sup>  
imitation of our Saviour's practice <sup>a</sup>, that it hath <sup>God on high</sup>  
ever been observ'd in all Churches and Ages. And tho' <sup>or</sup>  
the Forms may differ, yet this is as ancient as any now ex-  
tant. The former part of it is of an heavenly original,  
being sung by Angels at our Saviour's Nativity <sup>b</sup>; and was  
from thence transcrib'd into the Oriental Liturgies, espe-  
cially St. *James's*, where it is thrice repeated. The latter  
part of it is ascrib'd to *Telesphorus* about the year of  
Christ 139; and the whole Hymn, with very little diffe-  
rence, is to be found in the *Apostolical Constitutions* <sup>c</sup>, and  
was establish'd to be us'd in the Church-Service by the fourth  
Council of *Toledo* about a thousand years ago <sup>d</sup>. In the  
present Roman Missal it stands in the beginning of this  
Office, as it does also in the first Common-Prayer of King  
*Edward VI.* where it immediately follows the *Collect for*  
*Purity*; tho' it is now, I think, plac'd much more pro-  
perly at the close of the Communion, when every de-  
vout Communicant being full of gratitude, and longing

<sup>a</sup> Mat. xxvi. 30.  
<sup>b</sup> Luke ii. 14.

<sup>c</sup> Lib. 7. cap. 48.

<sup>d</sup> Can. 13. Tom. 5. col. 1710. A.

Chap. 6. for an opportunity to pour out his Soul in the Praises of God, cannot have a more solemn and compact Form of words to do it than this. In the *Greek Church* it makes a constant part of the Morning Devotions, as well upon ordinary Days, as upon Sundays and Holy-days; only with this difference, that upon ordinary Days it is only read, whereas upon more solemn times it is appointed to be sung <sup>e</sup>.

### Sect. 28. Of the Final Blessing.

The Peace of  
God, &c.

THE People were always dismiss'd from this Ordinance by a solemn *Blessing* pronounc'd by the Bishop if present, or, in his absence by the Priest <sup>f</sup>: and none were allow'd to depart till this was given by the one or the other <sup>g</sup>.

The Form here us'd is taken chiefly from the words of Scripture: the first part of it from *Phil.* iv. 7. and the latter part being no other than a Christian paraphrase upon *Numb.* vi. 24, &c.

### Sect. 29. Of the Additional Prayers.

Of the Ad-  
ditional  
Prayers.

LEST there should be any thing left unask'd in this excellent Office, the Church hath added six *Collects* more to be us'd at the Minister's discretion: concerning which it will be sufficient to observe, that they are plain and comprehensive, and almost every Sentence of them taken out of the Bible, and are as proper to be join'd to any other Office as this. For which reason the Rubrick allows them to be said *as often as occasion shall serve, after the Collects either of Morning or Evening-Prayer, Communion or Litany, by the discretion of the Minister.*

The Rubrick  
before these  
Collects how  
to be reconcil'd with  
the first Ru-  
brick after  
them.

When they are added to the Communion-Office on Sundays and Holy-days that have no Communion, they are order'd to be said *after the Offertory*; from whence some have imagined that *the Prayer for the Church Militant*; is part of the Offertory; because in the first Rubrick, at the end of the whole Office, that Prayer, on such days, is always to be us'd, and *then* one or more of these *Collects* are to follow. But

<sup>e</sup> Dr. Smith's *Account of the Greek Church*, p. 224.

col. 1388. B.  
<sup>g</sup> Conc. Agathens. Can. 47. Tom. 4.

<sup>f</sup> Concil. Agath. Can. 30. Tom. 4. col. 1391. A.

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that the *Offertory* only signifies the *Sentences* that are read Sect. 39. whilst the Alms and other Devotions of the People are collecting, I have already had occasion to mention <sup>h</sup>. To reconcile this difference therefore, the Reader must observe that by the first Book of King *Edward VI.* the Prayer for *Christ's Church* was never to be read but when there was a Communion. So that then if there was no Communion, these Collects were properly order'd to be said *after the Offertory*. But the Communion-Office being afterwards thrown into a different Form; the Prayer for the Church Militant was added to that part of the Service, which was ordered to be read on Sundays and other Holy-days that had no Communion, without altering the Rubrick of which I am now speaking. And this is that which makes the Rubricks a little inconsistent. However the difference is not much. For the Collects are still to be said *after the Offertory*, tho' not *immediately after*, as formerly; the Prayer for the Church Militant coming in between.

## Sect. 30. Of the Rubricks after the Communion.

IN the primitive Church, while Christians continued in their strength of Faith and Devotion, those who were qualified; generally communicated once every day <sup>i</sup>; which custom continued till after St. *Augustine's* time <sup>k</sup>: But afterwards when Charity grew cold, and Devotion faint, this custom was broke off; and they fell from every day to Sundays and Holy-days only, and thence at *Antioch* to once a year and no more <sup>l</sup>.

In regard of this neglect, Canons were made by several Councils to oblige men to receive three times a year at least, viz. at *Christmas*, *Easter*, and *Whitsuntide* (probably in conformity to the ancient Jews, who were commanded by God himself to appear before the Lord at the three great Feasts that correspond to these; viz. in the Feast of *unleaven'd Bread*, and in the Feast of *Weeks*, and in the Feast of *Tabernacles* <sup>m</sup>;) and those that neglected to communicate at those seasons, were censur'd and anathematiz'd <sup>n</sup>.

<sup>h</sup> See p. 286.

<sup>i</sup> Cypr. de Orat. Dom. p. 147. Basil.

Epist. 289. Tom. 3. p. 279. A. B.

<sup>k</sup> Aug. Ep. 98. Tom. 2. col. 267. E.

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<sup>l</sup> Ambr. de Sacram. l. 5. c. 4. Tom.

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<sup>a</sup> See p. 286.

<sup>1</sup> Cypr. de Orat. Dom. p. 147. Basil. Epist. 289. Tom. 3. p. 279. A. B.

<sup>k</sup> Aug. Ep. 98. Tom. 2. col. 267. E. Ep. 54. Tom. 2. col. 124. C.

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<sup>m</sup> Deut. xvi. 26.

<sup>n</sup> Concil. Agath. Can. 18. Tom. 4. col. 1386. C. But see more in Mr. Bingham as before.

## Of the Order for the Administration

## Chap. 6.

*The Care of  
our Church a-  
bout frequent  
Communion.*

At the Reformation our Church took all the care she could to reconcile her members to frequent Communion. And therefore in the first Common-Prayer Book of King Edward VI. it was order'd that upon *Wednesdays and Fridays* tho' there were none to communicate with the Priest, yet (after the Litany ended) the Priest should put upon him a plain Alb or Surplice, with a Cope, and say all things at the Altar, (appointed to be said at the celebration of the Lord's Supper) until after the Offertory.—And the same order was to be us'd all other days, whensoever the People were accustomably assembled to pray in the Church, and none were dispos'd to communicate with the Priest. From whence it appears they took it for granted, that there would always be a sufficient number of Communicants upon every Sunday and Holy-day at the least; so that they could not so much as suppose there would be no Communion upon any of those days. But it seems they fear'd that upon other days there might sometimes be none to communicate with the Priest, and so no Communion: And therefore they order'd, that if it should so happen for a whole week together, yet nevertheless upon *Wednesdays and Fridays* in every Week so much should be us'd of the Communion-Service as is before limited. But afterwards as piety grew colder and colder, the Sacrament began to be more and more neglected, and by degrees quite laid aside on the ordinary Week-days. And then the Church did not think it convenient to appoint any of this Service upon any other days than *Sundays and Holy-days*. But upon those days she still requires that (altho' there be no Communion, yet) all shall be said that is appointed at the Communion, until the end of the general Prayer [for the whole state of Christ's Church militant here in earth] together with one or more of the Collects at the end of the Communion-Office, concluding with the Blessing \*.

*Rubrick 1.  
Part of the  
Communi-  
on-Office to  
be read on  
every Sunday  
and Holy-  
days; tho'  
there be no  
Communion.*

\* In all the Books between King Edward's first and our present one, it was said only, upon the Holy-days if there be no Communion &c. which suppos'd that upon the Sundays there would be a Communion. Upon the Holy-days too this Office is to be said to the end of the Homily, concluding with the Prayer (for the whole state &c.) and one or more of the Collects before rehearsed as occasion should serve. Which shews that it was then the design of the Church, that upon all Holy-days there should be a Homily at least, if not a Sermon. And tho' that direction be left out now, yet still it may be implied; since the Rubrick that enjoins the Homily or Sermon comes within that part of the Service which is here ordered to be us'd.



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One reason of which Order seems to be, that the Church Sect. 30.  
may still shew her readiness to administer the Sacrament upon these days; and so that it is not her's nor the Minister's, but the People's fault, if it be not administred. For the Minister, in obedience to the Church's order, goes up to the Lord's Table; and there begins the Service appointed for the Communion; and goes on as far as he can, till he come to the actual celebration of it: And if he stop there, it is only because there are none, or not a sufficient number of Persons to communicate with him. For if there were, he is there ready to consecrate and administer it to them. And therefore if there be no Communion on any Sunday or Holy-day in the year, the People only are to be blam'd. The Church hath done her part in ordering it, and the Minister his, in observing that Order: And if the People would do theirs too, the holy Communion would be constantly celebrated in every Parish-Church in England, on every Sunday and Holy-day throughout the year. But tho' this may hold in some places, yet I cannot say it will in all; especially in populous Towns and Cities; where my charity obliges me to believe, that if the Ministers would but make the experiment, they would find that they should never want a sufficient number of Communicants, whenever they themselves should be ready to administer the Sacrament. And even in other places it were to be wish'd, that the Elements were plac'd ready upon the Table on all Sundays and Holy-days: For then the People could not help being put in mind of what the Church looks upon as their duty at those times; and I persuade my self, that the Minister would generally find a number sufficient ready to communicate with him.

But another reason why so much of this Service is order'd to be read, tho' there be no Communion, is because there are several particular things in that part of it, which ought to be read as well to those who do not communicate, as to those who do. As, 1<sup>st</sup>, the *Decalogue* or *Ten Commandments* of Almighty God, the supreme Law-giver of the world, which it is requisite the People should often hear and be put in mind of, especially upon those days which are immediately dedicated to his Service. 2<sup>dly</sup>, The *Collecks*, *Epistles*, and *Gospels*, proper to all Sundays and Holy-days, without which those Festivals could not be distinguish'd either from one another, or even from ordinary days, nor consequently celebrated so as to answer the end of their Institution. 3<sup>dly</sup>, The *Nicene Creed*, wherein the Divinity of our blessed Saviour is asserted and declar'd,

Chap. 6. and therefore very proper to be us'd on those days which are kept in memory of him, and of his holy Apostles, by whom that Doctrine, together with our whole Religion grounded upon it, was planted and propagated in the world. 4<sup>thly</sup>, The *Offertory*, or select *Sentences* of Scripture, one or more of which are to be read to stir up the Congregation to offer unto God something of what he hath given them, as an acknowledgment that they receive from him all they have; which, howsoever it be now neglected, the People ought to be put in mind of at least every Lord's-day<sup>a</sup>. 5<sup>thly</sup>, The Prayer for the *whole state of Christ's Church militant here on earth*, in which we should all join as fellow-members of the same body, especially upon the great Festivals of the year, which are generally celebrated by the whole Church we pray for. Most of these things made up the *Missa Catechumenorum* of the ancient Church, i. e. that part of the Service at which the *Catechumens*; who were not admitted to the reception of the Eucharist, were allow'd to be present<sup>b</sup>. And in our own Congregations, when there is a Communion, those who do not communicate never depart till the end of the *Nicene Creed*, for the abovesaid reasons; which shews, that there is nothing in that part of the Service, but what may very properly be us'd upon any *Sunday* and *Holy-day* when there is no Communion. Nor is this a practice of our own Church alone, but such as is warranted both by *Greeks* and *Latins*. *Socrates* tells us<sup>c</sup>, that in *Alexandria*, upon Wednesdays and Fridays the Scriptures were read and expounded by their Teachers, and all things were done as in the Communion, but only consecrating the Mysteries. And as for the Latin Church, *Durandus* gives direction how the *Communion-Service* might be read without any Communion<sup>d</sup>.

This part of the Office to be said at the Altar, tho' there be no Communion.

§. 2. I have suppos'd in one of the former paragraphs, that this part of the Communion-Office (tho' there be no Communion) is yet always read at the *Communion-Table* or *Altar*. I know indeed it is very frequently perform'd in the Desk. But I think the very reason why the Church appoints so much of this Office upon the Sundays and other Holy-days, tho' there be no Communion, is also a reason why it should be said at the Altar. For the Minister's reading the Office till he can go no farther for want of Com-

<sup>a</sup> 1 Cor. xvi. 2.

<sup>b</sup> See Mr. Bingham's *Antiquities*, l. 14.

<sup>c</sup> Socrat. Hist. l. 5. c. 21.

<sup>d</sup> Durand. Rational, l. 4. c. 1. num. 23. fol. 90.

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manicants, I have observ'd, was design'd in order to draw Sect. 30. Communicants to the Table. And therefore is it not fit that the Minister himself should be ready at the place, whether he himself is inviting others? For this reason, in the first Book of King *Edward*, the Rubrick above-cited order'd expressly that it should be said *at the Altar*. *Bucer* indeed thought this tended too much towards creating in People's minds superstitious notions of the Mass<sup>e</sup>; and in the second Book of King *Edward*, which was model'd according to his directions, those words were left out. Tho' it is not improbable that as the word *Altar* was thrown out every where else in this Office, so it might be left out of this Rubrick upon dislike of the name; without any intention to alter the place where this part of the Service on such days should be said. And indeed I cannot understand how this alteration could give any authority for the using any part of this Office at any other place than the *Lord's Table*; so long as there was another Rubrick at the beginning of it, which still order'd that *the Priest should stand at the North-side of the Table*, and there say the Lord's Prayer with what follows, without any allowance or permission to say it any where else when there was no Communion. It is certain that our Bishops still apprehended, that it was to be said there; since several of them, in their visitations, enjoin'd the Ministers to read it at the holy Table; and there Mr. *Hooker* tells us, it was in his time commonly read<sup>e</sup>. And that the Episcopal Commissioners appointed to review the Liturgy at the Restoration of King *Charles II.* suppos'd and intended it should continue to be perform'd there, appears from *the Account of the proceedings of the Commissioners of both persuasions*. The Puritans had desir'd, "That the Ministers should not be requir'd to rehearse any part of the Liturgy at the Communion-Table, save only those parts which properly belong to the Lord's Supper; and that at such times only when the said holy Supper is administred<sup>e</sup>." How this was receiv'd by the Episcopal Ministers, may be gather'd from the Puritans reply. "You grant not (say they) that the Communion-Service be read in the Desk when there is no Communion: But in the late Form" (i. e. I suppose some occasional Form that was then publish'd) "instead thereof it is enjoin'd to be done at the Table, tho' there be no Rubrick in the

<sup>e</sup> Buceri Censura, p. 458.

<sup>f</sup> Ecclesiastical Polity. l. 5. §. 30.

<sup>g</sup> See the Exceptions against the Book of Common-Prayer. p. 6.



## Of the Order for the Administration

**Chap. 6.** "Common-Prayer Book requiring it <sup>h</sup>." Now from hence I think it is plain, that they, who were commission'd to review the Liturgy, design'd that this Office should be always read at the Altar, tho' they did not add any new Rubrick to order it, because, I suppose, they thought the general Rubrick abovemention'd sufficient.

*The Care of our Church about frequent Communion.*  
**Rubrick 4.** §. 3. But to return to the care of our Church in relation to frequency of Communions; How zealous she still is to bring her Members to communicate oftner than she can obtain, is apparent from her enjoining, that *in Cathedral and Collegiate Churches and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary*; and from her farther requiring every Parishioner in general to communicate at the least three times in the year, of which Easter to be one <sup>\*</sup>; because at that time Christ, our Passover, was sacrific'd for us, and by his death (which we commemorate in this Sacrament) obtain'd for us everlasting life.

**Rubrick 8.** §. 4. Every one may communicate as much oftner as he pleases: The Church only puts in this precaution, that *there shall be no celebration of the Lord's Supper, except*

*Rubrick 2, 3  
Solitary Mal-  
ices not al-  
low'd of.*

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\* The Rubrick that related to the frequency of Communion in King Edward's first Book was this. *Also that the receiving the Sacrament of the blessed Body and Blood of Christ, may be most agreeable to the Institution thereof, and to the usage of the primitive Church; in all Cathedral and Collegiate Churches, there shall always some communicate with the Priest that ministrereth. And that the same may be also observed every where abroad in the Country; some one at the least of that house in every Parish, to which by course, after the Ordinance herein made, it appertaineth to offer for the charges of the Communion, or some other, which they shall provide to offer for them, shall receive the holy Communion with the Priest: the which may be the better done, for that they know before when their Course cometh, and may therefore dispose themselves to the worthy receiving of the Sacrament. And with him or them who doth so offer the charges of the Communion, all other who be then godly dispos'd thereunto, shall likewise receive the Communion. And by this means the Minister, having always some to communicate with him, may accordingly solemnize so high and holy Mysteries, with all the Suffrages and due order appointed for the same. And the Priest on the Week-days shall forbear to celebrate the Communion, except he have some that will communicate with him.*

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<sup>h</sup> See the Preface to the Papers that pass'd between the Commissioners.

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there be a convenient number to communicate with the Priest, Sect. 30. according to his discretion. And if there be not above twenty persons in the Parish, of discretion to receive the Communion, yet there shall be no Communion, except four (or three at the least) communicate with the Priest. And this is to prevent the solitary Masses which had been introduc'd by the Church of Rome, where the Priest says Mass, and receives the Sacrament himself, tho' there be none to communicate with him: which our Church disallows, not permitting the Priest to consecrate the Elements, unless he has *Three at least* to communicate with him, because our Saviour seems to require *Three* to make up a Congregation<sup>1</sup>.

§. 5. The fifth Rubrick is design'd to take away all those Rubrick 5. scruples which over-conscientious People us'd to make about the *Bread and Wine*. As to the *Bread* some made it essential to the Sacrament to have *Leaven'd*, others *Unleaven'd*; each side, in that, as well as in other matters of small moment, superstitiously making an indifferent thing a matter of conscience. Our Saviour doubtless us'd such Bread as was ready at hand: And therefore this Sacrament being instituted immediately after the celebration of the Passover, at which they were neither to eat *leaven'd* Bread, nor so much as to have any in their houses upon pain of being cut off from *Israel*<sup>k</sup>, does perfectly demonstrate that he us'd that which was *Unleaven'd*. But this perhaps was only upon the account of the *Passover*, when no other but unleaven'd Bread could be us'd by the Jews. After his Resurrection he probably celebrated (if he celebrated at all) in leaven'd Bread, and such as was in common use at all other times, except the time of the *Passover*. And that the primitive Church always us'd common Bread, appears, in that the Elements for the holy Eucharist were always taken out of the People's Oblations of Bread and Wine, which doubtless were such as they themselves us'd upon other occasions. But when these Oblations began to be left off about the eleventh or twelfth Century; the Clergy were forc'd to provide the Elements themselves; and they under pretence of decency and respect brought it from *leaven'd* to *unleaven'd*, and from a Loaf of common Bread that might be broken, to a nice Wafer form'd in the Figure of a *Denarius* or *Penny*, to represent as some imagine, the thirty pence for which our Saviour was sold. And then also the People, instead of offering a Loaf, as formerly, were

The Bread whether to be leaven'd or unleaven'd.

<sup>1</sup>Mat. xviii. 20.

<sup>k</sup>Exod. xii. 15. 19.

ordered

**Chap. 6** ordered to offer a Penny, which was either to be given to the Poor, or to be expended upon something belonging to the Sacrifice of the Altar<sup>1</sup>. However this abuse was complained of by some discerning and judicious men, as soon as it began. But when once introduc'd, it was so generally approved, that it was not easy to lay it aside. For even after the Reformation, King Edward's first Book enjoins these *unleaven'd Wafers* to be us'd; though with a little alteration indeed in relation to their size. The whole Rubrick, as it stood then, runs thus: *For avoiding all matters and occasion of dissension, it is meet that the Bread, prepar'd for the Communion, be made, thro' all this Realm, after one sort and fashion; that is to say, unleaven'd and round, as it was afore, but without all manner of print, and something more large and thicker than it was, so that it may be aptly divided in diverse pieces: and every one shall be divided in two pieces at the least, or more, by the discretion of the Minister, and so distributed. And men must not think less to be receiv'd in part than in the whole, but in each of them the whole Body of our Saviour Jesus Christ.*

The Bread, I suppose, was order'd to be round, in imitation of the *Wafers* that had been us'd both in the Greek and Roman Church ever since the eleventh Century<sup>m</sup>: upon which were stamp'd the figure either of a *Crucifix*, or the *Holy Lamb*. But in the Rubrick above, it is order'd to be made *without all manner of print, and something more large and thicker than it was*; the custom before being to make it small about the size of a Penny, to represent, as some imagine, the *thirty Pence* for which our Lord was sold<sup>n</sup>. These Superstitions the Reformation had laid aside, but the Rubrick abovemention'd still affording matter for scruple, it was alter'd at the Review in the 5<sup>th</sup> of King Edward, when, in his second Book, this Rubrick was inserted in the room of it. *And to take away the superstition which any person hath, or might have, in the Bread and Wine, it shall suffice that the Bread be such as is usually to be eaten at the Table with other meats, but the best and purest Wheat-Bread that conveniently may be gotten.* And the same Rubrick, with some little difference, is still continued in our

<sup>1</sup> See all these particulars prov'd in Bona de Rebus Liturgicis l. 1. c. 23. §. 11. and in Mr. Bingham's Antiquities, l. 15. c. 2. §. 5, 6.

<sup>m</sup> Bertoldus Constantiensis de Ordine

Romano. Durand. Rational. l. 4. c. 30. n. 8.

<sup>n</sup> Honorii Gemma Animæ. l. 1. c. 66. apud Bonam, and in Bingham. l. 15. c. 2. §. 5.



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present Liturgy. Tho' by the Injunctions of Queen Elizabeth, *Wafer-Bread* seems to have been again enjoined: For among some Orders, at the end of those Injunctions, this was one; *Where also it was in the time of King Edward the Sixth us'd to have the Sacramental Bread of common fine Bread; it is order'd, for the more reverence to be given to these holy Mysteries, being the Sacraments of the Body and Blood of our Saviour Jesus Christ, that the said Sacramental Bread be made and form'd plain, without any figure thereupon, of the same fineness and fashion, round, tho' somewhat bigger in compass and thickness, as the usual Bread and Wafer, heretofore nam'd Singing-Cakes, which serv'd for the use of private Mass.* Tho' Bishop Cosin observes upon our present Rubrick, that "it is not here commanded that no *Unleaven'd* or *Wafer-Bread* be us'd; but it is only said, that the other Bread may suffice. So that tho' there was no necessity, yet there was a liberty still reserv'd of using *Wafer-Bread*, which was us'd in diverse Churches of the Kingdom, and *Westminster* for one, till the 17<sup>th</sup> of King Charles<sup>2</sup>." For which reason perhaps, tho' the *Scotch* Liturgy continues the Rubrick that was first inserted in the 5<sup>th</sup> year of King *Edward*; yet a parenthesis is inserted to shew that the use of *Wafer-Bread* is lawful; (*tho' it be lawful to have Wafer-Bread*) it shall suffice, and so on, as in the Rubrick of our own Liturgy.

Sect. 30.

*Wafer-Bread*  
enjoin'd by  
Elizabeth.

*And allow'd*  
by the *Scotch*  
Liturgy.

§. 6. Another thing about which there might be dissension, is, how the Elements that remain should be dispos'd of afterwards. And therefore it is provided by another Rubrick, that if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use \*. For tho' it hath not been actually consecrated, yet by its being dedicated and offer'd to God, it ceases to be common, and therefore properly belongs to the Minister as God's Steward.

Rubrick 6.  
The Remainder of the  
Elements  
how to be  
dispos'd of.

But if any remain of that which was consecrated, it shall not be carry'd out of the Church, but the Priest, and such other of the Communicants as he shall then call unto him, shall immediately after the Blessing, reverently eat and drink the same †. In the primitive Church whatever of the con-

\* First added in King *Edward's* second Book.

† Added first to the *Scotch* Liturgy, and then to our own at the last Review.

° See Bishop Sparrow's *Collections*, p. 84, 85.

p See Dr. Nichols's *additional Notes*, pag. 54.

fecrated

Chap. 6. consecrated Elements were left after all had communicated, were either reserv'd by the Priest to be administred to *infirm Persons* in cases of exigency, that they might not die without receiving the blessed Sacrament<sup>a</sup>; or else were sent about to *Absent Friends*, as pledges and tokens of love and agreement in the unity of the same Faith<sup>r</sup>. But this custom being abus'd, was afterwards prohibited by the Council of *Laodicea*<sup>r</sup>, and then the remains began to be divided among the Clergy<sup>r</sup>; and sometimes the other Communicants were allow'd to partake with them<sup>u</sup>, as is now usual in our Church, where care is taken to prevent the superstitious reservation of them formerly practis'd by the Papists. However it would be convenient if the *Scotch Rubrick* were observ'd, by which, *to the end there may be little left, he that officiates is required to consecrate with the least*.

Rubrick 7.  
The Bread  
and Wine  
how to be  
provided.

§. 7. The seventh Rubrick is a direction *how the Bread and Wine shall be provided*. How they were provided in the primitive Church I have already shew'd. Afterwards it seems it was the custom for every house in the Parish, to provide in their turns the *holy Loaf* (under which name I suppose were comprehended both the Elements of Bread and Wine;) and the *good Man* and *good Woman* that provided, were particularly remembred in the Prayers of the Church<sup>w</sup>. But by the first Book of King Edward, the care of providing was thrown upon the *Pastors and Curates*, who were oblig'd continually to find, at their costs and charge in their Cures, sufficient Bread and Wine for the *holy Communion*, as oft as their Parishioners should be dispos'd for their spiritual comfort to receive the same. But then it was order'd, that in recompence of such costs and charges, the Parishioners of every Parish should offer every Sunday, at the time of the Offertory, the just value and price of the *holy Loaf* (with all such money and other things as were wont to be offer'd with the same) to the use of their Pastors and Curates, and that in such order and course as they were wont to find, and pay the said *holy Loaf*. And in Chapels annexed where the People had not been accustomed to pay any *holy Bread*; there they were either to make some charitable provision for the bearing of the charges of the Communion; or else

<sup>a</sup> Euseb. Hist. Eccl. l. 6. c. 44. pag. 246. C. Excerpt. Egbert. 22. Concil. Tom. 6. col. 1588.

<sup>r</sup> Just. Mart. Apol. 1. cap. 85. pag. 127, 128. Euseb. Hist. Eccles. l. 5. c. 24. p. 193. B.

<sup>r</sup> Can. 14. Tom. 1. col. 1500. A.

<sup>t</sup> Const. Apost. l. 8. c. 31.

<sup>u</sup> Theophil. Alex. Can. 7. ap. Beve-reg. Pandect. Canon. Apost. &c. Tom. 2. p. 572. F.

<sup>w</sup> See L. Strange's Alliance, p. 172.

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(for receiving of the same) resort to the Parish Church. But Sect. 30. now since from this method of providing, several unforeseen inconveniences might, and most probably did, arise, either from the negligence, or obstinacy, or poverty of the Parishioners; it was therefore afterwards order'd, that the Bread and Wine for the Communion should be provided by the Curate and the Church Wardens, at the charges of the Parish; and that the Parish should be discharged of such sums of money, or other duties which hitherto they have paid for the same, by order of their houses every Sunday. And this is the method the Church still uses; the former part of this Rubrick being continued in our present Communion-Office, tho' the latter part was left out, as having reference to a custom which had for a long while been forgotten.

§. 8. The next Rubrick, as far as it concerns the duty of communicating, has already been taken notice of. But the chief design of it is to settle the payment of Ecclesiastical Duties. For it is hereby order'd, that yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies, and pay to them or him all Ecclesiastical Duties, accustomably due, then and at that time to be paid\*. What are the Duties here mention'd, is a matter of doubt: Bishop Stillingfleet supposes them to be a composition for Personal Tythes, (i. e. the tenth part of every one's clear gains) due at that time<sup>2</sup>: But the present Bishop of Lincoln imagines them to be partly such Du-

Rubrick 8.  
Ecclesiastical  
Duties what  
and when to  
be paid.

\* The Rubrick in King Edward's first Book was this. *Furthermore, every man and woman to be bound to hear and be at the Divine-Service, in the Parish Church where they be resident, and there with devout Prayer, or godly Silence and Meditation, to occupy themselves: There to pay their duties, to communicate once in the year at the least; and there to receive and take all other Sacraments and Rites in this Book appointed. And whosoever willingly upon no just cause doth absent themselves, or doth ungodly in the Parish-Church occupy themselves; upon proof thereof, by the Ecclesiastical Laws of the Realm to be excommunicate, or suffer other punishment, as shall to the Ecclesiastical Judge (according to his discretion) seem convenient. In all the other old Books it began thus. And note every Parishioner shall communicate at the least three times in the year, of which Easter to be one; and shall also receive the Sacraments and other Rites according to the Order in this Book appointed. The word Sacraments I suppose is us'd here in a large sense, for the other Ordinances of Confirmation, Matrimony, &c. which were all call'd Sacraments before, and for some time after, the Reformation.*

<sup>2</sup> Bishop Stillingfleet's Ecclesiastical Cases, p. 252.



Chap. 6. ties or Oblations, as were not immediately annex'd to any particular Office; and partly a composition for the *Holy Loaf*, which the Communicants were to bring and offer, and which is therefore to be answer'd at *Easter*, because at that Festival every person was, even by the Rubrick, bound to communicate<sup>1</sup>. They both perhaps may have judg'd right: For by an Act of Parliament in the 2<sup>d</sup> and 3<sup>d</sup> of *Edward VI.* such personal Tythes are to be paid yearly at or before the Feast of *Easter*, and also all lawful and accustomed Offerings, which had not been paid at the usual Offering-days<sup>2</sup>, are to be paid for at *Easter* next following.

*The Money given at the Offertory, how to be dispos'd of.* §. 9. The last Rubrick is concerning the Disposal of the money given at the Communion, and was not added till the last Review: But to prevent all occasion of disagreement, it was then order'd, that *after the Divine Service ended, the money given at the Offertory shall be dispos'd of to such pious and charitable uses, as the Minister and Church-Wardens shall think fit; wherein if they disagree, it shall be dispos'd of as the Ordinary shall appoint.* The Hint was taken from the *Scotch Liturgy*, in which immediately after the Blessing this Rubrick follows; *After the Divine Service ended, that which was offered, shall be divided in the presence of the Presbyter and the Church-Wardens, whereof one half shall be to the use of the Presbyter, to provide him Books of holy Divinity; the other half shall be faithfully kept and employed on some pious or charitable use, for the decent furnishing of that Church, or the publick relief of their Poor, at the discretion of the Presbyter and Church-Wardens.*

### SECT. 31. Of the Protestation.

*The Protestation.*

AT the end of the whole Office is added a Protestation concerning the gesture of *Kneeling* at the Sacrament of the Lord's Supper, and explaining the Church's Notion of the presence of Christ's Body and Blood in the same. This was first added in the second Book of *King Edward*, in order to disclaim any *Adoration* to be intended by that ceremony *either unto the Sacramental Bread or Wine there bodily receiv'd, or unto any real and essential presence therein, of Christ's natural Flesh and Blood.* But upon *Queen Elizabeth's* accession this was laid aside. For it being the

<sup>1</sup> Bishop Gibson's Codex, Vol. 2. p. 740.

<sup>2</sup> The usual Offering-days at first were Christmas, Easter, Whitsuntide, and the Feast of the Dedication of the Parish-

Church: But by an Act of Henry VIII. A. D. 1536. they were chang'd to Christmas, Easter, Midsummer, and Michaelmas.

Queen's design (as I have already observ'd more than once) Sect. 31. to unite the nation as much as she could in one Faith; it was therefore recommended to the Divines, to see that there should be no definition made against the aforesaid notion, but that it should remain as a speculative opinion not determined, but in which every one might be left to the freedom of his own mind. And being thus left out, it appears no more in any of our Common-Prayers till the last Review: At which time it was again added with some little amendment of the expression and transposal of the Sentences; but exactly the same throughout as to the sense; excepting that the words *real and essential Presence* were thought proper to be chang'd for *corporal Presence*. For a *real Presence* of the Body and Blood of Christ in the Eucharist, is what our Church frequently asserts in this very Office of Communion, in her Articles, in her Homilies, and her Catechism: particularly in the two latter, in the first of which she tells us, *Thus much we must be sure to hold, that in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent;—but the Communion of the Body and Blood of the Lord in a marvelous incorporation, which by the operation of the Holy Ghost—is through Faith wrought in the Souls of the Faithful &c.*<sup>a</sup>; who therefore (as she farther instructs us in the Catechism) *verily and indeed take and receive the Body and Blood of Christ in the Lord's Supper.* This is the Doctrine of our Church in relation to the *real Presence* in the Sacrament, entirely different from the Doctrine of Transubstantiation, which she here, as well as elsewhere<sup>b</sup> disclaims; a Doctrine which requires so many ridiculous absurdities, and notorious contradictions to support it, that it is needless to offer any confutation of it, in a Church, which allows her Members the use of their Senses, Reason, Scripture, and Antiquity.

<sup>a</sup> First part of the Homily concerning the Sacrament.  
<sup>b</sup> Article 28, and Homilies.

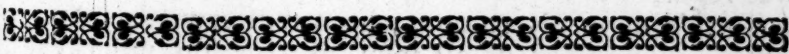








CHAP. VII.  
OF THE  
MINISTRATION  
OF  
PUBLICK BAPTISM  
OF  
INFANTS,  
To be us'd in the CHURCH.



The Introduction.



HAVING now gone thro' the constant Offices of the Church, I come, in the next place, to those which are only to be us'd as there is occasion. And of these the Office of *Baptism*, being the first that can regularly be administred, (as being the first good Office that is done to us when we are born) is therefore properly set first. In order to treat of which in the same method, I have

Introd.

Z

observ'd

Chap. 7. observ'd hitherto, it will be necessary, in the first place, to say something of the Sacrament it self.

*Washing with  
Water us'd  
by all Nati-  
ons as a  
Symbol of Pu-  
rification.*

§. 1. *Water* therefore (which is the matter of it) hath so natural a property of cleansing, that it hath been made the Symbol of *Purification* by all Nations, and us'd with that signification in the rites of all Religions<sup>a</sup>. The *Heathens* us'd diverse kinds of Baptism to expiate their crimes<sup>b</sup>; and the *Jews* baptize such as are admitted Profelytes at large<sup>c</sup>; and when any of those nations turn *Jews*, who are already circumcis'd, they receive them by *Baptism* only; with which ceremony also they purify'd such Heathen Women as were taken in marriage by Jewish Husbands. And this is that universal, plain, and easy rite which our Lord Jesus adopted to be a Mystery in his Religion, and the Sacrament of admission into the Christian Church<sup>d</sup>.

*How it typi-  
fies a New-  
Birth.*

§. 2. Nor can any thing better represent *Regeneration* or *New-Birth*, which our Saviour requires of us before we can become Christians<sup>e</sup>, than *washing with Water*. For as that is the first Office done unto us after our natural Births, in order to cleanse us from the pollutions of the Womb<sup>f</sup>; so when we are admitted into the Church we are first baptiz'd, (whereby the Holy Ghost cleanses us from the pollutions of our Sins, and renews us unto God<sup>g</sup>;) and so become, as it were, spiritual Infants, and enter into a new life and being which before we had not. For this reason, when the *Jews* baptiz'd any of their Profelytes, they call'd it their *New Birth*, *Regeneration*, or *being born again*<sup>h</sup>. And therefore when our Saviour us'd this phrase to *Nicodemus*, he wonder'd that he, *being a Master in Israel*, should not understand him. And even among the *Greeks* this was thought to have such virtue and efficacy, as to give new life as it were to those who were esteem'd religiously dead. For if any one that was living was reported to be deceas'd, and had Funeral solemnities perform'd upon his account; he was afterwards, upon his return, abominated of all men, as a person unlucky and profane, banish'd and excluded from all human conversation, and not so much as admitted to be present in the Temples, or at the Sacrifices of their Gods, till he was

<sup>a</sup> Τὸ ὕδωρ ἀγνίζει. Plut. Quæst. Rom.

<sup>b</sup> Tert. de Bapt. c. 5. p. 225. D. & 226. A.

<sup>c</sup> See this prov'd in Bishop Hooper's Discourse on Lent, Part. 2. Chap. 2. §. 2. p. 159. And in Dr. Wall on Infant-

Baptism, Introduct. §. 1, 2.

<sup>d</sup> Mat. xx. iii. 19.

<sup>e</sup> John iii. 3.—7.

<sup>f</sup> Ezek. xvi. 4.

<sup>g</sup> Tit. iii. 5.

<sup>h</sup> See Dr. Wall on Infant-Baptism, Introduct. §. 6.

## of Publick Baptism of Infants.

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born again, as it were, by being wash'd like a Child from the Womb. A custom founded upon the direction of the Oracle at *Delpbos*. For one *Aristinus* falling under this misfortune, and consulting *Apollo* to know how he might be freed from it, his Priests *Pythia*, return'd him this answer:

Ὅσσα περ ἐν λήχεσσι γυνὴ τέκετα τέλειται,  
Ταῦτα πάλιν τέλειται δούη μακάρεσσι Θεοῖσι.

*What Women do, when one in Childbed lies,  
That do again; so may'st thou sacrifice.*

*Aristinus* rightly apprehending what the Oracle meant, offer'd himself to women as one newly brought forth, to be wash'd again with water. And from this example it grew a custom among the *Greeks*, when the like calamity befel any man, to expiate and purify him after this manner<sup>1</sup>. And thus in the Christian Church, by our Saviour's Institution and Appointment, those who are dead to God thro' Sin, are born again by the washing of Regeneration, and renewing of the Holy Ghost<sup>2</sup>. And how proper (by the way) *Water* is to typify the Holy Ghost, may be seen by consulting several Texts of Scripture, where *Water* and the Blessed Spirit are mention'd as corresponding one to another<sup>3</sup>.

That the primitive Christians had this notion of Baptism, I think may very fairly be asserted from those other Rites which they anciently us'd in the celebration of this Mystery: such as were the giving the New-baptiz'd *Milk*, and *Honey*, and *Salt*, which were all given to Infants new-born<sup>4</sup>; and the putting upon them *white Garments*, to resemble the *Swaddling* spoken of by *Ezekiel*<sup>5</sup>.

All these, the ancient Fathers tell us, were done to signify and represent spiritual Birth and Infancy, and out of reference to what was done at the natural Birth of Children<sup>6</sup>. And therefore who can doubt but that the principal rite of washing with *Water* (and the only one indeed ordain'd by our blessed Saviour) was chosen by him for this same reason, to be the Sacrament of our initiation; and that those who brought in the other Rites abovemention'd, did so conceive of it, and for that reason took in those

Milk, Honey, and Salt and white Garments, anciently given to the New-Baptiz'd.

For what Reason.

<sup>1</sup> Plutarch. *Questiones Romanæ*.

<sup>2</sup> Tit. iii. 5.

<sup>3</sup> Isa. xlv. 3. John iv. 14. John vii. 37. 38. 39.

<sup>4</sup> Isa. vii. 15. Ezek. xvi. 4.

<sup>5</sup> Ezek. xvi. 6.

<sup>6</sup> Barnabas c. 6. Tertul. de Bapt. c. 6. & contra Marcion; l. i. c. 14. Hieron. adv. Luciferianos. Cyril. Catech. Mystag. 4.



Chap. 7. imitations. In some Churches indeed they have now for a long time been discontinued: For they being only us'd as Emblems to signify that the persons were become as new-born Babes, they were left off at such time, when whole Nations becoming Christians, there were hardly any other Baptisms than of *Babes* in a proper sense, who needed no such representations to signify their infancy.

Why discontinued.

The Form of Baptism.

§. 3. As to the *Form* of Baptism, our Saviour only instituted the essential parts of it, viz. that it should be perform'd by a proper *Minister*, with *Water*, in the *Name of the Father, Son, and Holy Ghost*<sup>p</sup>. But as for the *Rites* and *Circumstances* of the administration of it, he left them to the determination of the Apostles and the Church. Yet without doubt a *Form* of Baptism was very early agreed upon, because almost all Churches in the world do administer it much after the same manner. The latter Ages indeed had made some superfluous additions, but our Reformers remov'd them, and restor'd this Office to a nearer resemblance of the ancient model, than any other Church can shew. We have now three several Offices in our Liturgy, viz. one for *Publick Baptism of Infants in the Church*, another for *Private Baptism of Children in Houses*, and a third for *such as are of riper years, and able to answer for themselves*.

The first is what is now most commonly us'd: For there being but very few adult persons, who now come over to the Church, Infants are generally the persons that are baptiz'd: and they being appointed to be brought to Church, except in danger of death, the *publick Form* of Baptism is there order'd to be us'd. Of this therefore I propose to treat in order at large, and only to take notice of those particulars in the others which differ from this.

Infant-Baptism. justified.

§. 4. And the Office we are now upon being appointed for *Infants*, it will be proper to premise a few general hints in relation to baptizing them. For that reason I shall here observe, that as *Baptism* was appointed for the same end that *Circumcision* was, and did succeed in the place of it; it is reasonable it should be administred to the same kinds of persons. For since God commanded Infants to be circumcised<sup>q</sup>: it is not to be doubted but that he would also have them to be baptiz'd. Nor is it necessary that Christ should particularly mention *Children* in his commission<sup>r</sup>: It is sufficient that he did not except them: For that supposeth he intended no alteration in this particular, but that Chil-

<sup>p</sup> Mat. xxviii. 19.

<sup>q</sup> Gen. xvii. 12.

<sup>r</sup> Mat. xxviii. 18.

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dren should be initiated into the Christian, as well as into the Jewish Religion. And indeed if we consider the custom of the *Jews* at that time, it is impossible but that the Apostles, to whom he deliver'd his Commission, must necessarily understand him as speaking of Children, as well as of grown or adult Persons. For it is well known that the *Jews* baptiz'd as well as circumcis'd, all Profelytes of the Nations or Gentiles, that were converted to their Religion. And if any of those Converts had any *Infant-Children* then born to them, they also were, at their Father's desire, both circumcis'd and baptiz'd, if Males; or if Females, only baptiz'd and so admitted as Profelytes. The Child's *Inability* to declare or promise for himself, was not look'd upon as a bar against his reception into the Covenant: But the desire of the Father to dedicate him to God, was accounted available and sufficient to justify his admission \*. Nor does the ceremony of Baptism appear to have been us'd amongst the *Jews* upon such extraordinary occasions only; but it seems rather to have been an *ordinary* Rite constantly administred by them, as well to their own, as to the Children of Profelytes: For the *Mishna* prescribes the solemn *Washing*, as well as the Circumcision of the Child, which I know not how to interpret, if it is not to be understood of a Baptismal Washing †.

*A Custom among the Jews to baptize Infants.*

This therefore being the constant practice of the *Jews*, No Alteration in that respect intended by our Saviour, and our Saviour in his Commission making no exception, but bidding his Apostles *go and disciple all Nations, baptizing them, &c.* I think that is a sufficient argument to prove, that he intended no alteration in the Objects of Baptism, but only to exalt the action of baptizing to a nobler purpose, and a larger use. For when a Commission is given in so few words, and there is no express direction what they shall do with the *Infants* of those who become Disciples; the natural and obvious interpretation is, that

\* This is only to be understood of such Children as were born before their Parents themselves were baptiz'd: For all the Children that were born to them afterwards, they reckon'd, were clean by their Birth, as being born of Parents that were cleans'd from the polluted state of Heathenism, and were in the Covenant of *Abraham*, and so natural Jews †.

† *Mishna de Sabbato*, c. 19. §. 19. Vide & *R. Obadiah de Bartenora*, & *Maimon*, in locum.

† See this, and what is said above, prov'd at large in *Dr. Wall's Introduction to his History of Infant-Baptism.*

Chap. 7. they must do in that matter as they and the Church, in which they liv'd, had always us'd to do. And we may assure our selves, that had the Apostles left Children out of the Covenant, and not receiv'd them as members of the Church; the *Jews*, who took such care that their Children should not want their own Sacrament of Initiation, would certainly have urg'd this as a great objection against the Christian Religion. But we don't read of any such objection ever made, and therefore we may depend upon it, that the Apostles gavethem no room for it.

*The Silence of the New Testament no Argument against Infant-Baptism.*

It is true indeed, it has been often objected to us, that the *Scriptures* make no express mention of the Baptism of Infants; to which we might reply, were the objection true, that neither do the *Scriptures* make any express mention of the alteration of the Sabbath: And yet I believe there are but few of those who are of a different opinion from us, in the point before us, but who think the observation of the first day of the Week is sufficiently authoriz'd from the New Testament: and yet this is not more clearly imply'd than the other. We read in several places of whole *Houholds being baptiz'd*<sup>1</sup>, without any exception of their Infants or Children. Now it is very unlikely that there should be so many Houholds without Children; and therefore since none such are excepted, we may conclude, that they were baptiz'd as well as the rest of the family: Only the Baptism of adult persons being more for the honour of the Christian Religion, the holy writers chose only to name the chief persons baptiz'd, thinking it sufficient to include their Children and Servants under the general terms of *all theirs*, or *their houholds*. And what makes it still more probable that Children were really included in these terms: is, that the *Scriptures* no where mention the deferring the Baptism of any Christian's Child, or the putting it off till he came to years of discretion. An argument that surely may as justly be urg'd against the Adversaries to Infant-Baptism, as the Silence of the *Scriptures* is against us.

*The Silence of the New Testament makes as much against the Antipædobaptists as against us.*

*Infant-Baptism prov'd from the New Testament.*

But it seems this objection of the silence of the *Scriptures* is not true. For the learned Dr. *Wall* has sufficiently rescued a passage in the New Testament from the gloss of the moderns; and shew'd, both by comparing it with other Texts in Scripture, and from the interpretation of the Ancients, that it can't fairly be understood in any other sense than of the Baptism of Infants. The passage, I mean, is a Text in St. *Paul's* first Epistle to the *Corinthi-*

<sup>1</sup> Acts xvi. 15, 33. 1 Cor. i. 16.



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ans<sup>t</sup>; *Else were your Children unclean, but now they are* Introd.  
*holy*: On which he shews from several places of the Old Testament<sup>a</sup>; (i. e. from the original Texts, and the interpretation given of them by the learned Jews,) that to *sanctify*, or *make holy*, was a common expression among the Jews for Baptizing or Washing<sup>w</sup>. It is also plain from the New Testament, that the same expression is twice us'd by this same Apostle in this same sense, viz. once in the Epistle, from whence this Text is taken<sup>z</sup>, and once again in his Epistle to the *Ephesians*<sup>y</sup>. He also refers to a learned Author to shew, that it was a common phrase with the Ancients, to say that an Infant or other Person was *sanctify'd* or *made holy*, when they meant that he was baptiz'd<sup>z</sup>. Some instances of which he also gives himself, as they come in his way upon other occasions<sup>a</sup>. And it is certain, that this sense of this place in *St. Paul* very much illustrates what goes before. The Apostle was directing, that if any man or woman had a husband or wife that did not believe, they should not separate or part, if the unbelieving person was still willing to cohabit; the reason of which he says is, because the *unbelieving husband is sanctified*, or (as it is in the Greek, and as all Commentators agree it should be translated) *an unbelieving Husband has been sanctified by the Wife*; i. e. it has often come to pass that an unbelieving Husband has been brought to the Faith, and so to Baptism by his Wife; and *an unbelieving Wife has, in the same sense, been sanctified by her Husband*. As a proof of which he observes in the close, *Else would your Children be unclean, but now they are holy*; i. e. if it were not so, or if the wickedness or infidelity of the unbelieving party did usually prevail, the Children of such would generally be kept unbaptiz'd, and so be unclean: But now, by the grace of God, we see a contrary effect; for they are generally baptiz'd, and so become sanctified or holy. This exposition (as *Dr. Wall* observes) is so much the more probable, because there has been no other sense of those words yet given by Expositors, but what is liable to much dispute: And that sense especially, which is given by our adversaries (viz. of *Legitimacy* in opposition to *Bastardy*) seems the most forc'd and far-fetch'd of all.

<sup>a</sup> Chap. vii. 14.

<sup>b</sup> Exod. xix. 10. Lev. vi. 27.

<sup>2</sup> Sam. xi. 4.

<sup>w</sup> *Dr. Wall's History of Infant-Baptism*, Part. I. Chap. 11. §. 11.

<sup>z</sup> 1 Cor. vi. 11.

<sup>y</sup> Eph. v. 26.

<sup>z</sup> *Mr. Walker's Modest Plea for Infant-Baptism*, chap. 29.

<sup>a</sup> *Dr. Wall*, ut supra, & Chap. 15. Sect. 2. Chap. 18. §. 4. and Chap. 19. §. 19. See also his Defence of his History against *Mr. Gale*, pag. 363, &c.

## Chap. 7.

*Infant-Baptism prov'd from the writings of the most ancient Fathers.*

But tho' we could not be able to produce from *Scripture* any express mention of the Baptism of Infants; yet when we descend to the writers of the next succeeding Ages, we have all their testimonies unanimous on our side. And surely they must be allow'd to be competent witnesses of what was done by the Apostles themselves. They could tell whether themselves or their Fathers were baptiz'd in their Infancy, or whether it was the Apostles doctrine or advice to stay till they were grown up to years of maturity. But now in none of these do we meet with any thing that favours the opinion of our adversaries, but almost in all of them a direct confutation of their errors. In some of them we have express and direct mention of the practice of the Church in baptizing Infants; and even in those in whose way it does not come to say any thing as to the Age when Baptism should be administred, we have frequent Sentences from whence it may be infer'd by way of implication. St. *Clement*, in the Apostles times, speaks of Original Sin as affecting *Infants*<sup>t</sup>: If so, then Baptism is necessary to wash it away. *Justin Martyr* affirms, that Baptism is to us in the stead of Circumcision<sup>u</sup>; from whence we may fairly conclude, that it ought to be administred to the same kinds of persons. In another place<sup>w</sup>, he mentions several persons *who were discipled* (or made Disciples) *to Christ, whilst Children*: which plainly intimates, that Children may be made *Disciples*, and consequently may be baptiz'd. For the only objection of the Antipædobaptists against Infant-Baptism, is their incapacity of being made *Disciples*. Now here they may perceive that, if *Justin* rightly understood the word, *Children* may be Disciples. And it is worth observing, that the persons he here speaks of, are said to be *sixty and seventy years old*: And therefore if they were discipled and baptiz'd when Children, it follows they must be baptiz'd even in the days of the Apostles. But to proceed; *Irenæus*, who liv'd but a little after *Justin*, reckons Infants among those who were *born again to God*<sup>x</sup>. A phrase which in most ecclesiastical writers, and especially in *Irenæus*, is generally us'd to signify that *Regeneration*, which is the effect of Baptism<sup>y</sup>. And that this must be the sense of the word here, is plain,

<sup>t</sup> Clem. Rom. Ep. 1. ad Cor. c. 17.

<sup>u</sup> Dialog. cum. Tryph. p. 59. Edit. Steph.

<sup>w</sup> Just. Mart. Apol. 1. prope ab initio.

<sup>x</sup> Omnes enim venit per semetipsum salutare: omnes inquam qui per eum

renascuntur in Deum; Infantes & Parvulos, & Pueros, & Juvenes, & Seniores. Irenæus adv. Hæres. l. 2. c. 39.

<sup>y</sup> See this prov'd at large in Dr. Wall's History of Infant-Baptism, Part. 1. ch. 3.

because

because *Infants* are not capable of being born again in any Sect. 1. other sense. *Tertullian* again, a few years after him, speaks of Infant-Baptism as the general practice of his time; tho' by the heretical notions which it is probable he had then imbib'd, he thought the deferring of it was more profitable\*. In the next Century *Origen*, in several places, expressly assures us, that *Infants were baptiz'd by the usage of the Church*<sup>b</sup>. And lastly, about the year 250 (which was but 150 years after the Apostles) *St. Cyprian* with sixty six Bishops in Council with him, declar'd all unanimously, that none were to be hinder'd from Baptism and the Grace of God: "Which rule (saith he) as it holds for all, so we think it more especially to be observ'd in reference to Infants, and Persons newly born<sup>c</sup> \*." The same might be shewn from all the other Fathers of the three first Centuries, who all speak of it as a Doctrine, settled and established from the beginning of Christianity, without once questioning or opposing it; which certainly they would have done in some or other of their works, had they known it to have been an Innovation, contrary to the Doctrine or practice of the Apostles.

But I have already been too long upon a single particular, and must therefore refer the more inquisitive Reader to the learned labours of an eminent Divine<sup>d</sup>, who has exhausted the subject to the satisfaction and honour of the English Church.



## Sect. 1. Of the Rubricks before the Office.

I *T appeareth by ancient writers* (as was express'd in the Rubrick 1. Baptism formerly administered only at Easter and Whitsuntide. till the last Review) *that the Sacrament of Baptism in the old time was not commonly ministred, but at two*

\* This Consultation was held, not to decide whether Infants were to be baptiz'd: (That they took for granted:) but whether they might regularly be baptiz'd before the 8<sup>th</sup> Day. Upon which the resolution of the whole Council was form'd, that Baptism is to be denied to none that is born.

<sup>a</sup> Tertull. de Bapt. c. 18.

<sup>b</sup> Orig. Hom. 8. in Lev. 12, 13. Part. 1. p. 90. H. Hom. 14. in Luc. 2. Part 2. p. 142. L.

<sup>c</sup> Cypr. Ep. 64. p. 158.

<sup>d</sup> Dr. Wall's History of Infant-Baptism.



Chap. 7. *times in the year; at Easter and at Whitsuntide: At Easter*, in remembrance of Christ's Resurrection, of which Baptism is a figure<sup>e</sup>; and at *Whitsuntide*, in remembrance of the three thousand Souls baptiz'd by the Apostles at that time<sup>f</sup>. For this reason in the *Western Church*, all that were born after *Easter*, were kept until *Whitsunday*; and all that were born after *Whitsunday*, were reserv'd until next *Easter*; unless some imminent danger of death hasten'd the administration of it before<sup>g</sup>. Tho' in the *Eastern Church*, the Feast of *Epiphany* was also assign'd for the Administration of this Sacrament, in memory of our Saviour's being, as it is suppos'd, baptiz'd upon that day<sup>h</sup>. And about the 8<sup>th</sup> or 9<sup>th</sup> Century, the time for solemn Baptism was enlarg'd even in the *Latin Church*, all Churches being mov'd, by the reason of the thing, to administer Baptism (as at first) at all times of the year<sup>i</sup>.

To be administred now, only upon Sundays or Holy-days;

But yet tho' the custom abovementioned be now grown out of use, and (as the old Rubrick goes on) cannot for many considerations be well restor'd again; it is thought good to follow the same as near as conveniently may be. And therefore our present Rubrick still orders, that the People be admonished, that it is most convenient that Baptism should not be administred but upon Sundays and other Holy-days, when the most number of People come together; as well for that the Congregation there present may testify the receiving of them that be newly baptiz'd into the number of Christ's Church; as also because in the Baptism of Infants, every man present may be put in remembrance of his own Profession made to God in his Baptism. For this Cause also, it is farther declar'd expedient, that Baptism be administred in the vulgar Tongue. Nevertheless (if necessity so require) Children may be baptiz'd upon any other day, or (as it was worded in the old Common-Prayers) Children may at all times be baptized at home, or lastly, as it was expressed in the first Book of King Edward, either at Church or else at home.

Except in Cases of Necessity.

The Irregularity and Scandal of administering Baptism at Home

§. 2. But then it is to be observ'd, that if the occasion be so urgent, as to require Baptism at Home, the Church has provided a particular Office for the Administration of it: which directs that the essential parts of the Sacrament be administred immediately in private; but defers the performance of the other solemnities till the Child can be brought into the Church. As to the Office we are now

<sup>e</sup> Rom. vi. 4.

<sup>f</sup> Acts ii. 41.

<sup>g</sup> Beatus Rhenanus in Tertull. de Coron. Milit.

<sup>h</sup> Greg. Naz. Orat. 40. Vol. 1. pag. 654. A.

<sup>i</sup> See this prov'd in Dr. Nichols's Note (b) upon this Rubrick.

upon, it is by no means to be us'd in any place but the Church. It is order'd to be said *at the Font*, in the middle of the *Morning or Evening Prayer*, and all along supposes a Congregation to be present; and particularly in one of the addressees which the Priest is to use, it is very absurd for him to tell the Godfathers and Godmothers in a Chamber, that *they have brought the Child thither to be baptiz'd*, when he himself is brought thither to baptize it. It is still more absurd for him in such a place to use that expression. *Grant that whosoever is here dedicated to thee by our Office and Ministry, &c.* For he knows that the word *Here* cannot be applicable to the place he is in: nor yet has he any authority to omit or alter the Form.

If we look back into the practice of the primitive Church, we shall find that the place where this solemn act was perform'd was at first indeed unlimited: *In any place where there was Water*, as *Justin Martyr* tells us<sup>k</sup>; in *Ponds or Lakes, in Springs or Rivers*, as *Tertullian* speaks<sup>l</sup>: But always as near as might be to the place of their publick assemblies. For it was never (except upon extraordinary occasions) done without the presence of the Congregation. A rule the primitive Christians so zealously kept to, that the *Trullan Council* does not allow this holy Sacrament to be administred even in *Chapels*, that were appropriate or private, but only in the Publick or Parish-Churches: punishing the Persons offending, if Clergy, with Deposition; if Laity, with Excommunication<sup>m</sup>.

In our own Church indeed, since our unhappy confusions, this Office hath been very frequently made use of in *Private*; and some Ministers have thought themselves, to prevent the greater mischief of separation, necessitated to comply with the obstinacy of the greater and more powerful of their Parishioners: who, for their ease or humour, or for the convenience of a more splendid and pompous Christening, resolving to have their Children baptiz'd at home, if their own Minister refuse it, will get some other to do it.

But such Persons ought calmly to consider how contrary to reason, and the plain design of the institution of this Sacrament, this perverse custom, and their obstinate persisting in it, is. For what is the end of that sacred Ordinance, but to initiate the Person into the *Church* of Christ, and to entitle him to the privileges of it? And where can

<sup>k</sup> Apol. 1. c. 79. p. 516. lin. 8, 9.  
<sup>l</sup> De Bapt. c. 4. p. 225. C.

<sup>m</sup> Can. 59. Tom. 6. col. 1170. A.

Chap. 7. there be a better representation of that Society than in a Congregation, assembled after the most solemn and conspicuous manner for the worship of God, and for the testifying of their Communion in it? Where can the profession be more properly made before such admission; where the stipulation given; where the promise to undertake the duties of a Christian; but in such an assembly of Christians? How then can all this be done in confusion and precipitation, without any timely notice or preparation, in private, in the corner of a *Bed-Chamber*, *Parlour* or *Kitchen*, (where I have known it to be administred) and there perhaps out of a *Basin*, or *Pipkin*, a *Tea-Cup*, or a *Punch-Bowl* (as the excellent Dr. *Wall* with indignation observes<sup>n</sup>) and in the presence of only two or three, or scarce so many as may be call'd a *Congregation*? The Ordinance is certainly *publick*; publick in the nature and end of it, and therefore such ought the celebration of it to be; the neglect whereof is the less excusable, because it is so easily remedied.

Rubrick 2.  
The Original  
and Antiqui-  
ty of Godfa-  
thers and  
Godmothers.

II. The next Rubrick (which was added at the last Review) is concerning the *Godfathers* and *Godmothers*. The use of which in the Christian Church was deriv'd from the *Jews*, as well as the initiation of Infants it self<sup>o</sup>. And it is by some believ'd, that the *Witnesses* mention'd by *Isaiab* at the *naming of his Son*<sup>p</sup>, were of the same nature with these *Sureties*<sup>q</sup>.

The Use of  
them.

§. 2. In the primitive Church they were so early, that it is not easy to fix the time of their beginning. Some of the most ancient Fathers make mention of them<sup>r</sup>, and thro' all the successive Ages afterwards we find the use of them continued, without any scruple or interruption, till the *Anabaptists*, and other Puritans of late years, rais'd some idle clamours against them. Some of these I shall have a properer place to speak to hereafter. In the mean while I desire to observe in general, that since the Laws of all Nations (because Infants cannot speak for themselves) have allow'd them *Guardians* to contract for them in *Secular* matters; which contracts if they be fair and beneficial, the *Infants* must make good when they come to

<sup>n</sup> See Dr. Wall against Mr. Gale. pag. 405.

<sup>o</sup> See this prov'd in Dr. Lightfoot, Vol. 2. p. 119.

<sup>p</sup> Isa. viii. 2.

<sup>q</sup> Vid. Jun. & Tremel. in Locum.

<sup>r</sup> Προφύροντες Just. Mart. ad Orthodoxos. Ἀνάδοχοι, Dionys. Areop. Ecclef. Hier. c. 2. p. 77. B. C. Sponsores. Tert. de Bapt. c. 18. p. 231. C. Fidejussores, Augustin. Sermon. 168. in Append. ad Tom. 5. col. 293. C.



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age; it cannot, one would think, be unreasonable for the Church to allow them *Spiritual Guardians*, to promise those things in their name, without which they cannot obtain salvation. And this too, at the same time, gives *Security* to the Church, that the Children shall not apostatize, from whence they are call'd *Sureties*; provides *Monitors* to every Christian, to remind them of the vow which they made in their presence, from whence they are call'd *Witnesses*; and better represents the *New-Birth* by giving the Infants new and spiritual Relations, whence they are term'd *Godfathers* and *Godmothers*.

§. 3. How long the Church has fix'd the Number of these sureties, I cannot tell; but by a Constitution of *Edward* Archbishop of *Canterbury*. A. D. 1236<sup>1</sup>, and in a Synod held at *Worcester*, A. D. 1240<sup>2</sup>, I find the same provision made as is now requir'd by our Rubrick, viz. *That there shall be for every Male-Child that is to be baptiz'd two Godfathers and one Godmother, and for every Female one Godfather, and two Godmothers.*

§. 4. By the 29<sup>th</sup> Canon of our Church, *no Parent is to be admitted to answer as Godfather for his own Child*<sup>3</sup>. For the Parents are already engag'd under such strict bonds, both by Nature and Religion, to take care of their Children's education, that the Church does not think she can lay them under greater. But still makes provision, that if, notwithstanding these obligations, the Parents should be negligent, or if it should please God to take them to himself before their Children be grown up; there yet may be others upon whom it shall lie to see that the Children don't want due instructions, by means of such carelessness, or death of their Parents. And for a farther prevention of People's entring upon this charge, before they are capable of understanding the trust they take upon themselves, it is farther provided by the abovementioned Canon, that *no Person be admitted Godfather or Godmother, before the said Person so undertaking hath received the holy Communion.*

III. *When there are Children to be baptiz'd, the Parents shall give knowledge thereof over Night, or in the Morning, before the beginning of Morning-Prayer, to the Curate. And then the Godfathers and Godmothers, and the People with the*

<sup>1</sup> Bishop Gibson's Codex, Vol. I p. 575. C.

439.

<sup>2</sup> Synod. Wigorn. cap. 5. apud Concil. per Labbee, Tom. II. Part. I. col.

<sup>3</sup> See also Queen Elizabeth's Advertisements. A. D. 1564. in Bishop Sparrow's Collection. p. 125.

Chap. 7. Children must be ready at the Font \*, so call'd, I suppose, because Baptism, at the beginning of Christianity, was per-  
 Fonts, why so form'd in Springs or Fountains. They were at first built  
 call'd. near the Church, then in the Church-Porch, and after-  
 Why plac'd at wards (as it is now usual amongst us) plac'd in the Church  
 the lower it self, but still keeping the lower End, to intimate that Bap-  
 End of the tism is the Entrance into the mystical Church. In the pri-  
 Church, mitive times we meet with them very large and capacious,

Formerly ve-  
 ry large.

not only that they might comport with the general customs of those times, viz. of Persons being immers'd or put under water; but also because the stated times of Baptism returning so seldom, great numbers were usually baptiz'd at the same time. In the middle of them was always a Partition; the one part for men, the other for women; that so, by being baptiz'd asunder, they might avoid giving offence and scandal. But Immersion being now too generally discontinued, they have shrunk into little small Fonts, scarce bigger than Mortars, and only employed to hold less Basins with water, tho' this last be expressly contrary to an ancient advertisement of our Church<sup>m</sup>. It is still indeed required that there be a Font in every Church made of

Why made of Stone<sup>x</sup>, because, saith Durand<sup>y</sup>, the water, that typify'd Baptism in the Wilderness, flow'd from a Rock<sup>z</sup>, and because Christ who gave forth the living Water, is in Scripture call'd the Corner-Stone and the Rock.

Baptism why to be performed after the Second Lesson.

§. 2. At this Font the Children, &c. are to be ready, either immediately after the last Lesson at Morning-Prayer, or else immediately after the last Lesson at Evening-Prayer, as the Curate by his discretion shall appoint. The reason of which I take to be, because by that time the whole Congregation is suppos'd to be assembled; which shews the irregularity (which prevails much in some Churches) of putting off Christnings till the whole Service is over, and so reducing them (by the departing of the Congregation) to almost private Baptisms.

\* Must be ready at the Church-Door. So the first Book of K. Edward, which also orders in the last Rubrick at the end of the Office, that if the number of Children to be baptized, and multitude of People present be so great that they cannot conveniently stand at the Church-Door; then let them stand within the Church in some convenient place, nigh unto the Church-Door: And there all things to be said and done, appointed to be said and done at the Church-Door.

<sup>w</sup> See the Advertisements of Queen Elizabeth. A. D. 1564. in Bishop Sparrow. p. 125.

<sup>z</sup> Can. 81.

<sup>y</sup> Rational. Divin. Offic. l. 6. c. 82. num. 25. fol. 364.

<sup>z</sup> Exod. xvii. 6.

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Sect. 2.

### Sect. 2. Of the Preparative Prayers and Exhortations, to be us'd before the Administration of Baptism.

**I** THE People with the Children being ready, and the Priest coming to the Font (which is then to be fill'd with pure Water) as our present Rubrick directs, and standing there, is, in the first place to ask, *Whether the Child has been already baptiz'd or no?* The reason of which is, because Baptism is never to be repeated. For as there is but one Lord, and one Faith, so there is but one Baptism<sup>a</sup>. And in the primitive Church those that stood up so earnestly for rebaptizing those who had been baptiz'd by Hereticks, did not look upon that as a *second* Baptism, but esteem'd that which had been confer'd by Hereticks as invalid; seeing Hereticks, being out of the Church, could not give what they had not<sup>b</sup>. And others, rather than repeat that Sacrament, allow'd even that Baptism to be valid which was administered by Hereticks, if it appear'd that it had been performed in the Name of the Father, and of the Son, and of the Holy Ghost.

**II.** If the Minister be answered that the Child hath not been baptiz'd, he then begins the solemnity with an Exhortation to Prayer: For there being a mutual covenant in this Sacrament between God and Man, so vast a disproportion between the parties, and so great a condescension on the part of the Almighty (who designs only our advantage by it, and is mov'd by nothing but his own free grace to agree to it;) it is very reasonable, the whole Solemnity should be begun with an humble address to God.

**III.** For which purpose follow *Two Prayers*: In the first of which we commemorate how God did typify this Salvation, which he now gives by Baptism, in saving Noah and his Family by Water<sup>c</sup>, and by carrying the Israelites safe thro' the Red-Sea<sup>d</sup>, as also how Christ himself by being baptiz'd, sanctified Water to the mystical washing away of Sin: And upon these grounds we pray that God by his

<sup>a</sup> Eph. iv. 5.

<sup>b</sup> Tert. de Bapt. c. 15. pag. 230. B. Cyprian. Hist. Concil. Carthag. p. 229. &c. Apost. Const. l. 6. c. 15 Cyril.

Hierof. Praef. §. 4. p. 6.

<sup>c</sup> 1 Pet. iii. 20, 21.

<sup>d</sup> 1 Cor. x. 2.

Spirit



Chap. 7. Spirit will wash, and sanctify this Child, that he may be deliver'd from his wrath, receiv'd into the Ark of his Church, and so fill'd with grace as to live holily here, and happily hereafter \*

In the second Prayer, to express our earnestness and importunity, we again renew our address, requesting, first, That this Child may be pardoned and regenerated; and secondly, That it may be adopted and accepted by Almighty God.

DoubleCros-  
sing of the  
Persons bap-  
tiz'd in the  
primitive  
Church.

§. 2. Between these two Prayers in King Edward's first Liturgy, the Priest was to ask the Name of the Child of its Godfathers and Godmothers, and then to make a Cross upon its Forehead and Breast, saying,

N. Receive the Sign of the holy Cross both in thy Forehead, and in thy Breast, in token that thou shalt not be asham'd to confess thy Faith in Christ crucify'd; and so on as in our own Form, only speaking all along to the Child. This is now done only upon the Forehead, and reserv'd till after the Child is baptiz'd: Tho' it is manifest there were anciently in the primitive Church two several Signings with the Cross; viz. one before Baptism<sup>e</sup>, as was order'd by our first Liturgy; and the other after it, which was us'd with Unction at the time of Confirmation, of which I shall have occasion to speak hereafter. Why the Crossing which we now retain is ordered after Baptism, will be shewn when I come to that part of the Service.

Exorcising,  
an ancient  
Practice in  
Baptism.

§. 3. After the second of these Prayers, in the first Liturgy of King Edward, follows a Form of Exorcism, which I have printed in the Margin †, which was founded upon a custom that obtain'd in the ancient Ages of the Church,

\* The first Prayer in King Edward's Book was a little differently expressed: but to the same sense; the Language only being afterwards amended.

† Then let the Priest, looking upon the Children, say,

I command thee, unclean Spirit, in the Name of the Father, of the Son, and of the Holy Ghost, that thou come out, and depart from these Infants, whom our Lord Jesus Christ hath vouchsafed to call to his holy Baptism, to be made members of his Body, and of his holy Congregation. Therefore, thou cursed Spirit, remember thy Sentence, remember thy Judgment, remember the Day to be at hand, wherein thou shalt burn in Fire everlasting, prepar'd for thee and thy Angels, And presume not hereafter to exercise any Tyranny towards these Infants, whom Christ hath bought with his precious Blood, and by this his holy Baptism calleth to be of his Flock.

<sup>e</sup> Ambr. de iis qui initiantur, c. 4. August. de Symbolo, l. 2. c. 1.

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to *exorcise* the Person baptiz'd, or to cast the Devil out of Sect. 2.  
him, who was suppos'd to have taken possession of the Catechumen in his unregenerate state. And it cannot be denied but that Possessions by evil Spirits were very frequent before the spreading of the Gospel, when we read that many of them were ejected thro' the Name of Christ. But the use of *Exorcism*, as an ordinary Rite in the Administration of Baptism, can't well be prov'd from any earlier Authors than of the fourth Century, when it was taken in to denote that Persons, before they were regenerate by Baptism, were under the Kingdom of Darkness, and held by the power of Sin and the Devil<sup>f</sup>. But it being urg'd by *Bucer*, in his Censure of the Liturgy, that this Exorcism was originally us'd to none but *Dæmoniacks*, and that it was uncharitable to imagine that all were *Dæmoniacks* who came to Baptism<sup>g</sup>; it was thought prudent by our Reformers to leave it out of the Liturgy, when they took a Review of it in the 5<sup>th</sup> and 6<sup>th</sup> of King *Edward*. But to proceed in our own Office.

IV. *The People standing up* (which shews that they were <sup>The Gospel</sup> to kneel at the two foregoing Prayers) the Minister, in the <sup>how properly</sup> next place, is to read to them a Portion out of the *Gospel* of <sup>chose,</sup> *St. Mark* †. Which, tho' anciently apply'd to the Sacrament of Baptism<sup>h</sup>, has been censur'd by some as improper for this place; because the Children there mentioned were not brought to be baptiz'd. But if People would but consider upon what account the Gospel is plac'd here; I can't think but they would retract so impertinent a charge. In the making of a Covenant, the express consent of both Parties is requir'd: And therefore the Covenant of Baptism being now to be made, between Almighty God and the Child to be baptiz'd; it is reasonable, that before the *Sureties* engage in behalf of the *Infant*, they should have some comfortable assurances, that God on his part, will be pleas'd to consent to and make good the agreement. For their satisfaction therefore the Priest, who is God's Ambassador, produces a warrant from Scripture (the declara-

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† In the first Book of King *Edward*, The Priest was to say, *The Lord be with you*. The People were to answer, *And with thy Spirit*, And then follow'd the Gospel.

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<sup>f</sup> Greg. Naz. Orat. 40. Cyril. Hierosol. in Pract. ad Catech.

<sup>g</sup> Bucer. Script. Anglican. p. 480.

<sup>h</sup> Tertull. de Baptismo, c. 18. p. 231.

Chap. 7. tion of his Will) whereby it appears that God is willing to receive Infants into his favour, and hath by Jesus Christ declar'd them capable of that Grace and Glory, which on God's part are promis'd in this Baptismal Covenant: Wherefore the Sureties need not fear to make the stipulation on *their* part, since they have God's own word, that there is no impediment in Children to make them incapable of receiving that which he hath promis'd, and will surely perform.

And Exhortation.

From all which premises the Church, in a *brief Exhortation*, that follows, concludes, that the sureties may cheerfully promise that which belongs to *their* part, since God by his Son hath given sufficient security that *His* part shall be accomplish'd. But this being the overflowings of God's pure mercy and goodness, and not owing to any merits or deserts in us, it is fit it should be acknowledg'd in an humble manner.

The Thanksgiving.

V. And therefore next follows a *Thanksgiving* \* for our own Call to the knowledge of, and faith in, God, which we are put in mind of by this fresh occasion: And wherein we also beg of God to give a new instance of his goodness, by giving his holy Spirit to the Infant now to be baptiz'd, that so it may be born again, and made an Heir of everlasting Salvation.

An old Ceremony in King Edward's first Book.

§. 2. After this Thanksgiving, in King Edward's first Liturgy, the Priest was to take one of the Children by the right hand, the other being brought after him: and coming into the Church toward the Font (for all the former part of the Service was then said at the Church-Door) he was to say, *The Lord vouchsafe to receive you into his holy household, and to keep and govern you always in the same, that you may have everlasting Life. Amen.*

The Preface to the Covenant.

VI. And now no doubt remaining but that God is ready and willing to perform *His* part of the Covenant, so soon as the Child shall promise on *his*; the Priest addresses

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\* In the Common-Prayer of 1549. the conclusion of this Exhortation was thus: *Let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught: And in declaration of our Faith, let us also recite the Articles contained in our Creed.* Then the Minister with the Godfathers and Godmothers and People present, were first to say the Lord's Prayer, and then the Creed. After which followed the *Thanksgiving*.



himself to the *Godfathers* and *Godmothers* to promise for him, Sect, 2. and from them takes security that the Infant shall observe the conditions that are requir'd of him. And in this there is nothing strange or new; nothing which is not us'd almost in every contract. By an old Law of the *Romans*, all Magistrates were oblig'd, within five days after admission to their Office, to take an Oath to observe the Laws. Now it happen'd that *C. Valerius Flaccus* was chosen *Ædile*, or Overseer of the publick Buildings. But he being before *Flamen Dialis*, or *Jupiter's* High-Priest, could not be admitted by the *Romans* to swear; their Laws supposing that so sacred a Person would voluntarily do what an Oath would oblige him to. *C. Valerius* however desir'd that his Brother, as his Proxy, might be sworn in his stead: To this the Commons agreed, and pass'd an Act that it should be all the same as if the *Ædile* had sworn himself <sup>i</sup>. Much after the same manner, whenever Kings are crown'd in their Infancy, some of the Nobility, deputed to represent them, take the usual Oaths. The same do Ambassadors for their Principals at the ratifying of Leagues or Articles; and Guardians for their Minors, who are bound by the Law to stand to what is contracted for them. Since then all Nations and Orders of men act by this method, why should it be charg'd as a fault upon the Church, that she admits Infants to Baptism, by Sponsors undertaking for them?

VII. Having thus justified the reasonableness of a vicarious stipulation, let us now proceed to consider the *Form* that is here us'd. It is drawn up all along by way of *Question and Answer*, which seems to have been the method even in the days of the Apostles: For St. *Peter* calls Baptism the *Answer of a good Conscience* <sup>k</sup>: And in the primitive Church *Queries* were always put to the Persons baptiz'd, which Persons at age answer'd themselves, and Children by their Representatives <sup>l</sup>, who are therefore to answer in the *first Person* (as the Advocate speaks in the Person of the Client) *I renounce*, &c. because the Contract is properly made with the Child.

§. 2. For which reason, in the first Book of King *Edward*, the Priest is order'd to demand of the Child the several

The Stipulation to be made by Question and Answer.

In the Name of the Child.

<sup>i</sup> Livii lib. 31. c. 50.

<sup>k</sup> 1 Pet. iii. 21.

<sup>l</sup> Tertull. de Bapt. c. 18. p. 231. C.

& S. August. Ep. 98. Tom. 2. col. 267. F.

Chap. 7. Questions propos'd; and in our present Liturgy, tho' the Minister directs himself to the Godfathers and Godmothers, yet he speaks by them to the Child, as is manifestly apparent from the third Question: And consequently the Child is suppos'd to return the several Answers which are made by the Godfathers, &c. and to *promise by those that are his Sureties* (as the above Preface expresses it) *that he will renounce the Devil and all his Works, and constantly believe God's holy word, and obediently keep his Commandments.*

An Account  
of the Que-  
ries.

§. 3. The Queries propos'd are four, of which the last was added at the Restoration; there being but three of them in any of the former Books, tho' in the first of King Edward they are broke into eight. They being all of them exceedingly suitable and proper, I think it not amiss to take notice of them severally.

Query 1.

§. 4. First then, when we enter into Covenant with God, we must have the same friends and enemies as he hath; especially when the same that are enemies to him, are also enemies to our Salvation. And therefore since Children are by nature the Slaves of the *Devil*, and tho' they have not yet been actually in his Service, will nevertheless be apt to be drawn into it, by the *Pomps and Glory of the world, and the carnal desires of the Flesh*; it is necessary to secure them for God betimes, and to engage them to take all these for their enemies, since whoso loveth them cannot love God<sup>m</sup>.

Query 2.

§. 5. Secondly, *Faith* is a necessary qualification for Baptism<sup>n</sup>: And therefore before *Philip* would baptize the *Eunuch*, he ask'd him, *If he believ'd with all his heart?* and receiv'd his answer, that *he believ'd Jesus to be the Son of God*<sup>o</sup>. From which remarkable precedent the Church hath ever since demanded of all those who enter into the Christian Profession, *if they believe all the Articles* which are imply'd in that profession; and this was either done by way of question and answer<sup>p</sup>, or else the Party baptiz'd (if of age) was made to repeat the whole Creed<sup>q</sup>.

Query 3.

§. 6. But, Thirdly, it is not only necessary that the Party to be baptiz'd do believe the Christian Faith; but he must also desire to be join'd to that Society by the solemn Rite of Initiation: Wherefore the Child is farther demanded, *Whether he will be baptiz'd in this Faith?* because God will

<sup>m</sup> 1 John ii. 15.

<sup>n</sup> Mark xvi. 16.

<sup>o</sup> Acts viii. 37.

<sup>p</sup> Cyril. Catech. Mystag. 2. §. 4. p.

285. Ambr. de Sacr. l. 2. c. 7. Tom. 4. col. 360. K.

<sup>q</sup> Aug. Sermon. 58. in Mat. 6. Tom. 5. col. 337. D. E.

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have no unwilling Servants, nor ought men to be compell'd by violence to Religion. And yet the Christian Religion is so reasonable and profitable both as to this world and the next, that the Godfathers may very well presume to answer for the Child, that *this is his desire*: Since if the Child could understand the excellency of this Religion, and speak its mind, it would without doubt be ready to make the same reply.

§. 7. Lastly, St. Paul tells us, They that are baptiz'd must walk in newness of Life: For which reason the Child is demanded, Fourthly, *If he will keep God's holy Will and Commandments, and walk in the same all the days of his life*? For since he now takes Christ for his Lord and Master, and lists himself under his Banner, it is fit he should vow, in the words of this Sacrament, to observe the commands of his General. Wherefore as he promis'd to forsake all Evil before, so now he must engage to do all that is Good, without which he cannot be admitted into the Christian Church.

§. 8. I cannot conclude this Section, till I have observed, that this whole Stipulation is so exactly conformable to that which was us'd in the primitive Church, that it cannot be unpleasant to compare them together. All that were to be baptiz'd, were brought to the entrance of the Baptistery or Font, and standing with their Faces towards the West, (which being directly opposite to the East, the place of Light, did symbolically represent the Prince of Darkness, whom they were to renounce) were commanded to stretch out their hands as it were in defiance of him; and then the Bishop ask'd them every one, "Dost thou renounce the Devil and all his Works, Powers, and Service?" To which each Party answer'd, "I do renounce them." "Dost thou renounce the world, and all its Poms and Vanities?" Answer. "I do renounce them." In the next place they made an open Confession of their Faith, the Bishop asking, "Dost thou believe in God the Father Almighty, &c. in Jesus Christ his only Son our Lord, who, &c. Dost thou believe in the Holy Ghost, the holy Catholick Church, and in one Baptism of Repentance for Remission of Sins, and the Life E-

*This Baptismal Vow very primitive.*

Rom. vi. 4.  
 Conf. Apost. l. 7. c. 41. — Dion. K. De Sacram. l. 1. c. 2. Tom. 4.  
 Areop. de Eccl. Hier. c. 2. p. 77. D. col. 354. A.



Chap. 7. "verlasting?" To all which each Party answer'd, "I do believe;" as our Church still requires in this Office<sup>1</sup>.

### Sect. 3. Of the Administration of Baptism.

*The Prayers  
for the Sanc-  
tification of  
the Child.*

I. **T**HE Contract being now made, it is fit the Minister should more peculiarly intercede with God for Grace to perform it; and therefore, in the next place, he offers up four short Petitions for the Child's Sanctification. Most of our Commentators upon the Common-Prayer think, that they were added to supply the place of the old *Exorcisms*. But it is certain they were plac'd in the first Book of King Edward, with no such intent. For by that (as I have observ'd) a Form of Exorcism was to be us'd over every Child that was brought to be baptiz'd: Whereas these Petitions were only to be us'd at such times as the Water in the Font was to be chang'd and consecrated, which was not then ordered to be done above once a month. For which reason the Form for consecrating it, did not, as now, make a part of the publick Office for Baptism, but was plac'd by it self, at the end of the Office for the Administration of it in private, (i. e. at the end of the whole; for there was no Office then for the Baptism of such as are of riper years.)

*And for the  
Consecration  
of the Water.*

The Form that was us'd then was something different from what we use now. It was introduc'd with a Prayer, that was afterwards left out at the second Review\*.

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\* O most merciful God our Saviour Jesus Christ, who hast ordain'd the Elements of Water for the Regeneration of thy faithful People, upon whom, being baptiz'd in the River of Jordan, the Holy Ghost came down in the likeness of a Dove; send down, we beseech thee, the same thy holy Spirit to assist us, and to be present at this our Invocation of thy holy Name: Sanctify ✠ this Fountain of Baptism, thou that art the Sanctifier of all things, that by the power of thy word, all those that shall be baptiz'd therein, may be spiritually regenerated, and made the Children of everlasting adoption. Amen. This was the first Prayer for the consecrating of the Water in the first Common-Prayer. From whence these words, Sanctify this Fountain of Baptism, thou that art the sanctifier of all things, were taken by the Compilers of the Scotch Form, and inserted within Crotchets [ ] in the first Prayer at the begin-

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<sup>1</sup> Const. Ap. l. 7. c. 41. Cyril Ca- de Sacram. l. 2. c. 7. Tom. 4. col. tech. Mystag. 2. §. 4. pag. 285. Ambr. 360. K.

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And these Petitions that are still retain'd, ran then in the plural Number, and the future Tense, in the behalf of all that should be baptiz'd till the Water should be chang'd again. And this is the reason that the last of these Petitions still runs in general terms, it being continued word for word from the old Form. Between the two last also were four other Petitions inserted, which are now omitted \*. And after all (the usual Salutation intervening, viz. *The Lord be with you, And with thy Spirit*) follow'd the Prayer, which we still retain for the Consecration of the Water. There is some little difference in it towards the conclusion, because the Water being sanctify'd by the first Prayer abovementioned, there was no occasion to repeat the Consecration in this; for which reason the words then, and in all the Books to the last Review, ran in this Form: *Regard, we beseech thee, the Supplications of thy Congregation, and grant that all thy Servants, which shall be baptiz'd in this Water, prepar'd for the ministration of thy holy Sacrament, [which we here bless and dedicate in thy name to this spiritual washing †,] may receive the fulness of thy grace; and so on.*

Of this Form *Bucer*, in his Censure<sup>u</sup>, could by no means approve. Such Blessings and Consecrations of things inanimate tend strangely (he tells us) to create in People's minds terrible notions of Magick or Conjurat[i]on. He allows such Consecrations indeed to be very ancient, but however they are not to be found in the word of God. At the second Reformation therefore the Common-Prayer Book comes out, with all that relates directly to the Con-

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beginning of the Office after the words—*Mystical washing away of Sin; against which was added a direction in the Margin. That the Water in the Font should be chang'd twice in the Month at least. And before any Child should be baptized in the Water so chang'd, the Presbyter or Minister should say at the Font the words thus enclos'd [ ]*.

\* *Whosoever shall confess thee, O Lord, recognize him also in thy Kingdom. Amen.*

*Grant that all sin and vice here may be so extinct, that they never have power to reign in thy Servants. Amen.*

*Grant that whosoever here shall begin to be of thy Flock, may evermore continue in the same. Amen.*

*Grant that all they which for thy sake, in this life, do deny and forsake themselves, may win and purchase thee, O Lord, which art everlasting treasure. Amen.*

† The words thus enclos'd [ ] are only in the Scotch Liturgy.

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<sup>u</sup> Script. Anglican. p. 481.

Chap. 7. fsecration of the Water omitted. The first Prayer abovementioned was left out entirely, and the last purg'd from those words [*prepar'd for the ministration of the holy Sacrament.*] And thus the Form continued till the last Review, when a clause was again added to invoke the Spirit, to *sanctify the Water to the mystical washing away of Sin.* Now by this is meant, not that the Water contracts any new quality in its nature or essence, by such Consecration; but only that it is sanctify'd or made holy in its use, and separated from common to sacred purposes. In order to which, tho' the primitive Christians believ'd as well as we do, that Water in general was sufficiently sanctify'd by the Baptism of our Saviour in the River *Jordan* <sup>w</sup>; yet when any particular Water was at any time us'd in the Administration of Baptism, they were always careful to consecrate it first by a solemn Invocation of the holy Spirit <sup>x</sup>.

Name, why  
given at Bap-  
tism.

II. All things being thus prepar'd for the Baptism of the Child, the Minister is now to *take it into his hands*, and to ask the Godfathers and Godmothers to *name* it. For the *Christian Name* being given as a badge that we belong to Christ, we cannot more properly take it upon us, than when we are enlisted under his Banner. We bring one Name into the world with us, which we derive from our Parents, and which serves to remind us of our original guilt, and that we are born in Sin: But this new Name is given us at our Baptism, to remind us of our new Birth, when being wash'd in the Laver of Regeneration, we are thereby cleans'd from our natural impurities, and become in a manner new Creatures, and solemnly dedicate our selves to God. So that the Naming of Children at this time, hath been thought by many to import something more than ordinary, and to carry with it a mysterious signification. We find something like it even among the *Heathens*: For the *Romans* had a custom of Naming their Children on the day of their Lustration (i. e. when they were cleans'd and wash'd from their natural pollution) which was therefore call'd *Dies Nominalis*. And the *Greeks* also, when they carried their Infants, a little after their Birth, about the Fire (which was their ceremony of dedicating or consecrating them to their Gods) were us'd at the same times to give them their Names.

<sup>w</sup> Ignat. ad Ephes. §. 18. Greg. Naz. *Εἰς τὰ Γενέθλ.* So also St. Jerom and St. Ambrose.

<sup>x</sup> Cyprian. Ep. 70. p. 190. Ambr. de Sacram. l. 2. c. 5. Tom. 4. col. 359. K. Basil. de Spir. Sanct. c. 27. Tom. 2. p. 211. A.



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And that the *Jews* nam'd their Children at the time of Sect. 3. *Circumcision*, the holy Scriptures <sup>1</sup>, as well as their own writers, expressly tell us. And tho' the Rite it self of *Circumcision* was chang'd into that of *Baptism* by our Saviour, yet he made no alteration as to the time and custom of giving the Name, but left that to continue under the new, as he had found it under the old, Dispensation. Accordingly we find this time assign'd and us'd to this purpose ever since; the Christians continuing from the earliest Ages to name their Children at the time of Baptism. And even People of *Riper Years* commonly chang'd their Name (as *Saul*, saith St. *Ambrose* <sup>2</sup>, at that time chang'd his name to *Paul*) especially if the Name they had before, was taken from any Idol or false God. For the *Nicene Council* forbids the giving of *Heathen Names* to *Christians*, and recommends the giving the Name of some *Apostle* or *Saint* <sup>3</sup>: Not that there is any fortune or merit in the Name it self, but that, by such means, the Party might be stir'd up to imitate the example of that holy person whose Name he bears. And by a provincial Constitution of our own Church, made by Archbishop *Peccham*, A. D. 1281. it is provided, that no wanton Names be given to Children; or if they be, that they be chang'd at Confirmation <sup>b</sup>.

§. 2. As to the Appointment of the Name, it may be pitch'd upon by the *Relations*, (as we may see has been the custom of <sup>c</sup> old;) but the Rubrick directs that it be dictated by the *Godfathers* and *Godmothers*. For this being the Token of our new Birth, it is fit it should be given by those who undertake for our Christianity, and engage that we shall be bred up and live like Christians: Which being confirm'd by the Custom and Authority of the Church in all Ages, is abundantly enough to justify the practice, and satisfy us of the reasonableness of it.

III. After the Name is thus given, the *Priest* (if the *Godfathers*, &c. certify him that the Child may well endure it) is to dip it in the Water discreetly and warily; which was in all probability the way by which our Saviour, and for certain was the usual and ordinary way by which the primitive Christians, did receive their Baptism <sup>d</sup>. And it must be

<sup>1</sup> Gen. xxi. 3. 4. Luke i. 59. 60. and chap. ii. 21.

<sup>2</sup> In Dominici Prim. Quadrages. Sermon. 2. Ordine 31. Tom. 5. col. 43. K.

<sup>3</sup> Vid. Canon. Arabic. Can. 30. Tom. 2. col. 209. E.

<sup>b</sup> See Bishop Gibson's Codex, Vol. 1.

p. 440. See also Camden's Remains.

<sup>c</sup> Ruth iv. 17. Luke i. 59.

<sup>d</sup> Acts viii. 28. Rom. vi. 3. 4. Col. ii.

12. Const. Apost. l. 3. c. 17. Barnabas,

c. 11. p. 70. Edit. Oxon. 1685. Tert.

de Bapt. c. 4. & de Orat. c. 11.

allow'd,

Chap. 7. allow'd that by *Dipping*, the ends and effects of Baptism are more significantly express'd: For as in Immersion there are three several acts, viz. the putting the Person under Water, his abiding there for some time, and his rising up again; so by these were represented Christ's Death, Burial, and Resurrection; and in conformity thereunto (as the Apostle plainly shews<sup>e</sup>), our Dying unto Sin, the Destruction of its Power, and our Resurrection to Newness of Life.

Immersion  
or Dipping  
most primi-  
tive and sig-  
nificant.

But the Ends  
of Baptism,  
answer'd by  
Affusion.

Tho' indeed *Affusion* is not wholly without its signification, or entirely inexpressive of the end of Baptism. For as the *Immersing* or *Dipping* the Body of the Baptiz'd, represents the Burial of a dead Person under Ground; so also the *Affusion* or *pouring Water* upon the Party, answers to the covering or throwing earth upon the deceas'd. So that both ceremonies agree in this, that they figure a *Death and Burial unto Sin*: And therefore tho' *Immersion* be the most significant ceremony of the two; yet it is not so necessary but that *Affusion* in some cases may supply the room of it. For since Baptism is only an external Rite, representing an internal and spiritual action, such an act is sufficient, as fully represents to us the Institution of Baptism: The divine Grace, which is thereby confer'd, being not measur'd by the quantity of Water us'd in the Administration of it. It is true, *Dipping* and *Affusion* are two different acts; but yet the word *Baptize* implies them both. It being us'd frequently in Scripture, to denote not only such washing as is perform'd by *Dipping*, but also such as is perform'd by pouring or rubbing Water upon the Thing or Person wash'd<sup>f</sup>. And therefore when the Jews baptiz'd their Children, in order to Circumcision, it seems to have been indifferent with them, whether it was done by Immersion or Affusion<sup>g</sup>. And that the primitive Christians understood it in this Latitude, is plain from their administering this holy Sacrament in the case of Sickness, Haste, want of Water, or the like, by Affusion, or pouring Water upon the Face. Thus the *Jaylor* and his Family, who were baptiz'd by St. *Paul* in haste, the same hour of the Night that they were converted and believed<sup>h</sup>, are reasonably suppos'd to have been baptiz'd by Affusion: Since it can hardly be thought that at such an exigency they had Water sufficient at hand to be immers'd in. The same may be said concerning *Basilides*, who, *Eusebius* tells us, was baptiz'd by some Brethren in

Which was  
therefore us'd;  
upon some Oc-  
cassions, by the  
primitive  
Christians.

<sup>e</sup> Rom. vi. 3, 4.

<sup>f</sup> See Mark vii. 4. and Luke xi. 38.  
in the Greek, and Heb. ix. 10. also in the  
Greek, compar'd with Numb. viii. 7. and

chap. xix. 18, 19.

<sup>g</sup> Mischna de Sabbato, c. 19. §. 3.

<sup>h</sup> Acts xvi. 33.

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Prison<sup>1</sup>. For the strict custody, under which Christian Pri- Sect. 3.  
soners were kept, (their tyrannical Jaylors hardly allowing them necessaries for life, much less such conveniences as they desir'd for their Religion) makes it more than probable that this must have been done by Affusion only of some small quantity of Water. And that Baptism in this way was no unheard-of practice before this, may be gather'd from *Tertullian*, who, speaking of a Person of uncertain Repentance offering himself to be baptiz'd, asks, *Who would help him to one single sprinkling of Water*<sup>k</sup>. The Acts also of *St. Laurence*, who suffer'd Martyrdom about the same time as *St. Cyprian*, tell us how one of the Soldiers that were to be his Executioners, being converted, brought a pitcher of Water for *St. Laurence* to baptize him with. And lastly *St. Cyprian*, being consulted by one *Magnus*, in reference to the validity of *Clinick* Baptism (i. e. such as was administred to sick Persons on their Beds by Asperision or Sprinkling) not only allows, but pleads for it at large, both from the nature of the Sacrament, and design of the Institution<sup>l</sup>. It is true, such Persons as were so baptiz'd, were not ordinarily capable of being admitted to any Office in the Church<sup>m</sup>: But then the reason of this, as is intimated by the Council of *Neocæsarea*, was not that they thought this manner of Baptism was less effectual than the other, but because such a Person's coming to the Faith was not voluntary, but of necessity. And therefore it was provided by the same Council, that if the Diligence and Faith of a Person so baptiz'd did afterwards prove commendable; or if the scarcity of others, fit for the holy Offices, did by any means require it, a Clinick Christian might be admitted into holy Orders<sup>n</sup>. However, except upon extraordinary occasions, Baptism was seldom, or perhaps never, administred for the four first Centuries, but by Immersion or Dipping. Nor is Asperision or Sprinkling ordinarily us'd, to this day, in any Country that was never subject to the Pope<sup>o</sup>. And among those that submitted to his authority, *England* was the last place where it was receiv'd<sup>p</sup>. Tho' it has never obtain'd so far as to be enjoin'd, *Dipping* having been always prescrib'd by the Rubrick. The *Salis-*

<sup>1</sup> Euseb. Hist. Eccl. l. 6. c. 5.

<sup>k</sup> Quis enim tibi, tam infidæ Pœnitentiæ Viro, asperginem unam cuiuslibet Aquæ commodabit? Tertul. de Pœnitentia, c. 6.

<sup>l</sup> Cypr. Ep. 69. ad Magnum, pag. 185, &c.

<sup>m</sup> Euseb. Hist. Eccl. l. 6. c. 43.

<sup>n</sup> Concil. Neocæs. Can. 12.

<sup>o</sup> See this prov'd in Dr. Wall's History of Infant-Baptism, Part. 2. ch. 9. §. 2.

<sup>p</sup> Dr. Wall, ibid.



Chap. 7. *bury Missal*, printed in 1530. (the last that was in force before the Reformation) expressly requires and orders Dipping. And in the first Common-Prayer Book of King Edward VI. the Priest's general Order is to *Dip it in the Water, so it be discreetly and warily done*; the Rubrick only allowing, *if the Child be weak, that then it shall suffice to pour Water upon it*. Nor was there any alteration made in the following Books, except the leaving out the Order to dip it thrice, which was prescrib'd by the first Book.

How Affusion  
or Sprinkling  
first  
came in practice.

However it being allow'd to *weak* Children (tho' strong enough to be brought to Church) to be baptiz'd by Affusion; many ~~and~~ Ladies at first, and then by degrees the common People, would persuade the Minister that their Children were too tender for Dipping. But what principally tended to confirm this practice, was, that several of our *English* Divines flying into *Germany* and *Switzerland*, &c. during the bloody Reign of Queen *Mary*, and returning home when Queen *Elizabeth* came to the Crown, brought back with them a great love and zeal to the customs of those Protestant Churches beyond Sea, where they had been shelter'd and receiv'd. And consequently having observ'd that in *Geneva*, and some other places, Baptism was order'd to be perform'd by *Affusion*<sup>9</sup>, they thought they could not do the Church of *England* a greater piece of Service, than to introduce a practice dictated by so great an Oracle as *Calvin*. So that in the latter times of Queen *Elizabeth*, and during the Reigns of King *James* and King *Charles I.* there were but very few Children dipp'd in the Font. And therefore when the Questions and Answers in relation to the *Sacraments* were first insert'd at the end of the *Catechism*, upon the Accession of King *James I.* to the Throne, the Answer to the Question, *What is the outward visible Sign or Form in Baptism*, was this that follows; *Water, wherein the Person baptized, is dipped, or sprinkled with it, In the Name of the Father, &c.* And afterwards when the *Directory* was put out by the Parliament, *Affusion* (to those who could submit to their Ordinance) began to have a shew of Establishment; it being declared *not only lawful, but sufficient and most expedient that Children should be baptiz'd, by pouring or sprinkling of Water on the Face*. And as it were for the farther prevention of Immersion or Dipping, it was particularly provided, that Baptism should not be administred *in the places where*

<sup>9</sup> See *Calvin's Institutions*, l. 4. c. 15. §. 19. and *Treatat. Theolog. Catechismus*, pag. 57. Ed. Bezz, 1576.

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*Fonts, in the time of Popery, were unfitly and superstitiously plac'd.* And accordingly (which was equal to the rest of their Reformation) they chang'd the Font into a Bason; which being brought to the Minister in his Reading-Desk, and the Child being held below him, he dipp'd in his Fingers, and so took up Water enough just to let a drop or two fall on the Child's Face. These Reformers, it seems, could not recollect, that Fonts, to baptize in, had been long us'd, before the times of Popery, and that they had no where been discontinued from the beginning of Christianity; but in such places where the Pope had gain'd authority. But our Divines at the Restoration, understanding a little better the sense of Scripture and Antiquity, again restored the Order for *Immersion*: However, for prevention of any danger to the Child, the Priest is advis'd to be first *certified that it will well endure it*. So that the Difference between the old Rubrick, and what it is now, is only this. As it stood before, the Priest was to dip, unless there was an averment or allegation of *Weakness*; as it stands now, he is not to dip, unless there be an averment or certifying of *Strength* sufficient to endure it.

This Order, one would think, should be the most unexceptionable of any that could be given; it keeping as close to the primitive rule for Baptism, as the Coldness of our Region, and the Tenderness wherewith Infants are now us'd, will sometimes admit. Tho' Sir John Floyer, in a discourse on *Cold Baths*, has shewn from the nature of our Bodies, from the rules of Medicine, from modern experience, and from ancient History, that nothing would tend more to the preservation of a Child's health, than dipping it in Baptism. However, the Parents not caring to make the experiment, take so much the advantage of the reference that is made to their judgments concerning the Strength of their Children, as never to certify *they may well endure Dipping*. It is true indeed the question is now seldom ask'd; because the Child is always brought in such a Dress, as shews that there is no intention that it should be dipp'd. For whilst Dipping in the Font continued in fashion, they brought the Child in such sort of clothing, as might be taken off and put on again without any hindrance or trouble. But since the Church not only permits, but requires *Dipping*, where it is certified *the Child may well endure it*; and consequently since the Minister is always ready to dip,

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\* See Dr. Wall's *History of Infant-Baptism*, Part 2, chap. 9. pag. 472. Edit. 2.

when.

Chap. 7. whensoever it is duly requir'd of him; it is very hard that any should urge the not dipping or immersing, as a plea for separation.

Trine Im-  
mersion an  
ancient Prac-  
tice.

§. 2. But to proceed: By King *Edward's* first Book, the Minister is to dip the Child in the Water *thrice*; first dipping the right Side; secondly, the left Side; the third time, dipping the Face toward the Font. This was the general practice of the primitive Church, viz. to dip the Person *thrice*, i. e. once at the Name of each Person in the Trinity, the more fully to express that sacred Mystery<sup>1</sup>. Tho' some later writers say this was done to represent the Death, Burial, and Resurrection of our Saviour, together with his three days continuance in the Grave<sup>u</sup>. St. *Austin* joins both these reasons together, as a double Mystery of this ancient Rite, as he is cited by *Gratian* to this purpose<sup>w</sup>. Several of the Fathers, that make mention of this custom, own, that there's no command for it in Scripture: But then they speak of it as brought into use by the Apostles<sup>2</sup>; and therefore the 50<sup>th</sup> of the *Canons* that are call'd *Apostolical*, deposes any Bishop or Presbyter that administers Baptism without it.

Why discon-  
tinued.

But afterwards when the *Arians* made a wicked advantage of this custom, by persuading the People that it was us'd to denote that the Persons in the Trinity were three distinct Substances; it first became a custom<sup>y</sup>, and then a Law<sup>z</sup>, in the *Spanish* Church, only to use *one single* Immersion; because that would express the *Unity* of the Godhead, while the *Trinity* of Persons would be sufficiently denoted, by the Person's being baptized in the Name of the Father, Son, and Holy Ghost. However, in other parts of the Church, *Trine Immersion* most commonly prevail'd, as it does in the *Greek* Church to this very day<sup>3</sup>. Upon what account it was omitted in the second Book of King *Edward*, I do not find: But there being no Order in the room of it, to confine the Minister to a single Immersion, I presume it is left to his judgment and discretion to use which he pleases.

<sup>1</sup> Tertul. adv. Prax. c. 26. p. 516. A. & de Coron. Mil. c. 3. Basil. de Sp. Sanct. c. 27. Hieron. adv. Lucif. c. 4. Hierar. Eccles. c. 2. Ambros. de Sacram. l. 2. c. 7. Can. Ap. 50. Bas. 92. Leo 9.

<sup>u</sup> Greg. Nyss. de Bapt. Christi, Tom. 3. p. 372. Cyril. Catech. Mystag. 2. n. 4. Leo. Ep. 4. ad Episc. Siculos, c. 3.

<sup>w</sup> Aug. Hom. 3. apud Gratian. de Consecrat. Dist. 4. c. 78.

<sup>x</sup> Tertul. de Coron. Mil. c. 3. p. 102. A. Cyril. Catech. Mystag. 2. §. 4. pag. 286. B. Sozomen. Hist. Eccl. l. 6. c. 26. p. 673. D. Hieron. adv. Lucif.

<sup>y</sup> Concil. Constant. Can. 7. Greg. Epist. ad Leandrum Reg. lib. 1. c. 41.

<sup>z</sup> Concil. Tolet. 4. Can. 6. Tom. 5. col. 1706.

<sup>3</sup> See Sir Paul Rycout and Dr. Smith's Accounts of the Greek Church.



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IV. When the Priest dips or pours Water upon the Child, he is to say (calling the Child by its Name) *N. I baptize thee*, which was always the Form of the *Western Church*. The *Eastern Church* useth a little variation, *Let N. be baptiz'd*, &c.<sup>b</sup> or else, *The Servant of God, such a one, is baptiz'd*, &c. but the sense is much the same: However in the next words, viz. *In the Name of the Father, and of the Son, and of the Holy Ghost*, all Orthodox Christians did ever agree; because they are of Christ's own appointment, and for that reason unalterable. Wherefore when the Hereticks presum'd to vary from this Form, they were censured by the Church, and those Baptisms declared null, which were not administred *in the Name of the Father, Son, and Holy Ghost*. Some indeed took liberty to mingle a paraphrase with them, baptizing *in the name of the Father who sent, of the Son that came, and of the Holy Ghost that witnessed*<sup>d</sup>; but our Reformers thought it more prudent to preserve our Lord's own words entire, without addition or diminution.

Now by baptizing in the name of the three Persons, is not only meant that it is done by the Commission and Authority of God the Father, Son, and Holy Ghost; but also that we are baptiz'd into the Faith of the Holy Trinity; and are receiv'd into that Society of men, who are distinguish'd from all false professions in the world, by believing in three Persons and one God.

V. By the first Common-Prayer of King Edward, after the Child was thus baptiz'd, *the Godfathers and Godmothers were to lay their Hands upon it, and the Minister was to put upon him his white Vesture, commonly called the Chrisome, and to say*;

*Of the white Vesture, or Chrisome.*

*Take this white Vesture as a token of the Innocency, which, by God's grace, in this holy Sacrament of Baptism, is given unto thee, and for a sign whereby thou art admonished so long as thou livest, to give thy self to innocence of living, that after this transitory life, thou mayst be partaker of the life everlasting. Amen.*

This was a Relick of an ancient custom I have formerly had occasion to mention<sup>e</sup>: The intention and design of it is sufficiently express'd in the Form above cited: I therefore need only observe farther, that it receives its name from

<sup>b</sup> See the Euchologion.

<sup>c</sup> See Sir Paul Rycant and Dr. Smith's *Accounts of the Greek Church*.

<sup>d</sup> Const. Ap. l. 7. c. 22.

<sup>e</sup> See page 239. and 241.

the

Chap. 7. the *Chrism* or *Ointment*, with which the Child was anointed when the *Chrism* was put on.

Unction pre-  
scrib'd by the  
first Book of  
King Ed-  
ward VI.

VI. For by the same Book of King *Edward*, as soon as the Priest had pronounc'd the foregoing Form, he was to anoint the Infant upon the Head, saying,

*Almighty God, the Father of our Lord Jesus Christ, who hath regenerated thee by Water and the Holy Ghost, and hath given unto thee Remission of all thy Sins; he vouchsafe to anoint thee with the Unction of his holy Spirit, and bring thee to the inheritance of everlasting life. Amen.*

Whether this  
Unction be-  
long'd to Bap-  
tism or Con-  
firmation.

Whether the Compilers of King *Edward's* Liturgy designed this as a continuance of the Unction that anciently made a part of the Office of *Baptism*; or of the Unction which, tho' frequently us'd at the same time with *Baptism*, was yet rather a ceremony belonging to *Confirmation*, is not clearly to be discovered. According to the best of my Judgment, I take it rather to be the latter: For the Unction that was an immediate ceremony of *Baptism*, was always applied as soon as the Party to be baptiz'd was uncloth'd, and before his entrance into the Water<sup>f</sup>: Whereas the Unction enjoin'd by King *Edward's* Liturgy, is order'd to be applied after the Child is thorowly baptiz'd. For this reason, I do suppose, it was continued as a Relick of the Unction which the Priest us'd to perform preparatory to *Confirmation*. And what makes my Opinion the more probable, is, that in the old Office for *Confirmation*, in that Book, there is no Order for the Bishop to anoint those whom he confirms; which yet it is not to be imagin'd our Reformers (who shew'd such regard to all primitive customs) would by any means have omitted, if they had not known that the ceremony of *Unction* had been perform'd before. But to help the Reader to a clear notion in this matter, it will be necessary to give him some little light into the ancient practice, in relation to both these Unctions.

How they  
were distin-  
guish'd in the  
primitive  
Church.

He must know then that the Unction that was us'd before *Baptism*, was only with pure Oil<sup>g</sup>, with which the Party was anointed just before he enter'd the Water, to signify that he was now becoming a Champion for Christ, and was entering upon a state of conflict and contention against the allurements of the world: In allusion to the custom of the old *Wrestlers* or *Athleta*, who were always anointed

<sup>f</sup> Constit. Apost. l. 7. c. 23. Quæst. ad Orthodox. 137. Eccl. Hierarch. l. 2.

<sup>g</sup> See the Authorities cited in the foregoing Note.

against their solemn games, in order to render them more supple and active, and that their Antagonists might take the less advantage and hold of them<sup>b</sup>. This was commonly call'd the *Unction of the mystical Oil*: Whereas the Unction wherewith the Party was anointed *after* Baptism, was call'd the *Unction of Chrism*, being perform'd with a *mix'd or compound Unguent*, and applied by the Bishop at the time of the imposition of his Hands, partly to express the Baptism with *Fire*, of which *Oil*, we know, is a proper material, partly to signify the invisible Unction of the holy Spirit<sup>i</sup>, and partly to denote that the Person so anointed is admitted to the privileges of Christianity, which are describ'd by the Apostle to be a *chosen Generation*, a *Royal Priesthood*, an *holy Nation*<sup>k</sup>, &c. in the designation to which Offices, *Anointing* was generally us'd as a Symbol. And this account *Tertullian* favours<sup>l</sup>, where speaking of the Unction that follow'd Baptism, he tells us it was deriv'd from the ancient, i. e. the Jewish, Discipline, where the Priests were wont to be anointed to their Office.

But farther, the anointing in Baptism might be perform'd by either a *Deacon* or *Deaconess*<sup>m</sup>; whereas the Chrism that belong'd to Confirmation, could not at first be ordinarily applied by any under the Order of a *Bishop*. Afterwards indeed when Christianity began to spread far and wide, so that Bishops could not be procur'd upon every extraordinary emergency; the Bishops found it necessary to give liberty to the Presbyters to anoint those whom they baptiz'd, in case of extremity; that so, if a Bishop could not be sent for in convenient time, a sick member of the Church might not depart wholly depriv'd of all those spiritual assistances which Confirmation was to supply. However, the privilege of making and consecrating the holy Unguent, and the Rite of laying on of Hands, they still reserv'd to themselves; and only took care to supply their Presbyters with due quantity of Chrism, that they might not be without it upon any necessity<sup>n</sup>. And this, tho' at first indulg'd only upon occasion, came in a little time afterwards to be the general practice: Insomuch that for the Presbyter to anoint

<sup>b</sup> Chrys. Hom. 8. in Ep. ad Coloss. Ambros. de Sacram. l. i. c. 2.

<sup>i</sup> 2 Cor. i. 21, 22. 1 John ii. 20, 27.

<sup>k</sup> 1 Pet. ii. 9.

<sup>l</sup> Tertul. de Bapt. c. 7.

<sup>m</sup> Const. Apost. l. 3. c. 15, 16.

<sup>n</sup> Concil. Arausican. Can. 1, Con-

cil. Carthag. 4. Can. 36. Concil. Toletan. 1. Can. 20. But see this prov'd more at large in Dr. Hammond de Confirmatione, cap. 2. Sect. 3, 4. and Mr. Bingham's *Antiquities*, Book 12. ch. 2. Vol. 4. p. 379, &c.



Chap. 7. in Baptism, became the ordinary method; and the Bishop, when he confirm'd, had nothing to do but to impose his Hands, except by chance now and then to apply the Chrism to a Person that by accident had miss'd of it in his Baptism<sup>o</sup>.

And this I take to be the Unction intended in the Form we are now speaking of, as well for the reasons above-mentioned, as because this, of the two, appears to have been the most ancient and universal, and so the most likely to be retain'd by our Reformers. *Bucer* indeed prevail'd for the leaving out the use both of this and the Chrism at the next Review; not because he did not think them of sufficient Antiquity or Standing, or of good use and edification enough where they were duly observ'd; but because he thought they carried more shew of regard and reverence to the Mysteries of our Religion than men really retain'd; and that consequently they tended to cherish Superstition in the minds of People, rather than Religion and true Godliness<sup>p</sup>.

*The Reception of the Child into the Church.*

*The Antiquity and Meaning of the Sign of the Cross.*

VII. But to return to our own Office: The Child, being now baptiz'd, is become a member of the Christian Church, into which the Minister (as a Steward of God's Family) doth solemnly receive it: And for the clearer manifestation that it now belongs to Christ, solemnly signs it in the Forehead with the Sign of the Cross. For the better understanding of which primitive ceremony, we may observe that it was an ancient Rite for Masters and Generals to mark the *Foreheads* or Hands of their Servants and Soldiers with their Names or Marks, that it might be known to whom they did belong: And to this custom the Angel in the *Revelation* is thought to allude<sup>q</sup>, *Hurt not the Earth, &c. till we have sealed the Servants of our God in their Foreheads*: Thus again<sup>r</sup>, the retinue of the Lamb are said to *have his Father's Name written in their Foreheads*. And thus, lastly, in the same Chapter, as Christ's Flock carried his mark on their Foreheads, so did his great adversary the Beast sign his Servants there also<sup>s</sup>: *If any man shall receive the mark of the Beast in his Forehead or in his Hand, &c.* Now that the Christian Church might hold some Analogy with those sacred applications, she conceiv'd it a most significant ceremony in *Baptism* (which is our first

<sup>o</sup> Concil. Arauf. Can. 1.  
<sup>p</sup> *Buceri Script. Angl.* p. 478.  
<sup>q</sup> Chap. vii. ver. 3.

<sup>r</sup> Chap. xiv. 1.  
<sup>s</sup> Ver. 9.

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admission into the Christian Profession) that all her Children should be sign'd with the *Cross* on their *Foreheads*, signifying thereby their consignment up to Christ; whence it is often call'd by the ancient Fathers, the *Lord's Signet*, and *Christ's Seal*.

And it is worth observing, that this Mark or Sign seems to have been appropriated from the very beginning to some great Mystery: The *Israelites* could overcome the *Amalekites* no longer than *Moses* by stretching out his Arms continued in the Form of a *Cross*<sup>1</sup>; which undoubtedly prefigur'd that our Salvation was to be obtain'd thro' the means of the *Cross*: As was also farther signified by God's commanding a *Cross* (for that *Grotius* supposes to be the Mark understood) to be set upon those who should be sav'd from a common destruction<sup>2</sup>.

But to come nearer: When our blessed Redeemer had expiated the Sins of the world upon the *Cross*; the primitive Disciples of his Religion (who, as *Minutius Felix* affirms, did not worship the *Cross*) did yet assume that Figure as the badge of Christianity: And, long before material *Crosses* were in use, *Tertullian* tells us, that "upon every Motion, at their going out, or coming in, at Dressing, at their going to Bath, or to Meals, or to Bed, or whatever their Employment or Occasions call'd them to, they were wont" [*frontem Crucis signaculo terere*] to mark, or (as the word signifies) "to wear out their Foreheads with the Sign of the *Cross*; adding, that this was a practice which "Tradition had introduc'd, Custom had confirm'd, and which the present Generation receiv'd upon the credit of that which went before them<sup>3</sup>." It is pretended indeed by our adversaries, that this is only an authority for the use of this Sign upon ordinary occasions, and gives no countenance for using it in *Baptism*. Suppose we should grant this; it would yet help to shew from some other passages in the same Author, that the same Sign was also us'd upon religious accounts. Thus, in his Book concerning *the Resurrection of the Flesh*, shewing how instrumental the Body is to the Salvation of the Soul, he has this expression; "The *Flesh* is wash'd, that the Soul may be cleans'd; the *Flesh* is anointed, that the Soul may be consecrated; the *Flesh* is sign'd, that the Soul may be fortified; the *Flesh* is overshadow'd by the

<sup>1</sup> Exod. xvii. 11, 12, 13.

<sup>2</sup> Ezek. ix. 4,

<sup>3</sup> Tert. de Coron. Mil. c. 3. p. 102.

A. B.

B b 2

" im-

Chap. 7. "imposition of Hands, that the Soul may be enlightened by the Spirit of God; the Flesh is fed on the Body and Blood of Christ, that the Soul may receive nourishment or fatness from God <sup>z</sup>." Thus again, in another place, shewing how the Devil mimick'd the holy Sacraments in the Heathenish Mysteries; "He baptizeth some (saith he) as his faithful believers; he promises them Forgiveness of their Sins after Baptism, and so initiates them to *Mithra*, and there *he signs his Soldiers in their Foreheads, &c.*" Now here is plainly mention of *signing* or marking *the Flesh*, and *signing too in the Forehead*, even in the celebration of religious Mysteries; and we know no Sign they so religiously esteem'd, but what *Tertullian* had in the other place mentioned, viz. *the Sign of the Cross*. I won't indeed be certain, but that the signing in both these places may refer to the Cross which was made upon the Forehead, when they were anointed in Confirmation: But still this proves that *Crossing on the Forehead* was us'd upon religious, as well as ordinary occasions; that it was us'd particularly at *Confirmation*, and therefore it is highly probable it was us'd also in *Baptism*: Since they who us'd it upon every slight occasion, and made it a constant part of the Solemnity in one Office, would not omit or leave it out in another, where the use of it was full as proper and significant. We have gain'd so much therefore from *Tertullian's* authority, that the use of the Cross, even in religious Offices, was, in his time, a known Rite of Christianity. This will gain an easier belief to a passage among the works of *Origen*, where there is express mention of some who *were sign'd with the Cross at their Baptism*<sup>z</sup>, and better explain what is meant by St. *Cyprian*, when he tells us, that "those who obtain mercy of the Lord are *sign'd on their Forehead*<sup>a</sup>," and that "the Forehead of a Christian is sanctified with the *Sign of God*<sup>b</sup>." But farther in *Lactantius*, we find that Christians are describ'd by those that *have been mark'd upon the Forehead with the Cross*<sup>c</sup>. Again, St. *Basil* tells us, that "an Ec-

<sup>z</sup> Caro abluitur, ut Anima emaculetur; Caro ungitur, ut Anima consecretur; Caro signatur, ut & Anima muniatur; Caro Manus Impositione adumbratur, ut & Anima Spiritu illuminetur; Caro Corpore & Sanguine Christi vescitur, ut & Anima de Deo saginetur. Tertul. de Resurrect. Carnis, c. 8.

<sup>1</sup> Tinguat & ipse quosdam, utique

credentes & fideles suos: Expiationem delictorum de Lavacro repromittit, & sic adhuc iniciat Mithræ. Signat illic in Frontibus Milites suos. Tertul. de Præscr. adv. Hæretic. c. 40.

<sup>z</sup> Hom. 2. in Ps. 38. Part. 1. p. 299.

<sup>a</sup> De Unit. Eccles. p. 116.

<sup>b</sup> De Lapf. p. 122.

<sup>c</sup> L. 4. c. 26.



" ecclesiastical Constitution had prevail'd from the Apostles Sect. 3.  
 " days, that those who believ'd in the Name of the Lord  
 " Jesus Christ should be *sign'd with the Sign of the Cross* <sup>a</sup>.  
 St. Chrysostom again makes it the glory of Christians, that  
 " they carry in their *Foreheads the Sign of the Cross* <sup>c</sup>." And  
 lastly St. Austin, speaking to one who was going to be bap-  
 tiz'd, tells him <sup>f</sup>, that he was " that day to be *sign'd with*  
 " *the Sign of the Cross, with which all Christians were*  
 " *sign'd,*" (i. e. at their Baptism.)

I need not surely (after this long detail) instance in the  
 writings of any other of the Fathers, who frequently us'd  
 being *sign'd in the Forehead* for being baptiz'd. I shall only  
 add this remark; That the first Christian Emperor, Con-  
 stantine the Great, had his directions from Heaven to make  
 the *Cross* the great Banner in his wars, with this Motto on  
 it, *Evangelium, By this Sign thou shalt overcome* <sup>g</sup>. And  
 sure we cannot suppose, that our blessed Lord would, by so  
 immediate a revelation, countenance such a Rite as this,  
 already us'd in the Church, if he had resented it before as  
 superstitious and unwarrantable. And we may add, that  
 we ought not to be too petulant against that, which the ho-  
 ly Spirit has sometimes signaliz'd by very renown'd Mira-  
 cles; as those who consult the Ecclesiastical Histories of  
 the best authority cannot but be convinc'd. In a word,  
 when any are receiv'd into the Society of our Religion, it  
 is as lawful to declare it by a *Sign*, as by *Words*. And sure-  
 ly there is no Signature so universally known to be the  
 Mark of a Christian as that of the *Cross*, which makes St.  
 Paul put the *Cross* for Christianity it self <sup>h</sup>; the belief of a  
 crucified Saviour being the proper Article of the Christian  
 Faith, distinguishing the professors of it, from all other  
 kinds of Religion in the world.

§. 2. There were anciently indeed, in the primitive Church, two several Signings or Markings with the Cross,  
 viz. one *before* Baptism, as was ordered by the first Liturgy  
 of King Edward, as I have already observ'd in page 354.  
 the other afterwards, which was us'd at Confirmation, and  
 which (as I shall shew hereafter) was also prescribed by the  
 same Book of King Edward.

*The Cross, why  
made after  
Baptism.*

<sup>a</sup> De Sp. Sanct. c. 27. Tom. 2. p. 210. D.

<sup>c</sup> Chrys. in Psalm. 110.

<sup>f</sup> Aug. de Catech. Rudibus. c. 20.

<sup>g</sup> Euseb. de Vita Constant. l. 1. c. 28, 29. p. 422.

<sup>h</sup> 1 Cor. i. 17, 18. Gal. v. 11. Phil. iii. 18.

Chap. 7.

In a word, the Cross in Baptism, till of late years, has been so inoffensive to the most scrupulous minds, that even *Bucer* could find nothing indecent in it, if it was us'd and apply'd with a pure mind. He only disapprov'd of directing the Form that was us'd at the imposing of it, to the Child it self, who could not understand it. For which reason he wish'd it might be turn'd into a Prayer<sup>1</sup>. The Reviewers of our Liturgy did not indeed exactly comply with him, but however they have ordered the Form to be spoken to the Congregation, and, farther to remove all manner of scruple, have defer'd the signing with it till after the Child is baptiz'd, that so none may charge us with making the ceremony essential to Baptism, which is now finished before the Cross is made, and which is esteem'd, in case of extremity, not at all deficient, where it is celebrated without it.

Why made  
upon the  
Forehead.

§. 3. The Forehead is the Seat of Blushing and Shame; for which reason the Child is to be sign'd with the Cross on that part of him, *in token that hereafter he shall not be ashamed to confess the Faith of Christ crucified, &c.*

#### Sect. 4. Of the Concluding Exhortations and Prayers.

The Exhortation.

I. THE holy Rite being thus finished, it is not decent to turn our backs upon God immediately, but that we should complete the Solemnity by Thanksgiving and Prayer: And therefore that we may do both these with due Understanding, the Minister teaches us, in a serious *Exhortation*, what must be the subjects of our Praises and Petitions.

The Lord's Prayer.

II. And since (as we have already<sup>2</sup> hinted) the *Lord's Prayer* was prescrib'd by our Saviour to his Disciples as a badge of their belonging to him; it can never be more reasonable or proper to use it than now, when a new Member and Disciple is admitted into his Church. And therefore whereas, in other Offices, this Prayer is generally plac'd in the beginning; it is here reserv'd till after the Child is baptiz'd, and receiv'd solemnly into the Church; when we can more properly call God, *Our Father*, with respect to the Infant,

<sup>1</sup> Bucer Script. Anglican. p. 479.

| <sup>2</sup> Introduct. pag. 4.

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who is now by Baptism made a Member of Christ, and Sect. 3.  
more peculiarly adopted a Child of God. And this is exactly conformable to the primitive Church: For the Catechumens were never allow'd to use this Prayer, till they had first made themselves Sons by Regeneration in the Waters of Baptism<sup>1</sup>. For which reason this Prayer is frequently, by the ancient writers, call'd, *The Prayer of the Regenerate*, or *Believers*, as being, properly speaking, their privilege and birthright<sup>m</sup>.

III. After this follows a *Prayer*, wherein we first give *The Collect*. God thanks for affording this Child the benefits of Baptism; and then pray for his Grace to assist it in the whole course of its Life †.

IV. And lastly, because nothing tends more directly to *The Application to the Godfathers*. the securing of Holiness and Religion, than a conscientious performance of this vow of Baptism; here are added endeavours to our Prayers for the fulfilling thereof. In the first Ages, when those of Discretion were baptiz'd, the *Applications* were directed to the Persons themselves (as they now are in our *Office of Baptism for those of riper years*;) But since Children are now most commonly the subjects of Baptism, who are not capable of Admonition, here is a serious and earnest Exhortation made to the Sureties.

§. 2. Which if it be well consider'd, will shew how *The ill practice of choosing unfit Persons for Sureties*. base it is for any to undertake this trust merely in compliance; how absurd to put little Children (whose bond is not good in human Courts) upon this weighty Office; and also how ridiculous for those who have taken this duty upon them, to think they can shake off this charge again, and assign it over to the Parents. But yet this is frequently the custom of this licentious Age, and the chief occasion of many People's falling into evil principles and wicked prac-

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† Note, that this *Prayer* with the foregoing *Exhortation* and *Lord's Prayer*, were first added to the second Book of King Edward: His first Book ordering the *Application* to the Godfathers, &c. to be us'd as soon as the Child was baptiz'd.

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<sup>1</sup> Chrysost. Hom. 2. in 2 Cor. Tom. 3. pag. 553. lin. 21, 22. Aug. Hom. 29. de Verb. Apost. & Serm. 59. cap. 1. Tom. 5. col. 343. D. & Serm. 65. c. 1. col. 119. C. in Append. ad Tom. 5.

<sup>m</sup> Εὐχὴ Πιστῶν, Chryf. Hom. 10. in Coloss. Tom. 4. pag. 142. lin. 41. Oratio Fidelium. August. Enchirid. c. 71.



Chap. 7. tices, which might be easily prevented, if the Sureties would do their duty, and labour to fit their God-Children for *Confirmation*, and bring them to it; which therefore the Minister is in the last place to advertise the Sureties of \*: For till the Child by this means enters the Bond in his own Name, the Sureties must answer for all miscarriages thro' their neglect; whereas as soon as the Child is confirm'd, the Sureties are freed from that danger, and discharg'd from all but the duty of Charity.

The Office being thus ended, the first Common-Prayer piously adds, *And so let the Congregation depart in the Name of the Lord.*

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\* In all the former Books this Advertisement concerning *Confirmation* was only a Rubrick directing the Minister to command that the Children be brought to the Bishop, &c. But in the last Review, it was turn'd into a Form to be spoken to the People.





## APPENDIX I. to CHAP. VII.

OF THE

MINISTRATION

OF

Private Baptism of Children

IN

HOUSES\*.

Sect. 1. *Of the Rubricks before the Office.*



IN this and the following Office, I am only to take notice of such particulars, as are different from the Order for Publick Baptism of Infants. Where either of these therefore agree with the former, I must refer my Reader to the foregoing Chapter, designing this and the following

Sect. 1.

*The Introduction.*

\* The Title of this Office in both Books of King Edward and that of Queen Elizabeth was this; *Of them that be baptiz'd in private Houses, in time of necessity.* To which was added upon King James's Accession the following words; *by the Minister of the Parish, or any other lawful Minister that can be procured.* And so it continued till the Restoration, when it was altered into the Title that stands above.

Appen-

App. 1. Appendix only for such things as I have had no opportunity to of mentioning before.

Chap. 7.

*Rubrick 1. Baptism not to belong de-fer'd.* §. 1. The first Rubrick requires, that *The Curates of every Parish shall often admonish the People, that they defer not the Baptism of their Children longer than the first or second Sunday next after their Birth, or other Holy-day falling between, unless upon a great and reasonable Cause to be approv'd by the Curate.*

*Rubrick 2. Not to be administred at home, except in cases of necessity.* §. 2. And that also they shall warn them, that without like great cause and necessity, they procure not their Children to be baptiz'd at home in their Houses. But when need shall compel them so to do, then Baptism shall be administred, on this fashion.

The Moderation of our Church, in this respect, is exactly conformable to the ancient practice of the primitive Christians; who (tho' in ordinary cases they would never admit that Baptism should be administred without the presence of the Congregation) yet had so great a care that none should die unbaptiz'd, that in danger of death they allow'd such Persons, as had not gone thro' all their preparations, to be baptiz'd at home; but laying an obligation upon them to answer more fully if God restor'd them <sup>a</sup>.

## Sect. 2. Of the proper Minister of Private Baptism.

*Lay-Baptism, allow'd by our Church at the first Reformation.* **W**HEN Necessity requires that Baptism be privately administred, the Minister of the Parish, or (in his absence) some other lawful Minister is to be procur'd. This is an Order, which was not made till after the Conference at Hampton-Court, upon the Accession of King James I. to the Throne. In both Common-Prayer Books of King Edward, and in that of Queen Elizabeth, the Rubrick was only this; *First, let them that be present, call upon God for his grace, and say the Lord's Prayer, if the time will suffer; and then one of them shall name the Child, and dip him in the Water, or pour Water upon him, saying these words, N. I baptize thee, &c.* Now this, it is plain from the Writings and Letters of our first Reformers, was originally design'd to commission Lay-Persons to baptize in cases of Necessity: Being founded upon an error, which our Re-

<sup>a</sup> Concil. Laodicen. Can. 47. Tom. 1. col. 1505. A.



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formers had imbib'd in the Romish Church, concerning the impossibility of Salvation without the Sacrament of Baptism: Which therefore, being in their opinions so absolutely necessary, they chose should be administred by any body that was present, in cases of extremity, rather than any should die without it. Sect. 2.

But afterwards, when they came to have clearer notions of the Sacraments, and perceiv'd how absurd it was to confine the mercies of God to outward means; and especially to consider that the Salvation of the Child might be as safe in God's Mercy, without any Baptism, as with one perform'd by Persons not duly commission'd to administer it: When the Governors of our Church, I say, came to be convinc'd of this, they thought it proper to explain the Rubrick abovementioned, in such manner as should exclude any private Person from administering of Baptism. Accordingly when some Articles were pass'd by both Houses of Convocation in the year 1575. the *Archbishop and Bishops*, (who had Power and Authority in their several Dioceses to resolve all doubts concerning the manner how to understand, do, and execute the things contain'd in the Book of Common-Prayer) unanimously resolv'd, that even Private Baptism, in case of Necessity, was only to be administred by a lawful Minister or Deacon; and that all other Persons should be inhibited to intermeddle with the ministring of Baptism privately, as being no part of their Vocation \*.

*But afterwards prohibited by both Houses of Convocation.*

\* This Article being very remarkable, I shall here set it down in the words of the Record.

Twelfthly. *And whereas some ambiguity and doubt has arisen amongst diverse, by what Persons Private Baptism is to be administred; forasmuch as by the Book of Common-Prayer allow'd by statute, the Bishop of the Diocese is to expound and resolve all such doubts as shall arise concerning the manner, how to understand, do, and execute the things contain'd in the said Book; it is now by the said Archbishop and Bishops expounded and resolved, and every of them doth expound and resolve, that the said Private Baptism, in case of necessity, is only to be ministring by a lawful Minister or Deacon, call'd to be present for that purpose, and by none other. And that every Bishop in his Diocese shall take Order, that this exposition of the said doubt shall be publish'd in writing, before the first day of May next coming, in every Parish-Church of his Diocese in this Province; and thereby all other Persons shall be inhibited to intermeddle with the Ministry of Baptism privately, it being no part of their Vocation.*

<sup>b</sup> See the Preface concerning the Service of the Church.

447. and Mr. Collier's History Vol. 2. p. 552.

<sup>c</sup> Bishop Gibson's Codex, Vol. I. pag.

Bishop

App. 1. Bishop Gibson tells us, this Article was not publish'd in the printed Copy: But whether on the same account that the Chap. 7. fifteenth Article was left out (which was, that *Marriage* might be solemniz'd at any time of the year, provided the Banns were duly publish'd, and no impediment objected) viz. because disapprov'd by the Crown, he cannot certainly tell<sup>c</sup>; But it seems by the account that Mr. Collier gives us, as if it was publish'd: For after all the Articles, he only remarks from the Journal of the Convocation, that the Queen refus'd to assent to the last Article (i. e. the fifteenth abovemention'd) for which reason (saith he) it was not publish'd with the rest<sup>d</sup>, which seems plainly to imply that all the rest were publish'd. However, whether it was publish'd or not, the bare *publishing of it in writing in every Parish-Church, of every Diocess in the Province of Canterbury*, by order of the Bishops, who had undoubted Authority to explain the Rubrick, was sufficient to restrain the sense of the Rubrick in such manner, as should inhibit all Persons not ordain'd from presuming to intermeddle with the administring of Baptism. But besides this, Mr. Collier tells us, that notwithstanding none but the Archbishop and Bishops are mentioned for their concurrence in these Articles, yet in the Archbishop's Mandate for the publication, they are said to be agreed, settled, and subscrib'd by both Houses of Convocation<sup>e</sup>. So that from this time, notwithstanding the Rubrick might continue in the same words, it is certain it gave no licence or permission to Lay-Persons to baptize. On the contrary the Bishops, in their visitations, censured the practice, and declared that the Rubrick infer'd no such Latitude<sup>f</sup>.

However, upon the Accession of King James I. to the Throne, the matter was again debated in the Hampton-Court Conference<sup>g</sup>: The result of which was, that instead of those words, *Let them that be present call upon God, &c.* the Rubrick should be, *Let the lawful Minister, and them that be present, &c.* And instead of what follows, viz. *Then one of them shall name the Child, and dip him in the Water, or pour Water upon him, saying*; it was ordered that *the Child being nam'd by some one that is present, the*

<sup>c</sup> See his Codex, as before.

<sup>d</sup> Mr. Collier's Ecclesiastical History, as before.

<sup>e</sup> Ibid. and p. 551.

<sup>f</sup> See Bishop Barlow's Account of the Conference at Hampton-Court.

<sup>g</sup> Ibid. or Collier's History, Vol. 2. p. 675.

*said lawful Minister shall dip it in Water, &c.* \* And Sect. 2.

thus the Rubrick stood till the Review at the Restoration, when it only underwent some small variation; *the Minister of the Parish* being first nam'd as the most proper Person to be sent for, if not out of the way; but *in his absence any other lawful Minister is to be call'd in that can be procured.* The Church only provides that none but a Minister, or one *duly ordain'd*, presume to intermeddle in it: Well knowing that the Persons, by whom Baptism is to be administred, are plainly as positive a part of the Institution, as any thing else relating to that Ordinance. And consequently that the power of administering it must belong to those only whom Christ has authoriz'd by the Institution. 'Tis true, there are some few of the primitive Writers who allow *Laymen* to baptize in cases of necessity<sup>b</sup>: But there are more and earlier of the Fathers who disallow that practice<sup>c</sup>: And upon mature consideration of the several passages, it will generally be found that these latter, for the most part, speak the judgment of the Church, whilst the former only deliver their private opinion. And therefore certainly it is a great presumption for an unordain'd Person to invade the Ministerial Office without any warrant. What sufficient plea the Church of *Rome* can pretend, for suffering even *Midwives* to perform this sacred Rite, I am wholly ignorant. For as to the pretence of the Child's Danger, we may be sure that its salvation may be as safe in God's mercy without any Baptism, as with such a one, as he has neither commanded, nor made any promises to: So that where God gives no opportunity of having Baptism administred by a Person duly commissioned, it seems much better to leave it undone.

If it be ask'd, whether Baptism, when perform'd by an unordain'd Person, be, in the sense of our Church, *valid*

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\* The second Rubrick that I have given above in page 378. was also then altered; the old one being worded thus. *And also they shall warn them that without great cause and necessity, they baptize not Children at home in their Houses: And when great need shall compel them so to do, that then they minister it on this fashion.*

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<sup>b</sup> Tertul. de Bapt. c. 17. p. 231. A. Concil. Elib. Can. 38. Hieron. Dial. adv. Lucifer. c. 4.

<sup>c</sup> Ignat. ad Smyrn. §. 8. Const. Ap. 8. c. 46. Cyprian. & Firmilian. apud Basil. Ep. ad Amphilocho. c. 1. Vide & Cyprian. Ep. 76. & Concil. Carthag.

inter Cypriani Opera. Hilarii, alias Ambrosii. Com. in Ephes. 4. Basil. ut supra. Chysof. Hom. 61. Tom. 7. p. 423. Vid. & Balsamon. in Can. 19. Concil. Sardicens. ap. Bevereg. Annot. in Can. Apost. p. 201.



App. 2. and effectual? I answer, that according to the best judgment we can form from her publick Acts and Offices, it is not. For she not only supposes<sup>k</sup>, that a Child will die unbaptiz'd, if the regular Minister don't come time enough to baptize it; but in the abovesaid determination of the Bishops and Convocation, she expressly declares, that even in *Cases of Necessity*, Baptism is only to be administred by a *lawful* Minister or Deacon, and directly inhibits all other Persons from intermeddling with it, tho' ever so *privately*, as being *no part of their Vocation*: A plain intimation that no Baptism but what is administred by Persons duly ordained, is valid or effectual. For if Baptism administred by Persons not ordain'd, be valid and sufficient to convey the Benefits of it; why should such Persons be prohibited to administer it in cases of real necessity, when a regular Minister cannot be procur'd? It would surely be better for the Child to have it from any Hand, if any Hand could give it, than that it should die, without the advantage of it. Our Church therefore, by prohibiting all from intermeddling in Baptism but a *lawful* Minister; plainly hints, that when Baptism is administred by any others, it conveys no benefit or advantage to the Child, but only brings upon those who pretend to administer it the guilt of usurping a sacred Office: And consequently that Persons so pretendedly baptiz'd (if they live to be sensible of their state and condition) are to apply to their lawful Minister or Bishop for that holy Sacrament, of which they only receiv'd a profanation before.

### Sect. 3. Of the Service to be perform'd at the Ministration of Private Baptism.

HAVING said what I thought was necessary in relation to the *Minister* of Private Baptism, I have nothing to do now but to run thro' the *Office*, and to shew how well it is adapted for the Ministration of it.

*What Prayers to be us'd at the Baptism of the Child.*

First then, the Minister of the Parish (or, in his absence, any other lawful Minister that can be procur'd) with them that are present, is to call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer.

<sup>k</sup> Can. 69.

And here I humbly presume to give a hint to my Brethren, that the Prayer appointed for the Consecration of the Water be never omitted. For besides the propriety of this Prayer to beg a Blessing upon the Administration in general; I have already shew'd how necessary a part of the Office of Baptism the primitive Christians esteem'd the Consecration of the Water.

§. 2. And here it is to be noted, that by a Provincial Constitution of our own Church, made in the year 1236. (the 26<sup>th</sup> of Henry III.) which is still in force, neither Water nor Vessel, that has been us'd in the Administration of Private Baptism, is afterwards to be applied to common uses. But out of reverence to the Sacrament, the Water is to be pour'd into the Fire, or else to be carried to the Church, to be put to the Water in the Baptistry or Font: And the Vessel also is to be burnt, or else to be appropriated to the use of the Church<sup>l</sup>, perhaps for the washing of the Church-Linen, as Mr. Linwood supposes<sup>m</sup>. The latter of which Orders, if I am not misinformed, the late good Bishop Beveridge oblig'd his Parishioners to comply with, whilst he was Minister of St. Peter's in Cornhill. And as to the former it is certainly very unseemly, that Water once bless'd in so solemn a manner, and us'd and applied to so sacred a purpose, should either be put to common use, or thrown away irreverently into the Kennel or Sink. And I wonder our Church has made no provision, how the Water, us'd in the Font at Church, should be dispos'd of. In the Greek Church particular care is taken, that it never be thrown into the Street like common Water, but pour'd into a hollow place under the Altar (call'd *Θαλασσίδιον* or *Χανίον*) where it is soak'd into the Earth, or finds a passage<sup>n</sup>.

*The Water and Vessel in which the Child is baptiz'd, how to be dispos'd of.*

§. 3. But to return: The Minister having us'd as many of the Collects appointed to be said in the Form of Public Baptism, as the time and present exigence will suffer; the Child being then nam'd by some one that is present, the Minister is to pour Water upon it. All the old Common-Prayers say, he shall either dip it in Water, or pour Water upon it: But Baptism in private being never allow'd but when the Child is weak, the Rubrick was properly altered at the last Review, and the Order for Dipping left

*The Child to be baptiz'd by Affusion only*

<sup>l</sup> Bishop Gibson's Codex, Vol. 1. pag. 435. and Johnson's Ecclesiastical Laws. 1236. 10.

<sup>m</sup> As cited by Mr. Johnson, *ibid*.

<sup>n</sup> Dr. Smith's Account of the Greek Church, pag. 114.

App. 1. out; it being not to be suppos'd that the Child in its Sickness should be able to endure it.

Chap. 7. §. 4. After the Child is baptiz'd, it is farther ordered by our present Liturgy, that *all kneeling down, the Minister shall give thanks unto God* in part of the Form that is appointed to be us'd after the Administration of publick Baptism: And so the Service at that time is concluded.

*The Thank-  
giving after  
Baptism.*

#### Sect. 4. Of the Service to be perform'd when the Child is brought to Church.

*Such Private  
Baptism to  
be certified to  
the Congrega-  
tion, after-  
wards by the  
Minister.*

THO' it is not to be doubted but that a Child baptiz'd in the manner abovementioned, is lawfully and sufficiently baptiz'd, and ought not to be baptiz'd again; yet nevertheless, if the Child, which is after this sort baptiz'd, do afterwards live; it is expedient (saith the Rubrick) that it be brought into the Church, to the intent \* that if the Minister of the same Parish did himself baptize the Child, the Congregation may be certified of the true Form of Baptism by him privately before us'd: In which case he is to certify them, that according to the due and prescrib'd Order of the Church at such a time, and in such a place, before diverse witnesses he baptiz'd this Child.

*Or else to be  
examin'd and  
enquir'd into,  
before the  
Congregation.*

§. 2. But if the Child were baptiz'd by any other lawful Minister; then the Minister of the Parish where the Child was born or christen'd, is to examine and try whether the Child be lawfully baptiz'd or no: In which case, if those that bring any Child to the Church, do answer that the same Child is already baptiz'd; then the Minister is to examine them farther, By whom and in whose Presence it was baptiz'd, and whether it was baptiz'd with Water, and in the Name of the Trinity, which are always to be esteem'd essential parts of the Sacrament †. And if the Minister shall find

\* In King Edward's and Queen Elizabeth's Books, the former part of this, and the latter part of the next Rubrick were join'd together and made but one between them; to the intent that the Priest may examine and try whether the Child, &c. All between was first added in King James's Book after the Conference at Hampton-Court, except that the particular Form of Certification in case that the Minister of the same Parish baptized it himself, was inserted at the Restoration.

† In the Common-Prayers of King Edward and Queen Elizabeth there were two Questions ask'd, which are now omitted. viz. *Wh-*  
*ther*



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and by the answer of such as bring the Child, that all things were done as they ought to be; he is not to christen the Child again, but to receive him as one of the Flock of true Christian People. Sect. 4.

§. 3. Which (after he has certified the People that all was well done, and declared the benefits which the Child has receiv'd by virtue of its Baptism) he is directed to do in much the same Form as is appointed for publick Baptism. He reads the Gospel there appointed, and the Exhortation that follows it †. After which he repeats the Lord's Prayer, and the Collect, that in the Office for publick Baptism follows the Exhortation. Then demanding the Name of the Child, he proceeds to examine the Godfathers and Godmothers, whether, in the Name of the Child, they renounce the Devil and all his Works, &c. whether

whether they call'd upon God for grace and succour in that necessity? And, Whether they thought the Child to be lawfully and perfectly baptized. Which latter question was also continued quite down to the Restoration. The words, *And because some things essential to the Sacrament may happen to be omitted thro' fear or haste in such times of extremity, &c.* were first added to King James's Book, at which time the alteration was made to restrain Lay-Baptism, even in cases of extremity: And therefore these words cannot be urged to prove that the Church does not hold that the Commission of the Administrator, as well as the Matter and Form is of the Essence of Baptism.

† The Exhortation in this Office as well as in the former, in all the old Books ends with the repetition of the Lord's Prayer, and Creed, after which also, in the same Books immediately follow the Questions to the Godfathers and Godmothers; and then the Prayer, *Almighty and everlasting God, &c.* (which in our present Book stands before those Questions.) This Prayer being ended, the Priest was also formerly to use the Exhortation, *Forasmuch as this Child, &c. And so forth as in publick Baptism*; which last words I believe only refer'd to the charge that was then to be given to the Godfathers, &c. to see the Child confirm'd, as is directed at the end of the publick Office of Baptism; tho' upon leaving out those words in our present Form of private Baptism, the Minister is not directed to give any such charge. The Form of receiving the Child into the Congregation, and signing it with the Cross, with the short Exhortation and Prayer that follow it in our present Books, do not seem to have been then us'd. But the first Book of King Edward, after the Form of Stipulation, orders the *Chrism* to be put upon the Child, and the Form to be us'd which I have already given upon the former Office<sup>b</sup>.

Appen. 2. *they believe all the Articles of the Christian Faith, and whether they will obediently keep God's Will and Commandments, &c.* For tho' the Child was baptiz'd without God-

fathers at first, (when, being more likely to die than to live, there seem'd no occasion for any to undertake for its future behaviour;) yet if it lives and is brought to Church, it is fit there should be some to give security, that it shall be well educated and instructed. As soon as this is done therefore, the Child is receiv'd into the Congregation of Christ's Flock, and is sign'd with the Sign of the Cross. After which the Service concludes with the *Thanksgiving* and *Exhortation* that close the Office for publick Baptism.

*The Method of proceeding, if this Baptism be doubtful.*

§. 4. After all, there's a provision made, that if *they which bring the Infant to Church, do make such uncertain answers to the Priest's questions, as that it cannot appear that the Child was baptiz'd with Water, in the Name of the Father, and of the Son, and of the Holy Ghost (which are essential parts of Baptism;)* then the Priest is to baptise it in the Form before appointed for publick Baptism of Infants; saving that at the Dipping of the Child in the Font, he is to use this Form of words, If thou art not already baptiz'd, N. I baptize thee, &c.





## APPEND. II. to CHAP. VII.

OF THE

### Ministration of Baptism

To such as are of

### RIPER YEARS,

And able to answer for themselves.



#### The Introduction.



E had no Office in our Liturgy for the Baptism of Persons of *Riper Years* till the last Review. For tho' in the Infancy of Christianity, Adult Persons were generally the subjects of Baptism; yet after the several Nations that have been converted were become Christian, Baptism was always administered to Children. So that when the Liturgy of the Church of *England* was first compil'd, an Office for *Adult Persons* was not so necessary. But by the growth of *Anabaptism* and *Quakerism*, during the grand Rebellion, the want of such an Office was plainly perceiv'd. For which reason the Commissioners appointed to review the Common-Prayer, drew up this which I am now going to make some remarks upon, which is very useful for the baptizing of Natives in our Plantations, when they shall be converted to the Faith, and of such unhappy Children of those licentious Sectaries I just now nam'd, as shall come to be sensible of the errors of their Parents.

Introd.

*This Office not added till the last Review.*





Sec. 1. Of some particulars in this Form which differ from the others.

*A Week's Notice of their Baptism to be given to the Bishop, and why.*

**W**HEN any such Persons as are of Riper Years, are to be baptiz'd; Timely Notice, is to be given to the Bishop, or whom he shall appoint for that purpose, a Week before at the least, by the Parents, or some other discreet Persons; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament, which was always strictly enjoin'd to those that were baptiz'd in the primitive Church<sup>a</sup>.

*The Form of Baptism appointed for the occasion.*

§. 2. And if they shall be found fit, the Minister is to baptize them in the same manner and order as is appointed before for the Baptism of Infants: Except that the Gospel is concerning our Saviour's discourse with *Nicodemus* touching the necessity of Baptism, which is follow'd by an Exhortation suitable and proper. Again, the Persons to be baptiz'd being able to make the profession that is requisite, in their own Persons, the Minister is order'd to put the questions to them. There are *Godfathers* and *Godmothers* indeed appointed to be present; but they are only appointed as *Witnesses* of the Engagement, and undertake no more than to remind them hereafter of the vow and profession which they made in their presence, and to call upon them to be diligent in instructing themselves in God's word; &c. the chief part of the charge being deliver'd at last by the Priest to the Persons that are baptiz'd.

*Persons so baptiz'd to be confirm'd as soon as may be.*

*Persons between their Infancy and Years of Discretion, with what Form to be baptiz'd.*

§ 3. It is convenient that every Person thus baptiz'd should be confirm'd by the Bishop, so soon after his Baptism as conveniently may be, that so he may be admitted to the Holy Communion.

§. 4. If any Persons not baptiz'd in their Infancy, shall be brought to be baptiz'd before they come to years of Discretion to answer for themselves; it may suffice to use the Office for publick Baptism of Infants, or (in case of extreme danger) the Office for private Baptism, only changing the word Infant for Child or Person, as occasion requires.

<sup>a</sup> Just. Mart. Apol. 1. c. 79. p. 116. Tertul. de Bapt. c. 20. p. 232. B.



C H A P. VIII.

O F T H E

C A T E C H I S M.



The Introduction.



INCE Children, in their Baptism, engage to renounce the Devil and all his works, to believe in God, and serve him ; it is fit that they be taught, so soon as they are able to learn, what a solemn Vow, Promise, and Profession they have made. Accordingly af-

Introd.

*Why the Catechism is plac'd next.*

ter the Offices appointed for Baptism, follows A C A-  
TECHISM, *that is to say, An Instruction to be learned of every Person, before he be brought to be confirmed by the Bishop.*

And this (i. e. the Catechizing or Instructing of Children and others in the principles of Religion) is founded upon the

*Catechism of Divine Institution,*

Chap. 8. the Institution of God himself <sup>a</sup>, and is agreeable to the best examples in Scripture <sup>b</sup>. As to the *Jews*, *Josephus* tells us, that they were above all things careful that their Children might be instructed in the Law<sup>c</sup>: To which end they had in every Village a Person call'd the *Instructor of Babes* (to which *St. Paul* seems to allude <sup>d</sup>), whose business it was (as we may gather from <sup>e</sup> *Buxtorf*) to teach Children the Law till they were *Ten* years of age, and from thence till they were *Fifteen*, to instruct them in the *Talmud*. *Grotius* tells us <sup>f</sup>, that at *Thirteen* they were brought to the House of God in order to be publickly examin'd; and, being approv'd, were then declared to be *Children of the Precept*; i. e. they were oblig'd to keep the Law, and were from thenceforth, answerable for their own Sins. And whereas our Saviour submitted himself to this examination when he was but *twelve years old* (for that *Grotius* supposes was the end of his staying behind at *Jerusalem*, and offering himself to the Doctors in the Temple;) it was by reason of his extraordinary Qualifications and Genius, which (to speak in the *Jews* own Language) *ran before the Command*.

From the *Jews* this custom was delivered down to the *Christians*, who had in every Church a peculiar Officer, call'd a *Catechist*<sup>g</sup>, whose Office it was to instruct the *Catechumens* in the Fundamentals of Religion, in some places for two whole years together <sup>h</sup>, besides the more solemn catechizing of them during the forty days of *Lent*, preparatory to their Baptism at *Easter*<sup>i</sup>.

Catechism of  
Children or  
Converts, as  
proper after  
Baptism as  
before.

§. 2. There was indeed some difference between the Persons who were catechiz'd then, and those whom we instruct now. For then the *Catechumens* were generally such as were come to *Years of Discretion*; but, having been born of Heathen Parents, were not yet baptiz'd. So that they catechiz'd them *before* their Baptism, as we also do those who are not baptiz'd till they come to *Riper Years*. But as to the Children of believing Parents, it is certain that as they were baptiz'd in Infancy, they could not then, any more than now, be admitted *Catechumens* till *after* Baptism. Nor is there any necessity of doing it *before*, if so be we take care that due instruction be given them, so soon as they are capable of receiving it. For our Saviour

<sup>a</sup> Deut. vi. 7. xxxi. 11, 12. Prov. xxii. 6. John xxi. 15, 16. Eph. vi. 4.

<sup>b</sup> Gen. xviii. 19. Luke i. 4. Acts xviii. 25. Rom. ii. 18. 2 Tim. iii. 15.

<sup>c</sup> Joseph. Antiq. l. 4. c. 8.

<sup>d</sup> Rom. ii. 20.

<sup>e</sup> Buxtorf. Synag. Judaic. c. 7.

<sup>f</sup> In Luc. 2. ver. 42.

<sup>g</sup> Euseb. Hist. Eccl. l. 5. c. 10. pag. 275. A. l. 6. c. 3. 12, 20.

<sup>h</sup> Concil. Elib. Can. 42. Tom. 1. col. 975. B.

<sup>i</sup> Cyril. Catech. Mystag. 1.

himself



## Of the Catechism.

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himself in that Commission to his Apostles, *Go ye, make Sect. 1. Disciples of all Nations, baptizing them, &c.—teaching them to observe all things, whatsoever I have commanded you*, seems to intimate that Converts may first be enter'd into his Church by Baptism, and afterwards instructed in the Fundamentals of their Religion. And indeed we read, that when St. Basil was baptiz'd, the Bishop kept him in his House sometime afterwards, that he might instruct him in the things pertaining to eternal life<sup>1</sup>. And a learned writer affirms, that all baptiz'd Persons, in the primitive times (altho' they had been catechiz'd before) were yet wont to stay several days after their Baptism, to be more fully catechiz'd in all things necessary to Salvation<sup>m</sup>. And therefore there is much more reason for us to catechize *Children* after Baptism, who are naturally incapable of being instructed beforehand.

### Sect. 1. Of the Form and Contents of the Catechism.

AS to the *Form* of our Catechism, it is drawn up, after the primitive manner, by way of *Question and Answer*: So Philip catechiz'd the *Eunuch*<sup>n</sup>, and so the Persons to be baptiz'd were catechiz'd in the first Ages, as I have already shewn in discoursing of the Antiquity of the Baptismal Vow<sup>o</sup>. And indeed the very word CATECHISM implies as much; the original *Κατήχισμος*, from whence it is deriv'd, being a compound of *ἠχώ*, which signifies an Echo, or repeated Sound. So that a *Catechism* is no more than an Instruction first taught and instill'd into a Person, and then repeated upon the Catechist's examination.

§. 2. As to the *Contents* of our Catechism, it is not a large System or Body of Divinity to puzzle the heads of young beginners; but only a short and full explication of the Baptismal Vow. The primitive Catechisms indeed, (i.e. all that the Catechumens were to learn by heart before their Baptism and Confirmation) consisted of no

<sup>1</sup> Mat. xxviii. 19, 20.

<sup>m</sup> S. Amphilochius in vit. S. Basil.

<sup>n</sup> Vicecomes de antiquis Ritibus Bap-

tismi, lib. 5. cap. 53.

<sup>o</sup> Acts Aiii. 37.

° Page 357.

## Of the Catechism.

Chap. 8. more than the *Renunciation*, or the repetition of the *Baptismal Vow*, the *Creed*, and the *Lord's Prayer*: And these, together with the *Ten Commandments*, at the Reformation, were the whole of ours. But it being afterwards thought defective as to the Doctrine of the *Sacraments*, (which in the primitive times were more largely explain'd to baptiz'd Persons <sup>p</sup>;) King *James I.* appointed the Bishops to add a short and plain explanation of them, which was done accordingly in that excellent Form we see\*; being pen'd by Bishop *Overal*, then Dean of *St. Paul's*, and allowed by the Bishops <sup>q</sup>. So that now (in the opinion of the best Judges) it excels all Catechisms that ever were in the world; being so short, that the youngest Children may learn it by heart; and yet so full, that it contains all things necessary to be known in order to Salvation.

In this also its Excellency is very discernible; viz. that as all Persons are baptiz'd not into any particular Church, but into the *Catholick Church of Christ*; so here they are not taught the opinion of this or any other particular Church or People, but what the whole body of Christians all the world over agree in. If it may any where seem to be otherwise, it is in the Doctrine of the *Sacraments*: But even this is here worded with so much caution and temper, as not to contradict any other particular Church; But so as that all sorts of Christians, when they have duly considered it, may subscribe to every thing that is here taught or delivered.

### Sect. 2. Of the Rubricks after the Catechism.

Rubrick 1.  
Catechism  
how often to  
be perform'd.

THE Times now appointed for Catechizing of Children, are *Sundays* and *Holy-days*. Tho' Bishop *Cosin*

\* In all the Books from King *James's* time (when these Questions and Answers concerning the Sacrament were first inserted) to the last Review, the Answer to the Question concerning the outward visible Sign or Form in Baptism, was something different from what it is now, which, with the reason of it, I have already given in page 364. The Answer also to the Question, *Why Infants are baptized, &c.* was then a little difficultly, and more obscurely, expressed, viz *Yes, they do perform them by their Sureties, who promise and vow them both in their names; which when they come to Age, themselves are bound to perform.*

<sup>p</sup> Vid. *S. Cyril. Catecheses Mystag.* | 43. And Dr *Nichols's Additional*  
<sup>q</sup> Conference at *Hampton-Court*, pag. | Notes, pag. 58.

observes,

observes, this is no Injunction for doing it every Sunday Sect. 2. and Holy-day, but only as often as need requires, according to the largeness or number of Children in the Parish<sup>r</sup>. And it is true, that by the first Book of King Edward VI. it was not requir'd to be done above *once in six Weeks*. But *Bucer*, observing that this was too seldom, and that in several Churches in *Germany*, there was Catechizing three times a Week; urg'd, in his censure upon this Rubrick, that the Minister should be required to *catechize on every Holy-day*. Upon this exception indeed the Rubrick was altered, but express'd notwithstanding in indefinite terms. So that Bishop *Cosin* was of the opinion<sup>t</sup>, that no obligation could be urg'd from hence, that the Minister should perform it on all Sundays and Holy-days. And indeed by the Injunctions of Queen *Elizabeth*, it was only required *upon every Holy-day, and every second Sunday* (i. e. I suppose every other Sunday) in the year<sup>u</sup>. Tho' it is plainly the design of the present Rubrick, that it should be done as often as occasion requires, i. e. so long as there is any in the Parish who are capable of instruction, and yet have not learned their Catechism. And therefore in many large Parishes where the Inhabitants are numerous, the Minister thinks himself obliged to catechize every Sunday: Whilst in Parishes less populous, a few Sundays in the year are sufficient to the purpose; and therefore in such places the duty of Catechism is reserv'd till *Lent*, in imitation of an old custom in the primitive Church, which, as I have already observ'd, had their more solemn Catechisms during that Season. But now how to reconcile the 59<sup>th</sup> Canon to this exposition of the Rubrick, I own I am at a loss: For that requires every Parson, Vicar, or Curate, *upon every Sunday and Holy-day*, to teach and instruct the Youth and ignorant Persons of his Parish, in the Catechism set forth in the Book of Common-Prayer. And this too upon pain of a sharp Reproof, upon the first complaint, of Suspension upon the second, and of Excommunication till he will be reform'd, upon the third.

§. 2. The part of the Service where this is to come in, is *after the second Lesson at Evening-Prayer*: Tho' in all the Common-Prayer Books till the last Review, it was ordered to be done *half an hour before Even-Song*, i. e. (as the 59<sup>th</sup> Canon explains it) the Minister should for half an hour, or more, before Evening-Prayer, examine and instruct the

*Why to be perform'd after the Second Lesson.*

<sup>r</sup> See Dr. Nichols's *Additional Notes*, p. 58.

<sup>t</sup> In Dr. Nichols *ibid*.

<sup>u</sup> Script. Anglican. p. 485.

<sup>u</sup> Injunct. 44. in Bishop Sparrow's *Collection*, p. 79.



Chap. 8. Youth and ignorant Persons of his Parish in the Church Catechism. I suppose the reason of the alteration was, that Catechism being perform'd in the midst of Divine Service, the Elder Persons, as well as the Younger, might receive benefit by the Minister's expositions, and that the presence of Parents and Masters might be an encouragement to the Children and Servants to a diligent performance of their duty herein.

Rubrick 2.  
The Persons  
to be cate-  
chiz'd, who.

§. 3. The Persons appointed to be instructed in this Catechism, are so many of the Parish sent unto him, as the Minister shall think convenient: Which the next Rubrick supposes to be all Children, Servants, and Apprentices, which have not learned it. In K. Edward's first Common-Prayer, those only were to be sent, who were not yet confirm'd. But because many were then confirmed young, at least before they could understand their Catechism, tho' they might repeat the words of it; Bucer desired that they might still be catechiz'd, till the Curate should think them sufficiently instructed<sup>w</sup>; upon which motion the words were somewhat altered in the next Review.

What care to  
be taken by  
Parents and  
Masters, &c.

§. 4. The care of sending their Children and Servants, is by the same Rubrick laid upon their Fathers, Mothers, Mistresses, and Dames, who are to cause them to come to Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn. The same is required by the 59<sup>th</sup> Canon of our Church, which farther orders, that if any of these neglect their duties, as the one sort in not causing them to come, and the other in refusing to learn as aforesaid; they are to be suspended by the Ordinary, i. e. from the Communion, I suppose, (if they be not Children) and if they so persist by the space of a month, they are to be excommunicated. And by the Canons of 1571, every Minister was yearly, within twenty days after Easter, to present to the Bishop, &c. the names of all those in his Parish, which had not sent their Children or Servants at the times appointed. And to enforce this, it was one of the Articles which was exhibited, in order to be admitted by authority, that he, whose Child at ten years old or upwards, or his Servant at fourteen or upwards, could not say the Catechism, should pay ten shillings to the Poor's Box<sup>x</sup>.

The two next Rubricks, relating more immediately to the Order for Confirmation, will come more properly to be treated of in the next Chapter.

<sup>w</sup> Bucer's Script. Anglican. p. 485.

[ App. 2. pag. 1. and Bishop Gibson's  
<sup>x</sup> Strype's History of the Reformation, Codex, pag. 453.



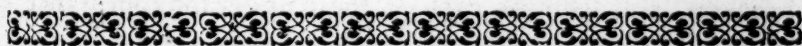
## CHAP. IX.

OF THE

# ORDER

OF

# CONFIRMATION.



### The Introduction.



Have already observ'd <sup>a</sup>, that it was a custom of the *Jews* to bring their Children, at the Age of thirteen years, to be publickly examined before the Congregation, and to make a solemn promise that they would from thenceforward engage themselves faithfully to ob-

Introd.

<sup>a</sup> In page 392.

serve

**Chap. 9.** serve the Law of *Moses*, and so be accountable for their own Sins : After which engagement followed the Prayers of the Congregation, that God would bless and enable them to make good their promise. And from this custom among the Jews, the Rite of CONFIRMATION is thought by some to have been deduc'd. And indeed that there is some correspondence between them, is obvious and plain. But still I must assert that the use of *Confirmation*, in the Christian Church, is owing to a much more divine original: even to the example and institution of our blessed Lord, who is the Head and Pattern, in all things, to the Church. For we read, that after the Baptism of *Jesus* in the River *Jordan*, when he was come up out of the Water, and was praying on the shore, the *Holy Ghost* descended upon him<sup>b</sup>: Which represented and prefigur'd (as some ancient Fathers<sup>c</sup> tell us) that we also, after our Baptism, must receive the Ministration of the holy Spirit. And indeed, all that came to *St. John* to be baptiz'd, were refer'd to a future Baptism of the Holy Ghost for their completion and perfection. *I indeed* (saith he) *baptize you with Water unto Repentance; but he that cometh after me shall baptize you with the Holy Ghost and with Fire*<sup>d</sup>. And this was so necessary to confirm and establish them in the Gospel-Dispensation, that our Saviour, just before his Ascension, leaves a charge to his Apostles, who had before received the *Baptism of Water*, that they should not depart from *Jerusalem*, till they had received the *Baptism of the Spirit*, and were endued with *Power from on high*<sup>e</sup>. For *John* truly, saith he, *baptiz'd with Water, but ye shall be baptiz'd with the Holy Ghost not many days hence*<sup>f</sup>. Accordingly on the day of *Pentecost*, they were all visibly confirm'd and fill'd with the *Holy Ghost*, who descended from Heaven, and sat upon each of them under the appearance of *Cloven Tongues, like as of Fire*<sup>g</sup>.

The Rite of Confirmation of Divine Institution.

Of Apostolical Practice.

§. 2. Hence then we see, that the *Institution* of this Rite was Holy and Divine. As to the *Practice* of it, we may observe, that the Apostles, having received the Spirit as is above-mentioned, immediately knew to what use it was given them; viz. not to be confin'd to their own Persons or College, but to be imparted by them to the whole Church of God. For the Spirit it self *was to teach them all things, and to bring all things to their Remembrance*<sup>h</sup>. And therefore to be sure it

<sup>b</sup> Mat. iii. 16. Luke iii. 21.

<sup>c</sup> Opat. contr. Donatist. Cyril. Catech. 3. Vid & Hilar. Chrysost. & Theophylact. in Mat. iii. 16.

<sup>d</sup> Mat. iii. 11.

<sup>e</sup> Luke xxiv. 49. Acts i. 4.

<sup>f</sup> Acts i. 5.

<sup>g</sup> Acts ii. 1—5.

<sup>h</sup> John xiv. 16.



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taught and reminded them, that the Gifts and Graces which they themselves received by it, were equally necessary to all Christians whatever. Accordingly as soon as they heard that the *Samaritans* had been converted and baptized by *Philip*, they sent two of their number, *Peter* and *John*, to lay their *Hands on them, that they might receive the Holy Ghost*<sup>1</sup>: A plain argument, that neither Baptism alone, nor the Person that administered it, was able to convey the Holy Ghost: Since if either the Holy Ghost were a consequence of Baptism, or if *Philip* had power to communicate him by any other Ministration, the Apostles would not have come from *Jerusalem* on purpose to have confirm'd them. The same may be argued from a like occurrence to the Disciples at *Ephesus*: upon whom, *after they had been baptiz'd in the Name of the Lord Jesus*, the Apostle *St. Paul* laid his Hands, and *then the Holy Ghost came on them*<sup>2</sup>: Which shews, that the receiving of the Holy Ghost, was not the consequence of their being baptiz'd, but of the Apostle's laying on his Hands; and that *Laying on of Hands* was necessary to perfect and complete the *Ephesians*, even after they had received the Sacrament of Baptism.

§. 3. It is true, the Ministration of this Rite at first was frequently attended with *Miraculous Powers*. But so also we read was *Prayer and Preaching*, which yet no one ever thought to be only *temporary Ordinances*. To fancy therefore that the Invocation of the holy Spirit, with Imposition of Hands, was to cease, when the extraordinary effects of it fail'd, is too groundless a supposition to be put in the balance against the weight of so sacred and positive an Institution. In the Infancy of the Church these visible effects upon those that believed, were necessary to bring over others to the Faith: But when whole Nations turned Christian, this occasion ceas'd; and therefore the Holy Ghost does not now continue to empower us to work them. But still the ordinary Gifts and Graces, which are useful and necessary to complete a Christian, are nevertheless the Fruits and Effects of this holy Rite. And these are by much the more valuable Benefits. To cast out the Devil of Lust, or to throw down the Pride of Lucifer; to beat down Satan under our Feet, or to triumph over our spiritual Enemies; to cure a diseas'd Soul, or to keep unharmed from the assaults of a temptation, or the infection of an ill example; is much more advantageous and be-

*It's being attended at first with miraculous Powers, no Argument that it was design'd only for a temporary Ordinance.*

<sup>1</sup> Acts viii. 14, &c.

<sup>2</sup> Acts xix. 5, 6.

neficial

Chap. 9. nescial to us, than the power of working the greatest Miracles.

*Administred  
by the Apo-  
stles, not so  
much for the  
sake of its  
extraordina-  
ry, as of its  
ordinary Ef-  
fects.*

Tho' neither are we to believe that these extraordinary Effects did *always* attend even those upon whom the Apostles laid their Hands: *All did not speak with Tongues, nor all work Miracles*; tho' as far as we can learn, *all* were confirm'd. Nor did the Apostles minister this Rite so much for the sake of imparting miraculous powers, as to the end that their Converts might be endued with such aid from the Holy Ghost, as might enable them to persevere in their Christian Profession. This may be gathered from those several Texts, in which St. Paul intimates, that all Christians in general have been thus confirm'd; but in which he implies at the same time, that Graces and not Miracles were the end of their Confirmation. Thus he supposes both the *Corinthians* and *Ephesians* to have been all partakers of this holy Rite, and plainly intimates, that the happy effects of it were being *stablished in Christ*, being *anointed and sealed with the holy Spirit of Promise*, and having an *earnest of their Inheritance, and an earnest of the Spirit in their Hearts*<sup>1</sup>. And that all these expressions refer to Confirmation, is evident as well from comparing them together, as from the concurring Testimonies of several ancient Fathers<sup>m</sup>.

*Design'd for a  
standing and  
perpetual Or-  
dinance.*

But what has been esteem'd the clearest evidence, that the Rite of Confirmation was a *perpetual* Institution of equal Use and Service in all Ages of the Church, is that passage of St. Paul in his Epistle to the *Hebrews*<sup>n</sup>, where he mentions the Doctrine of *Laying on of Hands*, as well as the Doctrine of *Baptism*, among the Fundamentals of Religion. Which words have been constantly interpreted by writers of all Ages, of that Imposition or Laying on of Hands, which was us'd by the Apostles in confirming the Baptiz'd. Insomuch that this single Text of St. Paul is, even in Calvin's<sup>o</sup> opinion, abundantly sufficient to prove Confirmation to be of *Apostolical* Institution. Tho' I think what has been said, proves it of a higher Derivation. And indeed from these very words of the Apostle, it not only appears to be a lasting Ministry, (because no part of the Christian Doctrine can be chang'd or abolish'd) but hence also we may infer it to be of *Divine* Institution: Since if it were not, St. Paul would seem guilty of *teaching for Doctrines the Commandments of Men*; which not being to

<sup>1</sup> 2 Cor. i. 21, 22. Eph. i. 13. and | *veral Texts.*  
chap. iv. 30.

<sup>m</sup> See the old Commentators upon the se- | <sup>n</sup> Heb. vi. 3.  
<sup>o</sup> Calvin in Locum.

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be suppos'd, it must follow that this Doctrine of Imposition of Hands is Holy and Divine. Introduct.

§. 4. The Scripture then, by these evidences of its usefulness to all Christians in general, proves that this Rite had a farther view than the *miraculous* gifts of the Holy Ghost. And the History of the Church, by testifying the continuance of it in all times and places, after these gifts of the Spirit ceas'd, shews that it has been ever receiv'd and us'd as a *perpetual* and *standing* Ordinance of Christianity. I think I need not produce my authorities for this; because, I believe, no one doubts of the universality of the practice. However, because some may have a mind to be convinced by their own Searches, I have, for their readier satisfaction, pointed out some places in the Margin <sup>p</sup>; which will soon convince those that have leisure and opportunity to turn to them, that the ancient Fathers were so far from thinking Confirmation an obsolete Solemnity, that they esteemed it a necessary means of Salvation, which none that were advanced to years of discretion could neglect without the utmost hazard to their Souls. *Practis'd by the Church in all Ages.*

§. 5. For tho' they justly allowed, that Baptism alone was sufficient to save a Person that dy'd immediately after it; yet those that lived, they affirmed, had need of farther Grace, which Confirmation was necessary to convey. Agreeably whereunto, when our own Church declares that Baptism is sufficient to Salvation; she speaks only of *Children that die before they commit actual Sin*, or (as it was worded in the first Book of King Edward) *depart out of this Life in their Infancy*. To such indeed (as all our former Common-Prayer Books affirm) *no man may think that any detriment shall come by deferring of their Confirmation*. But *when Children come to that Age, that partly by the frailty of their own Flesh, partly by the assaults of the World and the Devil, they begin to be in danger to fall into sundry kinds of Sin*; they declare, *that it is most meet that Confirmation be ministred to those that be baptized, that by Imposition of Hands and Prayer, they may receive strength and defence against all* *Of what Use and Benefit.*

<sup>p</sup> Theoph. Antioch. p. 33. Tertul de Bapt. c. 8. p. 226. D. de Resurrect. Carn. c. 8. p. 330. C. Clem. Alex. Quis Dives salvabitur. versus finem. p. 113. Edit. Oxon. 1683. Orig. Hom. 7. in Ezek. Dionys. Areop. Eccl. Hier. c. 2, & 4. Cyprian. Ep. 70, & 73. Euseb. l. 6. c. 43. pag. 244. C. D. Niceph. l. 6. c. 3. Melchiad. Ep. ad Episc. Hispan. Optat. contr. Do-

natist. Cyril. Catech. Mystag. 3. Greg. Naz. Adhortat. ad S. Lavacrum. Theodor. & Theophylact. in c. 1. ad Ephes. Hieron. adv. Lucifer. Ambr. lib. de Initiand. c. 7. Tom. 4. col. 349. A. & de Sacr. l. 3. c. 2. Tom. 4. col. 363. H. Concil. Elib. Can. 77. Tom. 1. col. 978. E. Concil. Laod. Can. 48. Tom. 1. col. 1505. A.

*tempta-*



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**Chap. 9.** *temptations to Sin, and the assaults of the World and the Devil.* For tho' the Baptism of Water washes away our former guilt, yet that alone cannot prevent the return of Sin. It is true indeed, by the Sacrament of Baptism, we are made Heirs of God, and admitted and received into the Inheritance of Sons: But still, till we receive the Rite of Confirmation, we are but *Babes in Christ* in the literal sense; we are merely Infants that can do nothing, not able to resist the least violence or opposition, but lie expos'd to every assault, and in danger of being foiled by every temptation. Baptism conveys the Holy Ghost only as the Spirit or Principle of Life; it is by Confirmation he becomes to us the Spirit of Strength, and enables us to stir and move our selves. When we are baptized, we are only listed under the Banner of Christ, mark'd for his Soldiers, and sworn to be faithful; and not till Confirmation equipped for the battel, or furnished with arms to withstand the enemy. It is then also that we are sealed with the Lord's Signature, mark'd, as it were, for God's Sheep, and so secured from being stolen by Robbers.

This was the language of the primitive Fathers, which they supported by the example both of our *Saviour* and his *Apostles*. Our Lord himself, they observe, did not enter into the Wilderness, the place of Temptation, before he was prepared for it by the descent of the Spirit. And the *Apostles*, tho' endued with Baptismal Grace, and tho' cheered and encouraged with their Master's presence, were timorous and fearful, not daring to stand the least shock or trial, till strengthened and confirmed by the Holy Ghost: But from that instant we find they were fearless and undaunted, not to be moved or shaken from their Faith, by any apprehensions either of Prisons or Death.

*Not rendered  
unnecessary by  
receiving of  
the Eucha-  
rist.*

§. 6. From this instance of the Apostles we may also infer, that the want of the Rite, of which we are now discouraging, is by no means supplied, as some have imagined, by the Ministry of the holy Eucharist. This had been given to the Apostles by our Lord himself; and yet we see their Confirmation was not afterwards the less necessary. It is true, by the Ministry of the holy Eucharist, the Spirit of Ghostly Strength is conveyed; and therefore in the times of primitive Devotion, this blessed Sacrament was daily administred, that those who would be safe against their spiritual Enemies, might from hence be arm'd with fresh supplies of the Divine assistance. But still we must remember, that the principal design of the holy Eucharist, is to renew the work of preceding Rites, to repair the breaches that the Enemy has made, and to supply fresh Forces where the

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the old ones fail. For this reason the Sacrament of the Eucharist is to be often repeated, whereas Baptism and Confirmation is but once administred. But now this shews that Confirmation (in the regular and ordinary Administration of it) is as much required to go before the Eucharist, as Baptism is to precede either that or Confirmation. Upon which account (as I have already<sup>a</sup> observed) our Church admits none to the Communion before Confirmation, unless necessity requires it. And indeed it may as well be imagined, that because the Eucharist conveys Remission of Sins, it therefore may supply the want of Baptism; as that because it conveys Ghostly Strength, therefore there's no need of Confirmation after it. Or again, the Eucharist it self may as well be omitted, because Prayer has the promise of whatever is ask'd; as Confirmation be rendred useless or unnecessary, because the Eucharist will supply us with Grace. The Spirit of God comes which way he pleases; but yet if we expect his Grace or Blessing, we must ask for and seek it by those ways and means which he himself has thought fit to appoint.

Introd.

§. 7. But, lastly, as Baptism is now for the most part administred to *Infants*, this holy Rite is afterwards necessary to confirm to them the benefits of that holy Sacrament. For tho' the Charity of the Church accepts of Sureties in behalf of Infants, which are not in a condition to contract for themselves; yet when they arrive at years of discretion, she expects them to take the Covenant upon themselves, as their own Act and Deed: Which is one of the Considerations for which the Church declares Confirmation to be *very convenient to be observed: viz. to the end, that Children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may therefore with their own mouth and consent openly before the Church ratify and confirm the same, and also promise that by the grace of God, they will evermore endeavour themselves faithfully to observe such things, as they by their own Confessions have assented unto*<sup>1</sup>. And indeed they who refuse, in their own Persons, to ratify the vow which was made in their Name, renounce in effect all the Benefits and Advantages to which the Contract of their Sureties had before entitled them.

*Necessaries confirm the Benefits of Baptism.*

Having thus said what I thought convenient concerning the Institution, the Necessity, and End of Confirmation;

<sup>a</sup> Page 272.

<sup>1</sup> Preface to the Office; or Part of the

Rubrick, before the Catechism in the old Books.

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Chap. 9. the *Manner and Order* of administering it by the Ancients should be spoken to in the next place. But this may be done to better advantage, by comparing our own and the ancient Offices together. And therefore the farther particulars shall be taken into consideration, as the Office it self shall lead and direct me.

### Sect. 1. Of the Rubricks before the Office.

TWO of the Rubricks, which relate to this Office, are printed at the end of the *Catechism*, which, till the last Review, was rather a part of the Order of *Confirmation*, than an Office by it self; it being inserted between the Rubricks relating to Confirmation, and the Order for the Administration of it.

Rubr. 1.  
The Age of  
Persons to be  
confirm'd.

I. The former of these Rubricks is, in the first place, concerning the *Age* of the Persons to be confirmed, which it determines shall be *as soon as Children are come to a competent age, and can say, in their Mother-Tongue, the Creed, the Lord's Prayer, and the Ten Commandments, and also can answer to the other Questions of the Catechism.* In the primitive Church indeed, such Persons as were baptized in the presence of the Bishop, were immediately presented to him in order for Confirmation<sup>a</sup>. Nor was this only true with respect to *Adult Persons*, but also with regard to *Infants*, who, if a Bishop was present, were frequently confirmed immediately upon their Baptism; as may be shewed from direct Testimonies of the Ancients, as well as from that known usage or custom, of giving the Holy Eucharist to Infants, which ordinarily presupposes their Confirmation<sup>b</sup>. The same is practis'd by the *Greek Church* to this day<sup>c</sup>. And in our own Church indeed, those who are baptized, after they are come to years of discretion, are to be confirmed by the Bishop as soon after their Baptism, as conveniently may be<sup>d</sup>. But in relation to Children, their

<sup>a</sup> Tertul. de Bapt. c. 7, 8. Cyril. Catech. Mystag. 3. n. 1. Const. Ap. l. 7. c. 43, 44. Amphiloch. in vit. Basil. c. 5. Dionys. Eccl. Hier. c. 2. Ambros. de Sacram. l. 3. c. 2. Optat. l. 4. p. 81.

<sup>b</sup> See both these Points proved in Mr.

Bingham's *Antiquities of the Christian Church*, Vol. 4. p. 368. &c.

<sup>c</sup> See Dr. Smith's *Account of the Greek Church* pag. 116.

<sup>d</sup> See the first Rubrick at the end of the Office for Baptism of Persons of Riper Years.

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Confirmation is defer'd, and with a great deal of reason, *Seft. 1.*  
*till they come to a competent Age, and can say their Cate-*  
*chism.* For it being required that at Confirmation they  
 renew the Vow that was made for them at their Baptism,  
 and ratify the same in their own Persons; it is fit they should  
 know and understand the nature of the obligation, before  
 they bind themselves under it. Nor can any detriment a-  
 rise to a Child, by deferring its Confirmation to such an  
 Age; because, as our Church has declared, (on purpose  
 to satisfy People that are scrupulous in this very matter)  
*it is certain by God's word that Children. which are baptized,*  
*dying before they commit actual Sin, are undoubtedly sav'd.*  
 Their original Sin is done away by Baptism, and they are  
 confirmed and secured by death 't self from any future  
 guilt: So that no danger can ensue, if their Confirmation  
 be defer'd till such time as it can be of use.

*Bucer* indeed (who generally runs into extremes) finds  
 fault with our Church for administering it too soon; and  
 would have none admitted to this holy Rite, till such time  
 as they have had an opportunity of giving sufficient Testi-  
 monies of their Faith and Desire of living to God, by their  
 life and conversation. But we have already shewed, that  
 the enabling Persons to give such Testimonies of their  
 Faith and Practice, is the end of Confirmation; and there-  
 fore surely Confirmation is to be administred, to assist them  
 in manifesting their Faith and Practice, and not to be de-  
 fer'd till they are already manifested. For this reason it is  
 very evidently the Design of our Church, that Children be  
 confirmed before they have opportunities of being acquaint-  
 ed with Sin; that so the holy Spirit may take early posses-  
 sion of their youthful Hearts, and prevent those Sins, to  
 which, without his assistance, the very tenderness of their  
 Age would be apt to expose them. It is indeed highly ex-  
 pedient, that those who are confirmed should be old enough  
 to understand the nature and advantages of the Rite they  
 are admitted to, and the obligations it lays upon them: And  
 if they are duly appriz'd of this, they are deemed by our  
 Church qualified enough. For they that are capable of  
 this knowledge, are at years to discern between good and  
 evil: And therefore that must be the proper time to se-  
 cure them, by the Invocation of the Spirit, in the paths of  
 virtue. Accordingly it was declared by the Rubrick pre-  
 fixed to the Order for Confirmation, in all the Common-

\* Rubrick at the end of the Office for  
 Publick Baptism of Infants,

f Buceri Censura, apud Script. An-  
 glican. p. 482, 483.

D d

Prayer

## Of the Order of Confirmation.

Chap. 9. Prayer Books before the last Review, *That forasmuch as Confirmation is ministred to them that be baptized, that by Imposition of Hands and Prayer they may receive Strength and Defence against all Temptations to Sin, and the Assaults of the World and the Devil; it is most meet to be ministred when Children come to that Age, that partly by the frailty of their own Flesh, partly by the Assaults of the World and the Devil, they begin to be in danger to fall into sundry kinds of Sin.* The reason why this was not continued at the Review in 1661, was not because the Church had altered her mind, but because the foregoing part of the Rubrick was changed into a proper Preface, with which the Office is now introduced.

Bishops the  
only Mini-  
sters of Con-  
firmation.

§. 2. The next thing mentioned in this Rubrick, is the Minister of Confirmation, who, it declares, must be a Bishop; consonant to the first examples we read of it in the *Acts*, or Proceedings, of the Apostles themselves. For Peter and John were sent by them from Jerusalem to confirm the Samaritans, tho' Philip had been there to convert and baptize them<sup>e</sup>: Which plainly shews, that the Office was beyond a Deacon's Province, and limited indeed to the highest order of the Church. For which reason the honour of dispensing this holy Ordinance was always reserved to the Ministry of Bishops<sup>h</sup>.

I have had occasion indeed to shew that the administering the *Chrism*, or the *Unction* which was used as a part of Confirmation, was often, for certain reasons, allowed to *Presbyters*<sup>i</sup>. But even in such cases I have observed, that the right of consecrating the *Unction*, and of imposing the Hands, were both very strictly reserved to the Bishop. A few instances indeed may be produced of *Presbyters*, and even *Deacons* being allowed to perform this Office<sup>k</sup>. But then it was by a special Licence or Commission from the Bishop, and in cases, for the most part, of some great extremity or danger. Tho' indeed the allowing this in any case whatever, seems very much to run counter to the general practice and sense of the Church, which at all times and places very religiously looked upon the *Imposition*

<sup>e</sup> Acts viii. 14, &c.

<sup>h</sup> Cyprian. Ep. 73. ad Jubaian. p. 202. Firmil. Ep. 75. ap. Cypr. p. 221. Vide & Cyprian. in Append. p. 23, & 26. Concil. Elib. Can. 38, & 77. Innocent. Ep. 1. ad Decent. Ambr. in Ep. ad Hebr. vi. 2. Tom. 3. col. 633. F. Dionys. Areop. Eccl. Hier. c. 5. p. 117. B.

Hieron. contr. Lucifer. c. 4. Gelas. Ep. 9. ad Episc. Euseb. l. 6. c. 43. Aug. de Trin. l. 15. c. 26.

<sup>i</sup> See pag. 371.

<sup>k</sup> See instances of this in Mr. Bingham's *Antiquities*, Book 12. chap. 2. Sect. 4, 5. Vol. 4. pag. 389, &c.

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of Hands, as the peculiar and incommunicable prerogative Sect. 1.  
of Bishops.

But then as the Bishops have the sole honour, so have they also the whole charge of this Institution. And since it must be wholly omitted, if they don't perform it, the Church hath enjoined the frequent Administration of it by those Reverend Fathers. *In former Ages* (as our Church<sup>1</sup> declares) *this holy action has been accustomed to be performed in the Bishop's Visitation every third year: For which reason she wills and appoints, that every Bishop, or his Suffragan, in his accustomed Visitation, do in his own Person carefully observe the said custom. And if in that year, by reason of some infirmity, he be not able personally to visit, then he shall not omit the execution of that duty of Confirmation the next year after, as he may conveniently. Tho' the Reformatio Legum* (as cited by Bishop Gibson<sup>m</sup>) seems to appoint, that Confirmation be administred every year:

*Who ought therefore to do it often.*

§. 3. The remaining part of this Rubrick is concerning the Godfather or Godmother, which every one that is confirmed is obliged to have *as a witness of their Confirmation.* Dr. Nichols tells us, that "our wise Reformers, because there was not the like reason for them, as there was before the Reformation, and because it gave the Parents an unnecessary trouble in procuring them, have laid that usage aside." But one would wonder how the Doctor should be so much mistaken, immediately after he must have printed and corrected this very Rubrick; and at the same time that, to account for the alteration, he cites the Rubrick immediately following. Nor can any reason be given, why the Doctor should so freely charge the providing these Godfathers as an unnecessary Trouble. They are certainly as useful at the Confirmation of a Youth, as they are at the Baptism of a Person that is adult. In both cases they are Witnesses of the Engagements which the Persons, so baptized or confirmed, lay themselves under; and consequently will be proper and continual Monitors to check or reclaim them, should they at any time thereafter be tempted to abandon the interest of Christ, and take part with his Enemies. And for the prevention of any one's entring upon this trust, who will not be careful to discharge the duty of it; the Church provides, that *no Person be admitted Godfather or Godmother to any Child at Christening or Confirmation, before the said Person so undertaking hath received the holy Communion*<sup>o</sup>.

*A Godfather or Godmother necessary at Confirmation.*

<sup>1</sup> In the 60<sup>th</sup> Canon.

<sup>m</sup> Codex Juris Ecclesiast. Tit. 19. cap. 2. Vol. 1. pag. 454.

<sup>o</sup> See his Note (d) upon the Rubrick before Confirmation.

<sup>o</sup> Can. 29.



## Of the Order of Confirmation.

### Chap. 9.

*The Minister  
to prepare his  
Parishioners  
for Confirma-  
tion.*

II. The next Rubrick relates to the care which the *Curate* of every Parish is to use preparatory to Confirmation, who whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, is either to bring or send in writing, with his Hand subscribed thereunto, the Names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And by the 61<sup>st</sup> Canon he is farther enjoined to use his best endeavour to prepare and make able, and likewise to procure, as many as he can, to be then brought; tho' he is also to take especial care that none be presented, but such as can render an account of their Faith, according to the Catechism. When they are brought, if the Bishop approve of them, he is to confirm them in manner following.

### Sect. 2. Of the Preparatory Part of the Office.

*The first Ru-  
brick and  
Preface.*

I. **U**PON the day appointed, all that are to be then confirmed, being plac'd and standing in order before the Bishop: he (or some other Minister appointed by him) is to read the Preface, with which the Office begins, and which, as I have already hinted, was only a Rubrick in all the old Common-Prayer Books; but, at the last Review, was changed into a Preface, to be directed to those that shall offer themselves to be confirmed; that so the Church might be sure they are apprized of the qualifications that are requisite to this holy Ordinance, and of the solemn engagements under which they are going to enter themselves by it.

*The Question  
and Answer.*

II. The end of Confirmation being thus made known, the Bishop, in the next place, by a solemn Question (which was added at the last Review) demands of the Candidates an assurance that they will comply with it: Asking them, *in the presence of God and the Congregation, whether they will renew their Baptismal Vow, and ratify the same in their own Persons, &c.* To this every one to be confirmed, as a token of his assent, is audibly to answer, *I do.*

*The Versicles  
and Respon-  
ses.*

III. After this follow two or three short Versicles or Responses betwixt the Bishop and the Congregation, with which the Order of Confirmation in all the old Common-Prayer Books was used to begin. They are a proper preparation to the following Solemnity, are often used in ancient Liturgies, and are taken out of the Book of Psalms.

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Psalms <sup>p</sup>: Tho' the last of them has been varied since the Sect. 3. first Book of King Edward, in which, in the room of it, was the usual salutation of, *The Lord be with you: And with thy Spirit.*

IV. The Bishop and People having thus joined their requests, the Bishop, in the next place, proceeds alone to collect their Petitions into a continued Form: In which he prays that God, *who had vouchsafed to regenerate the Persons who now come to be confirmed, by Water and the Holy Ghost, and had given unto them Forgiveness of all their Sins, would now strengthen them with the Holy Ghost the Comforter, and daily increase in them the gifts of Grace,* viz. the sevenfold gifts of the Holy Spirit, which are transcribed into this Prayer from the old Greek and Latin Translations of *Isa. xi. 2.* and which were repeated in the very same words in the Office of Confirmation, as long ago as St. Ambrose's time <sup>a</sup>: From whence, and the Greek Liturgy <sup>r</sup>, this whole Prayer is almost verbatim transcrib'd.

## Sect. 3. Of the Solemnity of Confirmation.

THE preparatory part of the Office being now finished, and all of them in order kneeling before the Bishop, (which is a suitable Posture for those that are to receive so great a Blessing) the Bishop is to lay his Hand upon the Head of every one severally. This is one of the most ancient ceremonies in the world; and has always been used to determine the Blessing pronounced to those particular Persons on whom the Hands are laid; and to import, that the Persons, who thus lay on their Hands, act and bless by divine Authority. Thus Jacob bless'd Ephraim and Manasses, not as a Parent only, but as a Prophet <sup>r</sup>: Moses laid his Hands on Joshua, by express command from God, and as supreme Minister over his People <sup>t</sup>: And thus our blessed Lord, whilst in the state of Humiliation, laid his Hands upon the little Children <sup>u</sup>, and those that were sick with diverse diseases <sup>w</sup>, to bless and heal them. When indeed our Saviour gave the Spirit to his Apostles just before his Ascension, he acted by a power paramount and inherent. He gave of

Imposition of Hands an essential Rite in Confirmation.

<sup>p</sup> Psal. cxxiv. 8. — cxlii. 2. — cii. 1.  
<sup>a</sup> Ambr. de Initiand. c. 7. Tom. 4. col. 349. A. de Sacram. l. 3. c. 2. Tom. 4. col. 363. H.  
<sup>r</sup> Eucholog. Græc. p. 355. Offic. S.

Baptism.

<sup>t</sup> Gen. xlviii. 14.

<sup>r</sup> Numb. xxvii. 18.

<sup>u</sup> Mat. xix. 13. Mark x. 16.

<sup>w</sup> Luke iv. 40.

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Chap. 9. his own, and therefore dispens'd it with authority; for he *breath'd on them, and said, receive ye the Holy Ghost*<sup>x</sup>. But now this would have been absurd in any that acted by appointment or delegation; and the Apostles, from so ancient a custom and universal a practice, continued the Rite of *Imposition of Hands*, for communicating the holy Spirit in Confirmation, which was so constantly and regularly observed by them, that St. Paul calls the whole Office *Laying on of Hands*<sup>y</sup>; a Name which it usually retained amongst the Latin Fathers; Confirmation being never administered for many Centuries afterwards, in any part of the Church, without this ceremony.

*A Blow on the Cheek used instead of it by the Church of Rome.*

It was the custom indeed, in some places, for the Bishop to lay both his Hands *a-cross* upon the Head of the Party confirmed, in allusion to our Saviour's death upon the Cross, in whom we believe, and from whom we receive the Holy Ghost. But in no Church whatever was the Imposition of Hands omitted or discontinued, till the Church of Rome of late years laid it aside, and now uses in the stead of it, to give the Person confirmed a little *Blow on the Cheek*, to remind him that for the future he must be prepared to undergo any injury or affront for the Name of Jesus<sup>z</sup>. But notwithstanding this, the Romanists themselves seem to be apprehensive, that *Imposition of Hands* is essential to this Office. For whenever they are charged with laying it aside, they endeavour to defend themselves by pleading, that Hands are impos'd, when the Person is hit on the Cheek, or when the Ointment is applied to him<sup>a</sup>. But every body must see thro' the ridiculousness of this, since the Hands are no otherwise concerned in either of these ceremonies, than as they can't be performed without them. For this reason our Church, at the Reformation, wisely discontinued the *Blow on the Cheek*, and restored the ancient and apostolical use of *Laying on of Hands*.

*Prayer, another Essential to Confirmation.*

§. 2. But tho' the Laying on of Hands is a token that the Bishops act in this Office by divine Authority; yet at the same time they sue to Heaven for the Blessing they bestow, in humble acknowledgment that the precious gifts hereby confer'd, are not the effect of their own power and holiness, but of the abundant mercy and favour of him, who is the only fountain of all Goodness and Grace. Under a due sense of this, even the Apostles themselves, when

<sup>x</sup> John xx. 22.

<sup>y</sup> Heb. vi. 2.

<sup>z</sup> Vid. Catechismum ad Parochos de Confirmationis Sacramento, Part 2. pag.

174. 8vo. Lugdun. 1636.

<sup>a</sup> Sirmondus Ant. 2. Part. 1. c. 7.

& Tho. Walden, lib. 2. c. 13.



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they laid their Hands upon the Samaritans, prayed that they might receive the Holy Ghost<sup>b</sup>. And after their example do their successors with us pray, that the Person on whom they lay their Hands, may be defended with the Heavenly Grace of God, and continue his for ever, and daily increase in his holy Spirit more and more, until he come into his everlasting Kingdom. Amen.

This Form indeed is very different from what was appointed to be used by the first Book of King Edward VI. in which immediately after the Prayer, beginning, *Almighty and Everlasting God*, the Minister was to use the following words.

*Sign them, O Lord, and mark them to be thine for ever, by the virtue of thy Holy Cross and Passion. Confirm and strengthen them with the inward Unction of the Holy Ghost, mercifully unto everlasting Life. Amen.*

Then the Bishop was to cross them on the Forehead, and lay his Hand upon their Heads, saying,

*N. I sign thee with the Sign of the Cross, and lay mine Hand upon thee; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.*

These Forms were certainly much more conformable to those that were used in the primitive Church, than that which we have now. What was the occasion of changing them, I do not find: Tho' it is probable the first might be laid aside, because it refer'd to the ancient ceremony of Anointing, which was discontinued at the Reformation; except the Unction that was ordered by the first Liturgy to be us'd at Baptism, was accounted preparatory to Confirmation, which, I have already shew'd<sup>c</sup>, to be not unlikely. But however, in the second Book of King Edward, the ceremony of Anointing was thrown entirely aside, even out of the Office of Baptism: And therefore it is probable they threw out this Form at the same time, which indeed, if it had continued after the Unction was totally removed, would only have looked like the ruins of an ancient superstructure.

§. 3. It must indeed be owned in behalf of this ceremony, that it was very *ancient* and very *significant*. Some contend that it was practised by the *Apostles*, and interpret the Texts of Scripture refer'd to in the Margin<sup>d</sup>, of a material Unction administred in Confirmation. But those Texts have been better judged to mean a spiritual Unction,

*The Use of  
Unction in  
Confirmation,  
Primitive  
and Catho-  
lick.*

<sup>b</sup> Acts viii. 15.  
<sup>c</sup> Page 368, &c.

<sup>d</sup> 2 Cor. i. 21, 22. 1 John ii.  
20, 27.

Chap. 9. of the Holy Ghost, by which Persons were in those days anointed or consecrated to the Office of the Ministry. However it is certain, that within a very few years after the Apostles, the holy Fathers us'd to apply *Oil* and *Balm* to those that were confirmed, as an external Sign of this inward *Unction* of the holy Spirit, and to represent the Baptism of the Apostles on the day of *Pentecost* with Fire, of which *Oil* we know is the properest material. *Theophilus Antiocenus*<sup>d</sup>, who lived and flourished within seventy years of the Apostle *St. John*, and many others of the ancientest Fathers<sup>e</sup>, speak of it as a Rite long established and used; insomuch that it is difficult to discover from them, whether it was of Apostolical Practice, or not. I need not shew that the use of it was continued in all parts of the Church, thro' every Century, quite down to the Reformation: For this may be gathered from the very Names, by which they have always chose to distinguish this Office, viz. *the Anointing* or *Chrism*, the same Name which the *Greek Church* also uses for it till this day, as keeping religiously to the primitive usage<sup>f</sup>.

As also the  
Sign of the  
Cross.

§. 4. Another ancient ceremony retained by our Church, at the first Reformation (as appears by the Rubrick which I have cited above) was the Sign of the *Cross*. This was us'd (as I have already observed) by the primitive Christians upon all occasions: And therefore we may assure our-selves they would not omit it in so solemn an action as in that of Confirmation. *Tertullian*<sup>g</sup> is clear for the use of it in his time; and in After-ages Testimonies are so numerous, that it is endless to cite them. I shall therefore only observe that the Name *Consignation* (which was another Name by which, it is well known, the Latin writers distinguished Confirmation) seems to have taken its rise from this ceremony of signing the Person, at the time of Confirmation, with the Sign of the Cross. And from hence too, it is probable, it is sometimes call'd *Σφραγίς*, by the Greeks, a Name which they generally use to denote the Sign of the Cross.

But now neither this nor the *Unction* having any Text of Scripture that is clear on their side; and since it can't be made to appear that either of them was practis'd or us'd by the Apostles; we may reasonably suppose that they were taken up at first by the authority and discretion of every

<sup>c</sup> See Mr. Stebbing's Clagget. page 80, &c.

<sup>d</sup> Ad Autolychem, p. 33. Edit. Oxon. 1684.

<sup>e</sup> Tertull. de Ref. Carn. c. 8. Orig. Hom. 7. in Ezek. Cyprian. Epp. 70, 73.

<sup>f</sup> Sir Paul Rycaut's State of the Greek Church, pag. 171. and Dr. Smith's Account of the same, p. 117.

<sup>g</sup> Tertul. de Ref. Carn. c. 1. &c. de Præscript. c. 40.

## Of the Order of Confirmation?

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Church for it self: And that therefore every Church has liberty as to her self, to lay them aside, since nothing appears essential to the Office, but what we find the Apostles us'd; viz. *Prayer accompanied with Imposition of Hands.*

### Sect. 4. Of the concluding Devotions.

**A**FTER the Persons were all confirmed, it was usual for the Bishop, in the primitive Church, to salute them with *Peace*; to denote, that *Peace* (both temporal and eternal) was the happy Fruit of the Holy Ghost confer'd and received in this Solemnity. Accordingly in King Edward's first Common-Prayer Book, the Bishop, immediately after he had laid his Hands upon all that were brought and presented to him, was to say, *The Peace of the Lord abide with you*; to which the answer return'd was, *And with thy Spirit.* What offence this was capable of giving, I can't discover; but it is certain that it was thrown out, when Bucer revis'd it; tho' at the last Review, soon after the Restoration, the usual Salutation of, *The Lord be with you, And with thy Spirit*, was added in the room of it, together with *Let us Pray*, and the *Lord's Prayer*, which should not be left out of any Office, especially where it comes in so properly; and therefore (all kneeling down) the Bishop is here directed to add it.

II. After this the Bishop, in the next place, prays that what he has done may not be an empty and insignificant Sign. And this he does with so noble a mixture of Humility and Faith, as well agrees with the purest times. Depending upon the Faith and Promise of God, he knows that the Graces he has now been conferring, are as sure a consequence of the Office he has performed, as if he had in himself a power to give them. But still he considers from whom these Gifts and Graces come, and who alone can preserve and secure them; And therefore under a due sense of this, he makes his humble Supplications, that, as he has now laid his Hands upon these People (after the example of the Apostles) to certify them thereby of God's favour and gracious goodness towards them; the fatherly Hand of God may be over them, his holy Spirit be ever with them, and so lead them in the knowledge and obedience of his word, that in the end they may obtain everlasting life.

III. And because the Ancients believ'd Confirmation to be Collect.



## Of the Order of Confirmation.

**Chap. 9.** be a preservative both of Body and Soul<sup>b</sup>; an additional Collect was added at the Restoration, from those that are placed at the end of the Communion-Office, that God would *direct, sanctify and govern both our Souls and Bodies in the ways of his Laws, and in the works of his Commandments, &c.*

**The Blessing.** IV. A Blessing concludes all Offices; and therefore one ought more especially to end this, it being as it were an Epitome of the whole Administration, which is but one continued and solemn Benediction.

**The Rubrick.** After all is added a Rubrick, that *none be admitted to the Holy Communion, until such time as he be confirmed or be ready and desirous to be confirmed.* This is exactly conformable to the practice of the primitive Church, which always ordered that Confirmation should precede the Eucharist, except there was extraordinary cause to the contrary; such as was the case of Clinick-Baptism, of the absence of a Bishop, or the like: In which cases the Eucharist is allowed before Confirmation. The like provision (as I have already<sup>i</sup> observ'd) is made by our own provincial Constitutions, as well as the Rubrick which is now before us, which admit none to communicate, unless in danger of death, but such as are confirmed, or at least have a reasonable impediment for not being<sup>k</sup> confirmed. And the *Glossary* allows no impediment to be reasonable, but the want of a Bishop near the place.

<sup>a</sup> Cyril. Catech. Mystag. 3. §. 5. p. 291.

<sup>i</sup> Page 272.

<sup>k</sup> Provinc. Linw. Cap. de sac. Unct.





# CHAP. X.

## OF THE

### Form of Solemnization

#### OF

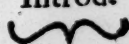
# MATRIMONY.



### The Introduction.



**T**HAT this holy State was instituted by God, is evident from the two first Chapters in the Bible <sup>a</sup>: Whence it came to pass, that amongst all the Descendants from our first Parents, the numerous Inhabitants of the different Nations in the world, there has been some religious way of entring into this State, in consequence and testimony of this Divine Institution. Among Christians especially, from the very first Ages of the Church, those that have been married have been always joined together in a solemn manner by an ecclesiastical Person <sup>b</sup>.

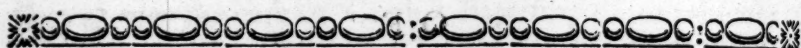
Introd.  
  
*Marriage of  
 Divine Insti-  
 tution.*

<sup>a</sup> Gen. i. 28. and chap. ii. 18, 24.  
<sup>b</sup> Ignat. Ep. ad Polycarp. §. 5. p. 9.  
 Tertul. ad Uxor. l. 2. c. ult. p. 171. &  
 de Pudicitia, c. 4. p. 557. B. Euarist.

Ep. 1. ad Episc. Afric. Concil. Tom. 1.  
 col. 534. B. C. Carthag. Concil. 4. Can.  
 13. Tom. 2, col. 1201, A. B.

And

Chap. 10. And by several Canons of our own Church, it is declared to be no less than prostituting one's Daughter, to give her in Marriage, without the blessing of the Priests<sup>c</sup>. Inasmuch that some Commentators, of no small character, interpret those words of St. Paul, of *marrying in the Lord*<sup>d</sup>, of marrying according to the Form and Order prescribed by the Apostles. But I think those words are more naturally to be understood, of marrying one of the same Faith; as by the *Dead that die in the Lord*<sup>e</sup>, are undoubtedly to be understood those that die in the Faith of Christ. However it is certain, that both in the *Greek and Latin Churches*, Offices were drawn up in the most early times for the religious celebration of this holy Ordinance; but being afterwards mix'd with superstitious Rites, our Reformers thought fit to lay them aside, and to draw up a Form more decent and grave, and more agreeable to the usage of the primitive Church.



### SECT. I. Of the Rubricks concerning the Banns.

Rubrick 1. Banns, what the word signifies.

Why, and how often to be published.

I. **B**EFORE any can be lawfully married together, the Banns are directed to be published in the Church, i.e. Publick Proclamation (for so the word signifies) must be made to the Congregation, concerning the design of the Parties that intend to come together. This care of the Church to prevent clandestine Marriages is, as far as we can find, as old as Christianity it self. For *Tertullian* tells us, that in his time all Marriages were accounted clandestine, that were not published beforehand in the Church, and were in danger of being judg'd Adultery and Fornication<sup>f</sup>. And by several ancient Constitutions of our own Church, it was ordered, that none should be married before notice should be given of it in the publick Congregation on three several Sundays or Holy-days<sup>h</sup>. The same Order has continued in force ever since, viz. that the Banns of all that are to be married together be published in the Church (as our pre-

<sup>c</sup> Concil. Winton. A. D. 1076. Constitut. Richardi Episc. Sar. Ann. 1217. Spelm. Tom. 2.

<sup>d</sup> 1 Cor. vii. 39.

<sup>e</sup> Rev. xiv. 13.

<sup>f</sup> Severinus Binius in Can. 13. Con-

cil. Carthag. 4. ejusque Sequax Franciscus Longus a Coriolano, & alii.

<sup>g</sup> Tertul. de Pudicitia, cap. 4.

<sup>h</sup> See Bishop Gibson's Codex, Tit. 22. cap. 6. p. 510. and Johnson's Ecclesiastical Laws, 1200, 11. 1322. 7. 1328.



sent Rubrick directs) three several Sundays or Holy-days in Sect. 1.  
time of Divine Service.

§. 2. The design of the Church in publishing these Banns, is to be satisfied whether there be any just cause or impediment why the Parties, so ask'd, should not be joined together in Matrimony. What are allowed for lawful impediments, I shall have occasion to shew in the next Section. In the mean while I shall here observe, that the Curate is not to stop his proceeding, because any peevish or pragmatical Person, without just Reason or Authority, pretends to forbid him: As is the case sometimes, when the Church-Wardens, or other Officers of the Parish, presume to forbid the publication of the Banns, because the Parties are Poor, and so like to create a charge to the Parish, or because the Man is not perhaps an Inhabitant, according to the Laws made for the settlement of the Poor. But Poverty is no more an impediment of Marriage than Wealth, and the Kingdom can as little subsist without the Poor, as it can without the Rich. And as to the pretence of the Man's not being an Inhabitant of the Parish, it is certain, that by the Canon Law, a Traveller is a Parishioner of every Church he comes to<sup>1</sup>. The Minister where he is, is to visit him, if sick, to perform the Offices to him while living, and to bury him when dead: And no other Clergyman can regularly perform any divine Office to such a Person, so long as he continues within the said Parish. In short, he is a Parishioner, in all respects, except that he is not liable to be kept by the Parish if he fall into poverty. Nor does the Bidding of Banns alter his condition in that respect: For in that, it is not considered where the Person has a legal Settlement, but where he dwells or lives at present. And the Spiritual Courts act by this rule (if by any) when they grant a Licence to a Man to be married, that has not been four and twenty hours within their jurisdiction; and write him, in the Licence, Sea-Man of that Port or Parish where he landed last, or where perhaps he lodged the Night before.

§. 3. The Penalty incur'd for marrying any Persons, (without a Faculty or Licence) before the Banns have been thus duly published, is, by the Canons of our Church, declared to be Suspension for three Years<sup>k</sup>. Nor is there any Exemption allowed to any Churches or Chapels, under colour of any peculiar Liberty or Privilege. The Prohibition

<sup>1</sup> Lyndwood, l. 3. T. 15. c. Altissimus. v. Peregrinantes.  
<sup>k</sup> Can. 62.

## Of the Form of Solemnization

Chap. 10. tion is the same in one place as in another. Marry where they will, the Canons inflict the same Penalty upon the Minister<sup>1</sup>; who by an Act of Parliament made in the tenth year of Queen Anne<sup>m</sup>, shall, besides his Suspension, forfeit one hundred pounds for every offence; or if he be a Prisoner in any private Gaol, he shall be removed to the County-Gaol, charged in execution with the aforesaid Penalty, and with all the causes of his former imprisonment. And whatever Gaoler shall permit such Marriages to be solemnized in his Prison, shall, for every such offence, forfeit also the sum of one hundred pounds.

*Marriage at  
no Time pro-  
hibited.*

§. 4. The Ecclesiastical Courts would have us to believe, that a Licence is necessary, even after the Banns have been duly published, to empower us to marry during such times as are said to be prohibited<sup>n</sup>; and this they found upon an old Popish Canon Law, which they pretend was established, among other Popish Canons and Decretals, by a Statute 25 Henry VIII. But now it is certain, that the Times prohibited by the Pope's Canon Law, are not the same that are pretended to be prohibited here in England; or if they were, the Statute declares, that the Popish Canons and Decretals are of force only so far forth as they have been received by Sufferance, Consent, or Custom<sup>o</sup>. Now there is no Canon nor Custom of this Realm that prohibits Marriages to be solemnized at any time: But on the contrary, our Rubrick, which is confirmed by Act of Parliament, (and which is therefore as much a Law of this Realm as any can be) requires no more than that the Banns be published in the Church three several Sundays or Holy-days in the time of Divine Service; and then if no Impediment be alleged, gives the Parties, so ask'd, leave to be married, without so much as intimating that they must wait till Marriage comes in. As to the Authority of *Lyndwood*, and some other such Pleas offered by the Gentlemen of the Spiritual Courts, the Reader, that desires farther satisfaction, may consult two learned Authors upon this point<sup>p</sup>, who plainly enough shew, that the chief motive of their insisting upon Licences as necessary within these pretended

<sup>1</sup> Can. 63.

<sup>m</sup> 10 Annæ, cap 19, in an Act, intitled, An Act for laying several Duties, &c.

<sup>n</sup> Viz. From Advent-Sunday to the Octave of the Epiphany inclusive; from Septuagesima Sunday, till the Sunday after Easter inclusive; and from the first of the Rogation-days (i. e. the Monday be-

fore Ascension-day) till the day before Trinity-Sunday inclusive

<sup>o</sup> Chap. 21.

<sup>p</sup> See Dr. Brett's Letters, entitled, Some Considerations on the Times wherein Marriage is said to be prohibited: And Mr. Johnson's Clergyman's Vade Mecum, c. 21.

prohibited

## of Matrimony.

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Sect. 1.

prohibited times, is because marrying by Banns is an hindrance to their Fees.

It is true indeed, it hath been an ancient custom of the primitive Church to prohibit Persons from entering upon their Nuptials in solemn Times, which are set apart for Fasting and Prayer, and other exercises of extraordinary Devotion. Thus the Council of *Laodicea* forbids all Marriages in the time of Lent <sup>a</sup>, and several other Canons add other Times in which Matrimony was not to be solemnized: which seems to be grounded upon the command of God, the counsel of *St. Paul* <sup>b</sup>, and the practice of the sober part of Mankind <sup>c</sup>. For even those who have Wives ought, at such times, to be as those who have none; and therefore those who have none, ought not then to change their condition. Besides, there is so great a Contrariety between the Seriousness that ought to attend the days of solemn Religion, and the Mirth that is expected at a Marriage-Feast, that it is not convenient they should meet together, lest we either violate Religion, or disoblige our Friends. This consideration so far prevailed even with the ancient *Romans*, that they would not permit those days, that were dedicated to acts of Religion, to be hinder'd or violated by Nuptial Celebrations <sup>d</sup>. And Christians, one would think, should not be less observers of Decency, than Infidels or Heathens. For which reason it would not be amiss, I humbly presume, if a Prohibition was made, that no Persons should be married, during the more solemn Seasons, either by Licence or Banns. But to prohibit Marriage by Banns, and admit of it by Licence, seems not to be calculated for the increase of Religion, but purely for the sake of enhancing the Fees.

§. 5. How far that part of this Rubrick, which orders the Banns to be published *immediately before the Sentences for the Offertory*, (which with the Form of publication itself was not added till the last Review) differs from the Rubrick in the Communion-Office, which orders them to be published *immediately after the Nicene Creed*; and what was the occasion of their differing, may be gathered from what I have already said upon that Rubrick <sup>e</sup>.

*Tho' not decent at some Seasons.*

*A Disagreement between this Rubrick and another.*

II. *If the Persons that are to be married dwell in diverse Parishes, the Banns must be ask'd in both Parishes, and the*

*Rubrick 2. The Marriage to be solemnized in one of the Churches where the Banns were published.*

<sup>a</sup> Can. 52. Tom. 1. col. 1505. C.

<sup>b</sup> Exod. xix. 15. Joel ii. 16.

<sup>c</sup> 1 Cor. vii. 5.

<sup>d</sup> 1 Sam. xxi. 4. 5.

<sup>e</sup> Macrobian. Saturn. l. 1. c. 15. p. 262.

Lugd. Bat. 1670.

<sup>w</sup> Page 282.



## Of the Form of Solemnization

Chap. 10. *Curate of the one Parish is not to solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked from the Curate of the other Parish.* This seems to suppose what both the ancient and modern Canons enjoin, viz. that Marriage shall always be solemnized in the Church or Chapel where one of the Parties dwelleth. And by our own Canons, whatever Minister marries them any where else, incurs the same Penalty as for a clandestine Marriage<sup>x</sup>. Nor is even a Licence allowed to dispense with him for doing it<sup>y</sup>. Formerly it was a custom, that Marriage should be performed in no other Church, but that to which the Woman belonged as a Parishioner<sup>z</sup>: And therefore to this day the Ecclesiastical Law allows a Fee due to the Curate of that Church, whether she be married there or not; (which is generally reserved for him in the words of the Licence) tho' it is said that judgment hath been otherwise given in the Temporal Courts<sup>z</sup>. However we are told, that some Clergymen have been corrected in the Spiritual Courts, for presuming to marry in Churches where the Banns have not been asked, and to which the Parties married did not belong as Parishioners, even tho' they had a Certificate of the Banns being published under the Hand of the Minister or Ministers, whose Parishioners they were<sup>z</sup>. So that in such case it is expedient that the Curate should do more than certify the publication of the Banns; he should expressly under his Hand give leave to the Parties to be married in another Church, and to the Curate of that other Church to marry them.

### Sect. 2. Of the Rubrick before the Preface.

*The Canonical Hours for celebrating of Matrimony.*

FOR better security against clandestine Marriages, the Church orders that all Marriages be celebrated in the *Day-Time*: For those that mean honourably, need not fly the Light. By the 62<sup>d</sup> Canon they are ordered to be performed in *time of Divine Service*; but that practice is now almost, by universal consent, laid aside and discontinued: And the Rubrick only mentions *the Day and Time appointed*, which the aforesaid Canon expressly requires to be *between the Hours of eight and twelve in the Forenoon*: And tho' even a Licence be granted, these Hours are not dis-

<sup>x</sup> Can. 62.

<sup>y</sup> Can. 102.

<sup>z</sup> Clergyman's Vade Mecum, c. 21. p. 188.

penſed with <sup>h</sup> \*. For it is ſuppoſed that Perſons will be ſerious in the Morning. And indeed formerly it was required that the Bridegroom and Bride ſhould be *faſting* when they made their Matrimonial<sup>i</sup> Vow; by which means they were ſecured from being made incapable by Drink, of acting decently and diſcreetly in ſo weighty an affair.

§. 2. At the day and time appointed, the Perſons to be married are directed to come *into the body of the Church*. The cuſtom formerly was for the Couple, who were to enter upon this holy State, to be placed at the *Church-Door*, where the Prieſt was uſ'd to join their Hands, and perform the greateſt part of the matrimonial Office<sup>k</sup>. It was here the Huſband endow'd his Wife with the Portion or Dowry before contracted for, which was therefore call'd, *Dos ad Oſtium Eccleſiæ, The Dowry at the Church-Door*<sup>l</sup>. But at the Reformation, the Rubrick was altered, and the whole Office ordered to be performed within the Church, where the Congregation might afford more witneſſes of the fact.

*In what part of the Church the Marriage is to be ſolemniz'd.*

And ſince God himſelf doth join thoſe that are lawfully married; certainly the Houſe of God is the fitteſt place wherein to make this religious Covenant. And therefore by the ancient Canons of this Church, the Celebration of Matrimony in Taverns, or other unhallowed places, is expreſſy forbidden<sup>m</sup>: And the Office is commanded to be performed in the Church, not only to prevent all clandestine Marriages; but alſo that the ſacredneſs of the place may ſtrike the greater reverence into the minds of the married Couple, while they remember they make this holy Vow in the place of God's peculiar preſence.

§. 3. The Perſons to be married (ſaith the Rubrick) are to come into the Church *with their Friends and Neighbours*, <sup>Who to be preſent at the Solemnization.</sup>

\* The Archbiſhop of *Canterbury*, in virtue I ſuppoſe of the old Legatine Power, claims a Privilege of granting Licences for Perſons to be married *quolibet loco aut tempore honeſto*; i. e. in any decent time or place. A Privilege which I cannot but humbly conceive his Grace would be very backward of uſing, were he apprized what indecencies generally attend it.

<sup>h</sup> Can. 102.

<sup>i</sup> Synod. Winton. Ann. 1308. Spelman, Tom. i. pag. 448.

<sup>k</sup> See the old Manuals, and Selden's *Uxor Ebraica*, l. 2. c. 27. p. 203. And from hence Chaucer, an old Poet in the Reign of Edward III. in his Wife of Bath.

She was a worthy Woman all her live,  
Husbands at the Church Dore  
had ſhe five.

<sup>l</sup> See the Manuals, and Selden, as above.

<sup>m</sup> Synod. Winton. ut ſupra. Synod. Exon. Anno 1287. Can. 7. Spelm. Tom. 2. Concil. Lond. Anno 1200. *ibid*.

Chap. 10. i. e. their Relations and Acquaintance, who ought to attend on this Solemnity, to testify their consent to it, and to join with the Minister in Prayers for a Blessing on it. Tho' it may not be improbable, but that by the Friends here mentioned, may be understood such as the Ancients us'd to call *Paranympbs*, or *Bridemen*. Some traces of which custom we find to be as old as the days of *Sampson*, whose Wife is said to have been delivered to his Companion, who in the Septuagint Version is call'd [*Νυμφάγωγος*] or *Brideman*<sup>n</sup>. And that Bridemen were in use among the *Jews* in our Saviour's time, is clear from *St. John* iii. 29. From the *Jews* the custom was received by the Christians, who us'd it at first rather as a civil custom, and something that added to the Solemnity of the occasion, than as a religious Rite; tho' it was afterwards countenanced so far as to be made a necessary part of the sacred Solemnity<sup>o</sup>. An account of this custom as it prevail'd here in the time of King *Henry VIII.* may be seen in *Polydore Virgil*<sup>p</sup>. Some remains of it are still left among us: But as to countenancing or discountenancing it, our Church has left it (as in it self) a thing indifferent.

The Position  
of the two  
Parties.

§. 4. The remaining part of this Rubrick (which was added to the foregoing part at the Restoration) is, concerning the Position of the Parties, whom it orders to stand, *the Man on the right hand, and the Woman on the left*, i. e. *the Man on the right hand of the Woman, and the Woman on the left hand of the Man*, as it is worded in the *Salisbury Manual*. The reason that is there given for it, is a very weak one, viz. because the Rib out of which the Woman was form'd, was taken out of the Left Side of *Adam*. The true reason to be sure is, because the right hand is the most honourable place; which is therefore both by the *Latin* and *Greek*, and all Christian Churches, assign'd to the Man, as being Head of the Wife<sup>q</sup>. The *Jews* are the only Persons that, I ever heard, acted otherwise, who place the Woman on the right hand of her Husband, in allusion to that expression in the 45<sup>th</sup> Psalm, *At thy right hand did stand the Queen in a Vesture of Gold, &c.*

<sup>n</sup> *Judg.* xiv. 20. according to the *Alexandrian Copy*, publish'd by *Dr. Grabe*.

<sup>o</sup> *Euarist. Ep. ad Episc. Afric. Concil. Tom. 1. col. 543. C. Concil. Carthag. 4. cap. 13. Tom. 2. col. 1201. A.*

<sup>p</sup> *De Invent. Rerum, l. 1. c. 4.* as cited by *Selden* in his *Uxor. Ebraica*, p. 209.

<sup>q</sup> *Manual. Satisb. fol. 26. Eucholog. Offic. Sponsal. p. 380.*



Sect. 3. Of the Preface and Charge, and the several Impediments to Matrimony.

TO prevent the vain and loose mirth, which is too frequent at these Solemnities, the Office is begun with a grave and awful *Preface*, which represents the action we are about to be of so divine an original, of so high a nature, and of such infinite concernment to all mankind, that they are not only vain and imprudent, but even void of shame, who will not lay aside their levity, and be compos'd upon so serious and solemn an occasion. And to prevent any misfortune which the two Parties might rashly or perhaps considerately run into by means of their Marriage, the Minister charges the Congregation, *If they know any just cause, why they may not be lawfully joined together, that they do now declare it*, before this holy Bond be tied; since afterwards their discovering of it will tend perhaps more to the prejudice, than to the relief, of the Parties.

The Preface  
or General  
Exhortation.

II. But tho' others are first called upon to discover the Impediments (if any such be known) as being most likely to reveal them; yet the Parties themselves are charged, in the next place, as being most concerned to declare them. Since should there afterwards appear any just Impediment to their Marriage, they must either necessarily live together in a perpetual Sin, or be separated for ever by an eternal Divorce. Besides which, by a Provincial Canon of our Church under Archbishop *Stratford*, in the year 1342. (the 16<sup>th</sup> of *Edward III.*) if the Parties that marry are conscious of any Impediment, they incur Excommunication *ipso facto*.

The Charge.

III. The Impediments which they are solemnly charg'd to reveal, are those, I suppose, which are specified in the 102<sup>d</sup> Canon of our Church, viz. 1. A preceding Marriage or Contract, or any Controversy or Suit depending upon the same. 2. Consanguinity or Affinity. And, 3. Want of the Consent of their Parents, or Guardians.

The Impedi-  
ments to Ma-  
trimony.

§. 1. The first is a preceding Marriage or Contract: For God made but one Wife for *Adam*, and rather conniv'd at Polygamy in After-Ages than allowed it. Under the Gos-

1. A prece-  
ding Mar-  
riage or Con-  
tract.

\* See Bishop Gibson's Codex; Vol. 1. p. 494. or in Mr. Johnson's 1753. II.

Chap. 10.spel-Dispensation it is absolutely forbidden <sup>b</sup>. And this, I think, on one side, is generally allow'd. No body contends that the same Woman may have plurality of Husbands, and the New Testament indeed is expressly against it<sup>c</sup>: But then we have Libertines enough (tho' Libertines by the way that often think one Wife too many) who pretend that there is no prohibition against several; and yet the New Testament, if we duly attend to it, is as full and as clear against this as the former. Our Saviour himself has expressly declared, that *whosoever shall put away his Wife, and shall marry another, committeth Adultery* <sup>d</sup>. If then it be Adultery for a Man to marry a second Woman, after he has put away the first; would it be ever the less Adultery to marry a second whilst he retains the first? Again, when St. Paul enjoins every Man, for the avoiding Fornication, to *have his own Wife*, or (as the words ought to be translated) *a Wife of his own* <sup>e</sup>; he also enjoins that every Woman *have her own Husband*, or (as these words ought also to be render'd) *a Husband peculiar to her self* <sup>f</sup> \*. So that Polygamy is no more allowed to the Husband than to the Wife. And therefore if either of the Parties that offer themselves, to be married have a Husband or Wife living, this latter Marriage is null and void, and they live

\* The words in the original are, *ἰκάστη τὸ ἴδιον ἄνδρα ἔχει*, which any one that knows Greek will acknowledge to be imperfectly translated in our English Bibles. For, as Dr. Wall <sup>g</sup> very well observes, when Aristotle says, *ἴδιον τὸ τοῖς ἀνθρώποις*, no body would render it, *Men have this of their own*; but, *this is proper or peculiar to Men*: So again when he says, *ὁ ὃ βάτραχος ἴδιον ἔχει τὴν γλῶσσαν* <sup>h</sup>, it would not reach the sense to say, that *Frogs make their own Noise*, but that *Frogs make a noise peculiar to themselves*; i. e. such a noise as no other Creatures make. When therefore St. Paul uses the same phrase here, which is so emphatical and exprefs, our English Translation does not come up to his meaning, when it only says, *Let every Woman have her own Husband*; since the words plainly signify, that every Woman should have a Husband that should be *proper or peculiar to her self*; a Husband in such sense her own, as not to be the Husband of any one else.

<sup>b</sup> Mat. xix. 5. 9. Rom. vii. 3. 1 Cor. vii. 2.

<sup>c</sup> Rom. vii. 2. 3. 1 Cor. vii. 39.

<sup>d</sup> Mat. xix. 9. Mark x. 11. Luke xvi. 18.

<sup>e</sup> *ἰκάστη τὴν ἰαυτῆς γυναῖκα ἔ-*

*χειται.*

<sup>f</sup> 1 Cor. vii. 2.

<sup>g</sup> *History of Infant-Baptism, Part I. chap. 8. §. 5.*

<sup>h</sup> *Ibid.*

## of Matrimony.

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Sect. 3.

in as manifest Adultery as they would have done, tho' they had not been join'd. Nay, if either of them be but contracted to another, the Impediment is the same. For tho' such a Contract be not properly Marriage, yet it is so effective and binding, that unless they voluntarily release each other, it is Adultery for either of them to marry any body else. Hence by the Levitical Law, it was death for any one to defile another Man's Spouse<sup>1</sup>; and the Holy Virgin is call'd *Joseph's Wife*, tho' she was only contracted to him<sup>k</sup>. Upon this account Marriages, that have been made after any such Contract, have always been judged null and void. In our own Land indeed, in King *Henry VIII's* time, an Act of Parliament was made, that Marriages, when solemniz'd and afterwards consummated, should stand good, notwithstanding any former Precontract that had not been consummated<sup>l</sup>. But this was only done to gratify the King: And therefore as soon as *K. Edward VI.* succeeded him, the afore said Act was repeal'd, and the Ecclesiastical Judges were again empowered to give Sentence in favour of such Precontract, and to require that Matrimony be solemnized and consummated between the Persons so contracted, notwithstanding that one of them may be actually married to, and have had Issue by, another Person<sup>m</sup>.

§. 2. The second Impediment which the Canon specifies, is *Consanguinity* or *Affinity*, i. e. when the Parties are related to each other within the degrees prohibited as to Marriage by the Laws of God, and express'd in a Table drawn up by Archbishop *Parker*, and set forth by Authority in the year of our Lord 1563<sup>n</sup>. This Table is now very frequently printed at the end of Common-Prayer Books, and therefore I need not enumerate the degrees within which Marriage is forbid. But however it may not be amiss to observe, that several degrees are express'd in the Table, which are not mentioned particularly in the 18<sup>th</sup> of *Leviticus*, which is the place upon which the Table is founded. But then they may be infer'd from it by parity of reason. For that passage in *Leviticus*, only mentions those Relations evidently and expressly, which may help us to discover the like difference and degrees. So that for the right understanding of the 18<sup>th</sup> of *Leviticus*, and to bring it to an agreement with the Table in our Com-

<sup>2.</sup> Consanguinity or Affinity.

*What Degrees are expressly forbid.*

*And what, by Parity of Reason, imply'd.*

<sup>1</sup> Deut. xxii. 23, 24.

<sup>k</sup> Mat. i. 20.

<sup>l</sup> 32 Henry VIII. c. 38.

<sup>m</sup> 2 Edward VI.

<sup>n</sup> Can. 99.



## Of the Form of Solemnization

Chap. 10. mon-Prayer Books, we must observe two particular rules for our direction : viz. 1. That the same prohibitions that are made to one Sex, are undoubtedly understood and imply'd as to the other : And, 2. That a Man and his Wife are accounted one Flesh : (So that whoever is related to one of them by means of *Consanguinity*, is in the same degree related to the other by means of *Affinity* : Inasmuch that the Husband is as much forbid to marry with his Wife's Relations, and the Wife with her Husband's, within the degrees prohibited, as either of them are to marry with their own.) Thus for instance ; tho' marrying a *Wife's Sister* be not expressly forbid in the 18<sup>th</sup> of *Leviticus*, yet by parity of reason it is virtually imply'd. For when God there commands ° that a Man shall not marry *his Brother's Wife*, which is the same as forbidding the Woman to be marry'd to her *Husband's Brother* ; it follows of course, that a Man is also forbid to marry his *Wife's Sister*. For between one Man and two Sisters, and one Woman and two Brothers, is the same analogy and proportion. Accordingly this was always forbid under severe penalties by the primitive Church <sup>p</sup>, and has been declared unlawful by our own <sup>q</sup>. Thus again, tho' we are not forbid in terms to marry the *Daughter of a Wife's Sister* ; yet by like parity of reason, the same is implied in the prohibition of marrying one's *Father's Brother's Wife* <sup>r</sup>, which is the same as to forbid the being married to a *Husband's Brother's Son*. For between a *Man and his Wife's Niece*, is the same Relation as between a *Woman and her Husband's Nephew* ; and therefore these also have been declared incapable of marrying by our Courts of Judicature <sup>t</sup>. And if this be granted, it can much less be doubted, whether the like rule, from parity of reason, doth not forbid the *Uncle to marry his Niece* ; which, tho' not expressly forbidden, is to be sure virtually prohibited in the Precept, that forbids the *Nephew to marry his Aunt* <sup>t</sup>. Nor is it of any moment to alledge, that the first is a more favourable case, because the *natural Superiority* is preserved ; since the parity of degree (which is the proper rule of judging) is the very same in both.

Nor do these rules hold only in *lawful Marriages*, but are equally binding in *unlawful Conjunctions* : For by the same Law that a Man may not marry his *Father's Wife*, he ought not to take his *Father's Concubine* ; and as a Woman

*The Case the same in unlawful Conjunctions, as in lawful Marriages.*

° Ver. 16.

<sup>p</sup> Can. Apostol. 18. & Concil. Elib.

<sup>q</sup> See *Bishop Gibson's Codex*, Vol. 1.

<sup>r</sup> g. 498. See also the *Canons of 1571*

in *Bishop Sparrow*. p. 240.

<sup>t</sup> Ver. 14.

<sup>t</sup> See *Bishop Gibson*, *ibid*.

<sup>t</sup> Ver. 12, 13.

may not be married to her *Daughter's Husband*, so neither Sect. 3. may she be married to one by whom her *Daughter has been abus'd*<sup>u</sup>. Nor are *Bastard Children* any more at liberty to marry within the degrees of the Levitical Law, than those that are legitimate. In this case *Legitimacy* or *Illegitimacy* makes no difference; for if it did, a Mother might marry her *Bastard Son*, which is shocking to think of<sup>w</sup>. *And between Bastard Children, as between those that are Legitimate.*

The reasons why these prohibitions are made, are easily to be accounted for: For, 1<sup>st</sup>, the Marriage of *Parents* or *Grandfathers* with their *Children* or *Grandchildren* (setting aside the disproportion in point of Age) is directly repugnant to the order of nature, which hath assign'd several Duties and Offices essential to each Relation, that would thereby be inverted and overthrown. To which we may add the inconsistency, absurdity, and monstrousness of the Relations to be begotten, if such prohibition were not absolute and unlimited. Much the same may be said, in the next place, as to the Marriage of *Uncles* and *Aunts* with their *Nephews* and *Nieces*. And, lastly, as to the Marriage of *Brothers* with *Sisters*; the natural familiarities between equal Relations, so suitable in years and temper, would produce intolerable effects in those who always converse together, if they were not prohibited matrimonial Union. Upon these accounts, even amongst *Heathens*, these Marriages were accounted unlawful and forbidden, and were condemned under the Name and Title of *Incest*, which signifies an inauspicious Conjunction, made *sine Cesto Veneris*, without the *Cest* or *Girdle of Venus*. For that Goddess being not suppos'd to be present at such unchaste and dishonest Marriages, the Bride was not bound with her girdle as was usual, and therefore the Marriage was call'd *incestuous*<sup>x</sup>. And by the 99<sup>th</sup> Canon of our own Church, such Marriages are also to be judged incestuous and unlawful, and consequently are to be dissolved as void from the beginning, and the Parties so married are to be separated by course of Law. *The Reasons of the Prohibition.*

From an observation of the abovementioned passage in Scripture, as well as from the Table at the end of our Common-Prayer Books, we may perceive, that it is only a vulgar mistake which some have entertained, that *second Cousins* may not marry, tho' *first Cousins* may: It plainly appearing that no Cousins whatsoever, whether in the first, or se-

<sup>u</sup> See the Reformatio Legum, as cited by Bishop Gibson in p. 499.

<sup>w</sup> See Bishop Gibson, ibid. and Bishop Parker's Admonition in Bishop Sparrow's

Collection, p. 260.

<sup>x</sup> Lactantius Statii Scholiastes ad Thebaid. v. 283. ut citat. in Fabri The- sauro, in vocem *Cestus*.

Chap. 10. cond, or third descent, are prohibited Marriage, either by the Laws of God, or of the Land. The more ancient Prohibition indeed of the Canon Law was to the seventh Generation : And the same was formerly the Law of the Church of *England*, as appears by the Canons of two different Councils <sup>v</sup>. But in the fourth Council of *Lateran*, which was held A. D. 1215. the Prohibition was reduced to the fourth degree <sup>z</sup>, as appears not only by a Statute in the 32<sup>d</sup> of *Henry VIII* <sup>a</sup>, but also by the frequent Dispensations for the fourth Degree, (and no farther) which we meet with in our Ecclesiastical Records, as granted by special Authority from *Rome*. But now this was only for the increase and augmentation of the *Pope's* Revenue, who always took care to be paid well for his Licence or Dispensation. And therefore at the Reformation, when we got free from our bondage and subjection to him ; no Marriages were prohibited but within the third Degree, which are expressly prohibited by the Laws of God, as well as by the Dictates of right Reason, and which therefore no Power or Authority can dispense with. But now none that we call *Cousins* are within the third degree of Kindred ; even *first Cousins* or *Cousin-Germans* are four removes distant. For to know their Relation, we must reckon thro' the Grandfather, the common Parent, from whence both Parties are descended. Now reckoning thus between the Children of two Brothers, or of two Sisters, or of a Brother and Sister, we must necessarily measure four Degrees. For from a Man to his Father or Mother, is one Degree ; to his Grandfather two ; then down to his Uncle or Aunt three ; and, lastly, to the Daughter of his Uncle or Aunt, who is his Cousin-German, four. This is exemplify'd in the Margin, where A is the Grandfather, B and C the Children, and D and E the Grandchildren or first Cousins, who are dispos'd to marry. Now from D to B is one remove, to A a second, to C a third, and to E a fourth. And I have already observed, that there is no instance in the 18<sup>th</sup> of *Leviticus* of any Prohibition in the fourth Degree. It is to be noted indeed, as Archbishop *Parker* tells us <sup>b</sup>, that Marriages in the *direct Line*, i. e. between *Children* and their *Grandfathers*, tho' ever so distant, are prohibited and forbid. For a Father has a paternal right over ten Generations, could he live to see them in a direct Line (his

2  
A1  
B

D

3  
C4  
E

<sup>v</sup> Of London and Westminster, as cited by Bishop Gibson in his Codex, p. 497.

<sup>z</sup> See Bishop Gibson, as before.

<sup>a</sup> C. 38.

<sup>b</sup> In Bishop Sparrow's Collection, pag. 260,



old age requiring respect and reverence, as often increas'd as the name of Father comes between him and them.) And so *Uncles* and *Aunts*, since they are *quasi Parentes*, in the place of Fathers and Mothers, must have the greater respect, by how much the name of Uncle and Aunt comes between them and their Nephews and Nieces. So that it would seem more absurd for a *Great Uncle* to marry his Niece, than for an immediate Uncle to marry his. Tho' we are told, that where the case in the spiritual Court was, that one had married the *Wife of his Great Uncle*, (which, by the foregoing rule, that makes the case the same in Affinity as Consanguinity, is as near a Relation as a Great Aunt by Blood) it was declared not to be within the Levitical Degrees, and therefore a Prohibition was granted to the Process <sup>c</sup>.

§. 3. The third Impediment to the Solemnization of Marriage, between the Parties that offer themselves, is the *want of the consent of their Parents or Guardians*. But this by the hundredth Canon seems only to be an Impediment, when the Persons to be married are *under the Age of twenty one years complete*, whom, by the 62<sup>d</sup> Canon, no Minister is to marry, whether by Banns or Licence, before their *Parents or Governors have signified their consent*, tho' Persons in Widowhood are by the 104<sup>th</sup> Canon particularly excepted <sup>d</sup>. The holy Scriptures, in several instances, inform us of this paternal <sup>e</sup> right. And the usual phrases of *giving a Daughter in Marriage*, and *taking a Wife to a Son*, plainly imply, that the consent of the Parents is necessary in the Marriage of their Children. If we enquire into the practice of the *Heathens*, we shall find them so severe upon the violation of this right, as to declare the Marriage to be null, and the Children to be Bastards <sup>f</sup>. And the ancient Canon Law of the Greek Church accounts all Children that marry without their Parents consent, whilst they are under their power, to be no better than Fornicators <sup>g</sup>. The Church of *England* indeed does not proceed to such extremities: But she takes all imaginable care beforehand to prevent such Marriages, by requiring the Oaths of two sufficient witnesses, in case of a Licence, that such consent is obtained <sup>h</sup>; and ordering otherwise the publication of the *Banns*, as has already been shewed, that so the Parents

3. Want of Parents or Guardians Consent.

<sup>c</sup> See Bishop Gibson's Codex, p. 409.

<sup>d</sup> See also the Canons of 1597. in Sparrow p. 249.

<sup>e</sup> Gen. xxiv. xxix. xxxiv. 4. Judges xiv. 2.

<sup>f</sup> Apul. Metamorph. l. 6. Dig. lib.

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## Of the Form of Solemnization

Chap. 10. may have notice and time to forbid it; and now finally charging the Parties themselves, in the most serious and solemn manner that is possible, that they confess it as an Impediment, if they want their Superiors consent.

*Rubrick of  
the Charge*

IV. If any of the Impediments abovementioned are alledged, and the Person that declares it will be bound and sufficient Sureties with him to the Parties, or else put in a caution (to the full value of such charges as the Persons to be married do thereby sustain) to prove his allegation; then the Solemnization must be defer'd until such time as the truth be try'd. But if no Impediment be alledged, the Curate is to proceed in manner and form, as the next Section will declare.

### Sect. 4. Of the Espousals.

*The asking  
their mutual  
Consent.*

I. THE Solemnization of Matrimony being a formal compact, it is requisite, in the first place, that the mutual Consent of the Parties be ask'd, which is so essentially necessary, that the Marriage is not good without it. And therefore we find that *Rebekah's* Friends ask'd her consent before they sent her away to *Isaac*. And in the firmest kind of Marriage amongst the *Romans*, which they call'd *Coemptio*, the Parties themselves mutually asked this of each other. This therefore being so momentous a custom, is for that reason taken into the Christian Offices: Only among Christians the Question is propos'd by the Priest, that so the Declaration may be the more solemn, as being made in the immediate presence of God, and to his deputed Minister.

The Man therefore is ask'd, *Whether he will have this Woman to his wedded Wife*; and the Woman, *Whether she will have this Man to her wedded Husband*, to live together after God's Ordinance in the holy Estate of Matrimony. And that they may the better know, what are the conditions of this State, the Minister enumerates the Duties which each of them by this Covenant will be bound to perform.

*The Husband's Duty.*

§. 2. The Man, for instance, is oblig'd in the first place, to love his Wife, which is the principal duty requir'd by *St. Paul*, and is here mentioned first, because if the Man

<sup>e</sup> Gen. xiv. 58.  
<sup>a</sup> Boeth. Comment. in Topic. Ciceron. p. 157. Venet. 1583. Alex. ab

Alex. Gen. Dier. l. 2. c. 3.  
<sup>9</sup> Ephes. v. 25.

hath this affection, he will perform with delight all the other Duties: it being no burthen to do good Offices to those whom we heartily and sincerely love. 12. He must comfort her, which is the same that St. Paul expresses by *refreshing* <sup>8</sup>, and implies here, that the Husband must support his Wife under all the infirmities and sorrows to which the tenderness of her Sex often makes her liable. 13. He is to honour her, which is also directly commanded by St. Peter <sup>11</sup>: For tho' the Wife, as he says, be the *weaker Vessel*, yet she must not be despis'd for those unavoidable weaknesses which God has been pleas'd to annex to her constitution, but rather respected for her usefulness to the Man's comfortable being <sup>\*</sup>. 4. He must keep her in sickness and health, which in St. Paul's phrase is to *nourish* <sup>9</sup>, or to afford her all necessaries in every condition. Lastly, He must consent to be faithful to her, and forsaking all other, keep himself only to her so long as they both shall live <sup>10</sup>; which is added to prevent those three mischievous and fatal destroyers of Marriage, *Adultery, Polygamy, and Divorce*.

§. 3. There is no difference in the Duties, nor consequently in the Terms of the Covenant between the Man and his Wife; except that the Woman is oblig'd to obey and serve her Husband. Nor is this a difference of our own devising, but is expressly ordered by God himself, who in those places of Scripture, where he enjoins Husbands to love their Wives, commands the Wives to be subject and obedient to their Husbands. The rules also of Society make it necessary for Equality, saith St. Chrysostom <sup>7</sup>, breeds contention, and one of the two must be superior, or else both would strive perpetually for the Dominion. Wherefore the Laws of God, and the Wisdom of all Nations, hath given the Superiority to the Husband. Among the Romans the Wife was oblig'd by Law to be subject to her Husband.

The Wife's Duty.

\* If the Greek of this verse was differently pointed, the Foundation of the Honour to be given unto the Wives would not be their Weakness, but their being Coheirs with their Husbands, of the Grace of Life; which seems to make the Apostle's meaning clearer. Likewise ye Husbands, dwell with your Wives according to knowledge, the Female being the weaker Vessel, giving them honour, as being Heirs together of the grace of life.

1. 1. ver. 29.  
2. 1. Pet. iii. 7.  
3. Eph. v. 29.  
4. Mal. ii. 15, 16. 1. Cor. vii. 10.

5. Eph. v. 22, 24. Col. iii. 18. Tit. ii. 5. 1. Pet. iii. 15.  
6. 1. Cor. xii. 28.

Chap. 10. band, and to call him *Lord*<sup>n</sup>: But then they had a peculiar Magistrate to take care that the Men did not abuse this power, but that they should rule over their Wives with gentleness and tenderness<sup>o</sup>. Wherefore Women may and ought to pay all that obedience which the Gospel requires of them: Nor have they any reason (especially with us) to complain with *Medea*, that *they are sold for Slaves with their own Money*<sup>p</sup>, because there is really no Slavery in obedience which springs from love, and is paid in respect to the nobler Sex, and in requital for that protection which the weaker Sex both needs and enjoys in the State of Matrimony. So that it is not only an impious contempt of Divine Authority, but egregious pride and folly for any Woman to refuse either to promise or pay this obedience; which is her chief advantage, if she hath wisdom to understand, or skill to manage it right.

The Answer  
of the Parties

§. 3. The whole matter being thus propos'd to each Party, they should each of them seriously weigh and consider it. And if they like this state of life, and the duties annex'd to it; if they neither of them have any objection against the Person of the other, but are persuaded they can each of them love the other, and that for ever, in all conditions of life; let each of them answer as the Church directs them, *I will*; which are the proper words that oblige in compacts<sup>q</sup>, but which can never lay a more solemn obligation than when they are pronounced upon this occasion. For if we start back after speaking them here, we shall have as many Witnesses of the Falshood, as there are Persons present at the Solemnity, viz. God and his Angels, the Minister and the Congregation; and therefore in regard to so venerable an Assembly, let them here be pronounc'd with all deliberate gravity, and for ever made good with all possible sincerity.

Espousals,  
what they  
were formerly.

§. 4. This solemn declaration of the Parties consent seems to be the remains of the old Form of *Espousals*, which was different and distinct from the Office of *Marriage*, and which was often performed some Weeks, or Months, or perhaps years<sup>r</sup> before; and as *Florentinus* defines them, were no more than *the promise of future Marriage*<sup>t</sup>; which however they thought was not proper to be

<sup>o</sup> Ulpian. L. alia 14. D. solut. Matrimon. Et L. ea quæ 57. D. de Donat. inter Virum & Ux. itemque Servius ad l. 4. Æneid.

<sup>p</sup> Cicero de Repub. lib. 4.

<sup>p</sup> Eurip. in *Medea*.

<sup>q</sup> Justinian. Institut. l. 3. de Verb. Oblig. Tit. 16.

<sup>r</sup> Carol. Mag. Leg. l. 1. c. 163.

<sup>t</sup> Florentin. l. 1. D. de Sponsal.



left to be made in private as a mere civil Contract; and Sect. 4. therefore they ordered that it should be solemnly made in the presence of a Minister, who should use Prayers and Blessings suitable to the occasion. And hence it is that, in the Greek Church, there are to be seen to this day two different Offices, viz. the one of *Espousals*, and the other of *Marriage*. But it often-times happening that the Deferring the Marriage caus'd the Parties espous'd to break their engagement; *Leo Philosophus*, an Emperor of the East, commanded by an Edict, that the Espousals and Marriage should be both perform'd on the same day<sup>u</sup>. Some attempts indeed were made by *Alexius Comnenus* to restore the old custom of having some time intervene between<sup>w</sup>. But it does not appear that he succeeded in his attempts; for *Goar* tells us (and the present Greek Rubrick hints as<sup>x</sup> much) that the usual custom of the modern Greeks is to use both Offices at the same time. And it is probable that in the West, as well as in the East, the custom of celebrating the Espousals and Nuptials at the same time did long obtain, and at last occasion both Offices to be united in one. So that this *Declaration* is the remains of the ancient Office of the *Espousals*, and the following *Stipulation* on the *Marriage* properly so call'd. Accordingly the Declaration is made in the *Future Tense*, by which Espousals<sup>y</sup> us'd to be made<sup>v</sup>, whereas the stipulation runs in the *Present Tense*, which is necessary to make and confirm a Marriage<sup>z</sup>. Besides, the Declaration is made without any ceremony, simply and directly like the ancient<sup>a</sup> Espousals; whereas the mutual stipulation is accompanied with diverse significant Rites, such as the delivering the Woman into the Hands of the Man, joining their Hands, and the like, which are the known and proper ceremonies of Marriage. And indeed that the Declaration is not properly a circumstance of the Marriage, is plain from the Minister's asking, after it is made, *Who giveth the Woman to be married to the Man?* For that evidently implies that she is even yet in the power of another, and consequently that she is still to be married to the Man.

And how supplied now.

<sup>t</sup> Vide Euchologion.

<sup>u</sup> Leo Philos. Imp. Novel. 74.

<sup>w</sup> Alex. Comnen. Novel. de Sponsal. l. 2. Jur. Orient.

<sup>x</sup> Εἰ μὴ βέλονται ἐν τῷ αὐτῷ σι-  
φωνίῳ. Rubric. ante Offic. Coro-

nat. Eucholog. pag. 385.

<sup>y</sup> Decret. Greg. l. 4. de Sponsal. & Matrimon. Tit. 1. c. 15. Pet. Lombard. lib. 4. dist. 28.

<sup>z</sup> Constit. Richardi Ep. Sarum. ap. Speiman. Concil. Tom. 2. A. D. 1217.

<sup>a</sup> Franc. Hotman. de Sponsal. p. 375.

## Sect. 5. Of the Solemnization of the Marriage.

The Solemnization of the Marriage.

The Father or Friend to give the Woman.

And the Minister to receive her.

I. THE two Parties having now declared their consent to take each other for Husband and Wife, and having solemnly engaged that they will each of them observe the Duties which God has annexed to that State; they proceed, in the next place, to the immediate celebration of the Marriage it self, which is introduc'd with a very ancient and significant ceremony, I mean the *Father's or Friend's giving the Woman in Marriage*. The Antiquity of which Rite is evident from the phrase so often us'd in Scripture, of *giving a Daughter to Wife*<sup>a</sup>: And the Universality of it appears from its being us'd both by Heathens and Christians in all Ages<sup>b</sup>. The foundation of the practice seems to be a Care of the Female Sex, who are always suppos'd to be under the Tuition of a Father or Guardian, whose consent is necessary to make their acts valid<sup>c</sup>. And therefore before the Minister proceeds to the Marriage, he asks, *Who gives the Woman to be married to the Man?* Which shews too, by the way, that the Woman does not seek a Husband, but is given to one by her Parents or Friends, whose commands in this affair she seems rather to follow than her own inclinations<sup>d</sup>. For which cause, among the nuptial Rites of the old *Romans*, the Bride was to be taken by a kind of violence from her Mother's knees<sup>e</sup>; and when she came to her Husband's house, she was not to go in willingly, but was to be carried in by force<sup>f</sup>; which, like this ceremony of ours, very well suited with the modesty of her Sex.

§. 2. But besides this, there is a farther meaning intended by the Church: For it is to be observed, that the Woman is to be given not to the *Man*, but to the *Minister*: For the Rubrick orders, that *the Minister shall receive her at her Father's or Friend's Hands*; which signifies to be sure, that the Father resigns her up to God, and that it is God, who, by his Priest, now gives her in Marriage, and who provides a Wife for the Man, as he did at first for *Adam*<sup>g</sup>.

<sup>a</sup> Gen. xxix. 19. chap. xxxiv. 16.

Josh. xv. 16. 1 Sam. xvii. 25. ch.

xviii. 17. Psal. lxxviii. 63. Luke xvii.

27. 1 Cor. vii. 38.

<sup>b</sup> Cic. Orat. pro Flac. Apul. Apol. 2.

Præser. August. de Genes. ad lit. l. 11.

c. 41. Tom. 3. Part. 1. col. 295. C.

<sup>c</sup> See Hooker's Ecclesiastical Polity,

l. 5. §. 73.

<sup>d</sup> Ambros. de Abraham. l. 1. c. 9.

Tom. 1. col. 201. I.

<sup>e</sup> Virg. Æneid. 10. ver. 79.

<sup>f</sup> Plut. Quæst. Rom. Tom. 2. p. 271.

C. D. Francos. 1620.

<sup>g</sup> Gen. ii. 23.

II. Accordingly the Minister, who has now the disposal of her, delivers her into the possession of the Man, as he afterwards does the Man into the possession of the Woman, by causing each of them to *take the other by the right Hand*. The *joining of Hands* naturally signifies contracting a Friendship, and making a Covenant<sup>1</sup>: and the *Right Hand* especially was esteemed so sacred, that *Cicero* calls it the *Witness of our Faith*<sup>2</sup>: And therefore the joining of these being us'd in all Covenants, no wonder it should be observed in the solemn one of Marriage. Accordingly we find it has been us'd, upon this occasion, by Heathens<sup>3</sup>, Jews<sup>4</sup>, and Christians.<sup>5</sup> in all Ages.

III. The Minister therefore having thus joined their Right Hands, causes them, in the next place, to give their *Troth* by a mutual stipulation. And, as our Lawyers tell us, that in a Deed of Conveyance four things are necessary, viz. 1. The *Premises*, containing the names of the Person, and of the thing to be conveyed; 2. The *Habendum* and *Tenendum*; 3. The *Limitations*; and, 4. The *Sealing*<sup>6</sup>: So here the Compact seems to be drawn up exactly answerable to these four rules. For, 1<sup>st</sup>, each Party name themselves, and specifying the other, as the individual Person whom they have chose, declare the end for which they take, viz. *to be wedded Husband and Wife*. 2<sup>dly</sup>, The manner of taking is express'd in those ancient words, *to have and to hold*, which are words (saith<sup>7</sup> *Littleton*) of such importance, that no Conveyance can be made without them: And therefore they ought not to be omitted here, because the Man and the Woman are now to put themselves into the power and possession of each other; insomuch that after this stipulation *the Wife hath not power of her own Body, but the Husband; and likewise the Husband hath not power of his own Body, but the Wife*<sup>8</sup>. 3<sup>dly</sup>, The time of entering upon, and the time of enjoying, the Possession conveyed, is here expressly declared. It is to begin immediately from the nuptial day, and to continue during their mutual lives, *From this day forward, — till death*

<sup>1</sup> 2 Kings x. 15. Prov. xi. 21.

<sup>2</sup> *Dextræ quæ fidei testes esse solent.* Cicero. So also Virgil, *En Dextræ, Fidesque.* See also Alex. ab Alex. Gen. Dier. l. 2. c. 19.

<sup>3</sup> Alex. ab Alex. l. 2. c. 5. Xenophon. Cyropæd. l. 8. Servius in Virgil. *Æn.* 4. v. 104.

<sup>4</sup> Tobit. vii. 13.

<sup>5</sup> Greg. Naz. Ep. 57. ad Anyf.

<sup>6</sup> Lord Coke on Littleton's *Tenures*,

c. 1.

<sup>7</sup> A aver & tener. Littl. c. 1. p. 1.

Lord Coke, *ibid.*

<sup>8</sup> 1 Cor. vii. 4.



Chapter 12. *us do part.* And lest any inconveniences appearing afterwards should be alleged for the breaking this sacred Contract; here is added a protestation, that the obligation shall continue in full force, notwithstanding any future unexpected changes. They are to have and to hold for better for worse, in respect of their mind and manners; for richer for poorer, in respect of their estate; and whether in Sickness or in Health, in respect of their Body. Now all these are added to prevent the scandalous liberties of Divorce, which was practis'd upon every trifling occasion among Jews and Romans<sup>a</sup>: insomuch that one of their Rabbies had impiously affirmed it to be sufficient for Divorce, if another Woman was better lik'd by the Man<sup>b</sup>. But this being so contrary to the nature of Marriage, it is necessary it should be remov'd from all Christian Societies; which cannot be more effectually done than by a particular recital, at the time of Marriage, of all the cases which may be pretended as the causes of a future dislike. And to prevent any objection, I suppose, that might afterwards be imagined from either Party's declining in their comeliness or beauty; the *York Manual*, that was us'd in the Northern parts of *England* before the Reformation, had an addition of the words, *for fairer for fouler*, (for it must be observ'd that this mutual stipulation was always in *English* amongst our *English* Papists, even when all the Office besides was in *Latin*) which Mr. *Selden* translates, *five pulchrior fueris, five inveniustior*<sup>c</sup>, i. e. whether thou shalt be more or less handsome or comely. In all these conditions the engagement is the same, viz. the Man is to love and to cherish his Wife, and the Woman to love, cherish, and to obey her Husband; i. e. each of them must have the same regard for the other, and pay those Duties which I have already shew'd to be necessary and indispensable, whatsoever accidental varieties may happen. In the old *Salisbury Manual* (that was us'd in the Southern parts of *England* in the times of Popery, as I have observ'd the *York Manual* was in the Northern) instead of the Woman's stipulating to love, cherish, and to obey her Husband, she engag'd to be *bonair and buxum in bedde and at borde*: And so in the *York Manual*, the Minister in asking the Woman's consent, instead of demanding of her, whether she would serve and obey her Husband, ask'd her, whether she would be *buxum* to him. From whence we may observe, that whatever

<sup>a</sup> Mat. xix. 3.<sup>b</sup> Rabbi Akiba, as cited by Dr. Comber on the Common-Prayer, Folio Edition,

pag. 667.

<sup>c</sup> Seld. Uxor. Ebraic. l. 2. c. 27. P. 197.

meaning those words have been perverted to since, they Sect. 5. originally signified no more than to be *meek* and *obedient*. Accordingly *meek* and *obedient* are added in the Margin of the Manual, to explain them: And so they are interpreted in the *Saxon* Dictionaries, agreeably to which they are translated by Mr. Selden, *Ero officiosa ac obediens*<sup>d</sup>. But to return to our present Form: The next particular is the rule by which the compact is made, viz. *according to God's holy Ordinance*. The words before the Reformation were, *if holy Church it woll ordaine*<sup>e</sup>, i. e. I suppose, if there be no Ecclesiastical Law to the contrary. But I think the modern words are better: which may either be refer'd to every part of the present stipulation, so as to imply that all the branches thereof are agreeable to the divine Institution; or else they may be peculiarly applied to the two last clauses, that each of the Parties will *love and cherish, &c.* the other *till death part them*; which, I have shewed, is according to the Ordinance of God. Lastly, here is the ratification of all the former particulars in the ancient Form, *and thereto I plight* (as the Man says) or, (as the Woman) *I give thee my Troth*; i. e. for the performance of all that has been said, each of them lays their Faith or Truth to pledge: As much as if they had said, if I perform not the Covenant I have made, let me forfeit my credit, and never be counted just, or honest, or faithful more.

IV. But besides the invisible pledge of our fidelity, the Man is also obliged to deliver a visible pledge, which the Rubrick directs shall be a *Ring*; which, by the first Common-Prayer Book of King Edward VI. was to be accompanied with *other tokens of Spousage, as Gold or Silver*. This lets us into the *Meaning* and *Design* of the Ring, and intimates it to be the remains of an ancient custom, whereby it was usual for the Man to purchase the Woman, laying down for the price of her a certain sum of money<sup>f</sup>, or else performing certain articles or conditions which the Father of the Damsel would accept of as an equivalent<sup>g</sup>. Among the *Romans* this was call'd *Coemption* or Purchasing, and was accounted the firmest kind of Marriage which they had<sup>h</sup>; and from them was deliver'd down amongst the Western Christians, by whom the custom is still preserv'd in the *Ring*<sup>h</sup>; which is given as a pledge, or in

The Ring,  
the Remains  
of the old Co-  
emption.

<sup>d</sup> Uxor. Ebraic. l. 2. c. 27. p. 194.

<sup>e</sup> See the old Manuals, and Selden ut supra, pag. 194.

<sup>f</sup> Gen. xxxiv. 12. Exod. xxii. 17. Deut. xxii. 29.

<sup>g</sup> Gen. xxix. 18, 27, 30. 1 Sam. xvii. 25. & chap. xviii. 17, 25.

<sup>h</sup> Selden. Uxor. Ebraic. l. 2. c. 25. pag. 183, 184.

Chap. 10. part of payment, of the Dowry that the Woman is to be intitled to by the Marriage; and by the acceptance of which the Woman, at the same time, declares her self content, and in return espouses or makes over her self to the Man. Accordingly in the old Manual for the use of *Salisbury*, before the Minister proceeds to the Marriage, he is directed to ask the Woman's Dowry, viz. the tokens of Sponsage: And by these tokens of Sponsage are to be understood Rings, or Money, or some other things to be given to the Woman by the Man; which said giving is called *Subarration*, (i. e. Wedding or Covenanting) especially when it is done by the giving of a Ring.

Why a Ring rather than anything else.

The reason why a Ring was pitch'd upon for the pledge rather than any thing else, I suppose was, because anciently the Ring was a Seal, by which all orders were sign'd, and things of value secur'd<sup>1</sup>; and therefore the delivery of it was a sign that the Person, to whom it was given, was admitted into the highest friendship and trust<sup>2</sup>. For which reason it was adopted as a ceremony in Marriage, to denote that the Wife, in consideration of her being espous'd to the Man, was admitted as a sharer in her Husband's Counsels, and a joint partner in his Honour and Estate: And therefore we find that not only the Ring, but the Keys also were in former times deliver'd to her at the Marriage<sup>3</sup>.

Why a Gold one.

That the Ring was of use amongst the old Romans, we have several undoubted Testimonies<sup>4</sup>. And that the use of it was not owing to any Superstition amongst them, we have the Authority of *Tertullian*, a very ancient Father of the Christian Church<sup>5</sup>. *Pliny* indeed tells us, that, in his time, the Romans us'd an Iron Ring, without any Jewel<sup>6</sup>: But *Tertullian* hints, that in the former Ages it was a Ring of Gold<sup>7</sup>; which being the nobler and purer Metal, and continuing longer uncorrupted, was thought to intimate the generous, sincere, and durable affection, which ought to be between the married Parties<sup>8</sup>: As the form of it, being round (which was the most perfect of all Figures, and was us'd by the Ancients as the Hieroglyphick of Eternity) was understood to imply, that the conjugal Love should never have an end<sup>9</sup>.

What intimated by its Roundness.

As the form of it, being round (which was the most perfect of all Figures, and was us'd by the Ancients as the Hieroglyphick of Eternity) was understood to imply, that the conjugal Love should never have an end<sup>9</sup>.

<sup>1</sup> Gen. xxxviii. 18. Esther iii. 10, 12. 1 Maccab. vi. 15.

<sup>2</sup> Gen. xli. 42.

<sup>3</sup> Ant. Hotman. de vet. Rit. Nuptiar. c. 25.

<sup>4</sup> Juvenal. Sat. 6. ver. 26, 27. Plin. Hist. Nat. l. 3. c. 1. Tertul. Apol. c. 6. p. 7. A.

<sup>5</sup> De Idol. c. 16.

<sup>6</sup> Plin. ut supra.

<sup>7</sup> Apol. c. 6. pag. 7. A.

<sup>8</sup> Scalig. Poet. l. 3. c. 100.

<sup>9</sup> Scalig. ibid. Isidor. de Divin. Offic. l. 2. c. 15. Vide & Rationalia Divin. Officior.



But these seem only allegorical Significations: The use Sect. 5. of it we have seen was instituted at first, to imply something more; viz. that the Woman, in consideration of a certain Dowry contracted for by the Man, of which the Ring is delivered as an Earnest and Pledge, espouses and makes over her self to him as his Wife. With this Signification it has been us'd by Christians in all Ages, and all parts of the Church: And for the same intent it is prescrib'd by our own, as is evident from the words which are spoken at the delivery of it, and from the Prayer which follows immediately after; where the giving and receiving it, is call'd a Token and Pledge of the Vow and Covenant betwixt them made. The same is practis'd by the modern Jews<sup>t</sup>, who, it is not likely, would have taken up the custom in imitation of the Christians, and who therefore probably receiv'd it from their Forefathers. Good Reason therefore had our judicious Reformers to retain a Rite so ancient and universal, and which even Bucer himself (who one would think was as scrupulous as any Man need to be) thought fit to approve of as decent and proper<sup>u</sup>.

§. 2. Before the Ring may be given to the Woman, the Man must lay it upon the Book, with the accustomed duty to the Priest and Clerk. And the Priest taking the Ring shall deliver it unto the Man; intimating, to be sure, that it is our duty to offer up all we have to God as the true Proprietor, before we use them our selves; and to receive them as from his hand to be employed towards his Glory.

§. 3. When the Man espouses his Wife with it, he is to put it upon the fourth Finger of her left Hand. The reason of this the Rubrick of the Salisbury Manual says, is because from thence there proceeds a particular Vein to the Heart. This indeed is now contradicted by experience; but several eminent Authors, as well Gentiles as Christians, as well Physicians as Divines, were formerly of this opinion; and therefore they thought this Finger the properest to bear this Pledge of Love, that from thence, it might be conveyed as it were to the Heart<sup>w</sup>. However, the Moral may safely be retain'd: viz. That the Husband hereby expresses the dearest Love to his Spouse, which

<sup>t</sup> Clem. Alex. Pædag. l. 3. c. 11. p. 245. C. Ambr. l. 14. Ep. 34. Isidor. Hispal. Etymol. l. 19. c. 32. pag. 268. & de Offic. Eccl. l. 2. c. 19. pag. 608. col. 2. C. & D.

<sup>u</sup> Buxtorf. Synag. Judaic. c. 39. pag. 633. and Ockley's History of the present Jews, pag. 170, 171.

<sup>w</sup> Bucer. Censur. pag. 488.

<sup>w</sup> Alex. ab Alex. Gen. Dier. l. 2. c. 19. Appion. in lib. Egypt. & ex eo Aul. Gel. Noët. Attic. l. 10. c. 10. Isidor. Hispal. in Locis supra citatis. Durand. Rational. l. 3. c. 14. Atreius Capit. in Macrobi. Saturn. l. 7. c. 13. Levinus Lemn. & Forrestus ap. Brown,

## Of the Form of Solemnization

**Chap. 10.** ought to reach her Heart, and engage her affections to him again. If we should add the other reason of placing the Ring upon this Finger, viz. its being the least active Finger of the Hand least us'd, upon which therefore the Ring may be always in view, and yet least subject to be worn out: This also may teach us, that the two Parties should carefully cherish each other's Love, that so it may endure and last for ever.

The Words  
explained.

With this  
Ring I thee  
wed.

§. 4. The Man holding the Ring therefore upon this Finger, being taught by the Priest, and speaking to his Wife, he assures her, that this is a visible Pledge that he now takes her to his wedded Wife, *With this Ring I thee wed*; or make a Covenant with thee (for so the word <sup>a</sup> signifies) that all the rights and privileges of a lawful Wife do from this instant belong to thee. After these words, in the first Book of King Edward VI. follow'd, *This Gold and Silver I thee give*; at the repeating of which words it was customary to give the Woman a Purse of Money, as *Livery and Seisin of their Estate*: But this was left out of the second Book, probably because it was more than some People could perform. Besides, by what has been said, it appears that the design of it is fully enough answered by the delivery of the Ring.

With my Bo-  
dy I thee  
worship;

The Man therefore having wedded her with the Ring, in the next words proceeds to assign over the Rights accruing to her thereby. The first of these is *Honour*, and therefore he immediately adds, *With my Body I thee worship*, i.e. with my Body I thee honour; for so the word signifies in this place; and so Mr. Selden <sup>b</sup>, and before him Martin Bucer <sup>c</sup> who liv'd at the time when our Liturgy was compiled, have translated it. The design of it is to express that the Woman, by virtue of this Marriage, has a share in all the Titles and Honours which are due or belong to the Person of her Husband <sup>d</sup>. It is true, the modern sense of the word is somewhat different: For which reason, I find, that at the Review of our Liturgy, after the Restoration of King Charles II. *Worship* was promis'd to be chang'd for *Honour* <sup>e</sup>. How the alteration came to be omitted, I can't discover: But so long as the old word is explain'd, in the sense that I have given of it, one would think no objection could be urg'd against the using it.

<sup>a</sup> See the Saxon Dictionaries.

<sup>b</sup> Corpore meo te dignor. Uxor. Ebraic. l. 2. c. 27. pag. 206.

<sup>c</sup> Cum meo Corpore te honoro. Bucer. Script. Anglican. pag. 443.

<sup>d</sup> Hooker's Ecclesiastical Polity. l. 5.

§. 73.

<sup>e</sup> See the Papers that pass'd between the Commissioners, &c. pag. ult.

But

But to proceed: The second right accruing to the Wife, Sect. 5. by virtue of her Marriage, is *Maintenance*; and therefore the Husband adds, in the next place, *With all my worldly Goods I thee endow*. And those that retain the old custom of giving the Woman Gold and Silver, take the opportunity of these words to deliver to her a Purse. But I have shew'd that formerly other words were provided for the doing of this: And the design of the words I am now speaking of, is not so much to *invest* the Woman with a right to all her Husband's Goods, as to *declare* that by Marriage she has acquir'd such right. For from the very instant of their making the mutual Stipulation, the Woman has a right to sue for a Maintenance during the life of her Husband, should he be so brutish as to deny it; and after his decease, is entitled to a third, or perhaps a larger share (according to the Laws of the place where she lives) in all her Husband's Goods and Chattels, and may farther demand what the Law calls her *Quarentine*, which is Lodging and Maintenance in his best Mansion-House for forty days after his death<sup>a</sup>.

And with all my worldly Goods I thee endow.

Nor is this either a new or an unreasonable privilege! For it was a Law of *Romulus*, the first King of the Romans, that the wedded Wife, who was married to a Man according to the sacred Laws, was to have all that he had in common with himself<sup>b</sup>. And the same is affirm'd long after by *Cicero*, viz. that they ought to have one House, and all things common<sup>c</sup>. For this reason the *Roman* Laws would not allow of Donations to be made between a Man and his Wife, because they were to enjoy their Estates in common<sup>d</sup>; which Community of Goods they also express'd by offering the Wife *Fire and Water* at her first coming into her Husband's House, and by that usual expression, *Ubi tu Cajus, ego Caja*, where you are Master, I am Mistress<sup>e</sup>. Nor did this only continue during his life: For the Laws of *Rome* appointed the Wife to be the sole Heir, when her Husband dy'd without Issue; and if he left Children, she was at least to have a Child's part, and to be reckoned as a Daughter<sup>f</sup>. Only it is to be noted, that during the Husband's life, the Wife has no power to alienate or dispose of any thing without her Husband's consent, but

<sup>a</sup> Selden. Uxor. Ebraic. l. 2. c. 27. p. 202.

<sup>b</sup> Dion. Halicarn. l. 2.

<sup>c</sup> Offic. l. 1.

<sup>d</sup> Plut. L. de Præcept. Connub.

<sup>e</sup> Ant. Hotman. de Vet. Rit. Nupt. c. 18.

<sup>f</sup> Dion. Halic. l. 2. Ulpian. Fragm. Tit. 22. §. sui Hæredes. Aul. Gell. l. 18. c. 6.



Chap. 10. only to enjoy and use it as there is occasion. The same privileges undoubtedly belong to the Wives of *Christians*; and indeed reason determines very strongly on their side. The Woman assigns all that she is possessed of to her Husband at the Marriage: And what less can the Man do in return of such kindness, and in compensation for what he enjoys by her, than invest her with the enjoyment of what is his? Even the barbarous *Gauls* were us'd to give as much out of their own Estates, as they receiv'd in Portion with their Wives, and out of those two sums to make provision for the Woman, if she surviv'd the Man<sup>e</sup>. And surely *Christians* should not come behind the *Heathens* in such reasonable duties, it being unjust and unworthy to suffer any Person to sustain damage by their kindness, where we are able to requite them.

In the Name  
of the Fa-  
ther, &c.

But to conclude; the last part of these words, *In the Name of the Father, and of the Son, and of the Holy Ghost, Amen*, are a solemn Confirmation of the Engagement here made, being an Invocation of the sacred Trinity as witness to this Compact, who will therefore undoubtedly revenge the Perjury on those who break it.

The Prayer.

V. And now the Covenant being finished, it is very requisite we should desire a Blessing on it: For even the *Heathens* look'd upon their Marriage-Covenant as inauspicious, if it were not accompanied with a Sacrifice<sup>h</sup>. And therefore *Christians* sure can do no less than call upon the Divine Majesty upon the like occasion. For this reason the Man leaving the Ring upon the fourth Finger of the Woman's left Hand, and both of them kneeling down, the Minister begs for them the Blessing of God, that they may always perform and keep the Covenant which they have now been making \*

The Ratifica-  
tion.

VI. And as it was an ancient custom among the *Romans*, and other *Heathens*, for Masters to ratify the Marri-

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\* In this Prayer, as it stood in King *Edward's* first Liturgy, there was a Parenthesis, I suppose alluding to the Ring, which was afterwards left out viz. *That as Isaac and Rebecca (after Bracelets and Jewels of Gold given of the one to the other for Tokens of their Matrimony) liv'd faithfully together; so these Persons &c.*

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<sup>e</sup> *Cæsar. de Bell. Gallic. lib. 6.*

<sup>h</sup> *Ant. Hotman. de Vet. Rit. Nupt.*

<sup>c</sup> 29. apud *Grævii Thesaur. Antiq. Roman. Tom. 8. col. 1141. C.*

ages of their Servants; so since we profess to be the Servants of God, it is necessary that he should confirm our Contract. To which end the Priest, who is his Representative, *joining the Right Hands* of the married Persons together, declares, in the words of our blessed Lord<sup>1</sup>, that they are joined by God, and that therefore no human Power can separate them: *Those whom God hath joined together, let no Man put asunder.*

Seet. 6.

VII. And now the holy Covenant being firmly made, it ought to be duly published and proclaim'd: And therefore the Minister, in the next place, *speaking unto the People*, and recapitulating all that has been done between them, makes Proclamation that the Marriage is legal and valid, and pronounces that they be Man and Wife together, in the Name, and by the Authority, of the Father, and of the Son, and of the Holy Ghost.

The Publication.

VIII. With a Blessing from whom, this part of the Office is in the next place concluded. For the Covenant being made by the Authority of God, the Institution being his, the Method his, and he being the Author, Witness, and Ratifier of this Contract; what could be added more properly at the conclusion, than a solemn Benediction from that holy, blessed, and undivided Trinity, who is so many ways engag'd to bless it?

The Blessing.

## Seet. 6. Of the Introites, or Psalms.

THE Marriage-Covenant being now completed, the Minister and Clerks (of whom I have taken occasion to speak before<sup>k</sup>) are to go to the Lord's Table. For by all the Common-Prayer Books till the last Review, the new married Persons were oblig'd to receive the holy Communion the same day of their Marriage<sup>l</sup>. Our present Rubrick indeed does not insist upon this: For what reason it does not, I shall shew by and by<sup>m</sup>. But it still declares it is convenient they should do so; and therefore that they may not omit it for want of being reminded, they are ordered to accompany the Minister and Clerks to the Lord's Table.

Why to go to the Lord's Table.

§. 2. And whilst they are going, either the Minister or Clerks are to say or sing a proper Psalm, which was appointed.

A Psalm, why to be said whilst going to the Lord's Table.

<sup>1</sup> Mat. xix. 6.

<sup>k</sup> See p. 157.

<sup>l</sup> See the Rubrick at the end of the Of-

fice, in the old Common-Prayer Books.

<sup>m</sup> In the last Section.

Chap. 10. pointed, I suppose, instead of the *Intrite*, which, I have already shew'd<sup>a</sup>, was a Psalm some way or other proper to the day, and said or sung, whilst the Priest was going to the Altar.

*How proper to the Solemnity.*

§. 3. And it is certain that *Psalms* are very fit to attend a Marriage Solemnity, which was ever reputed a time of joy, and generally attended with Songs and Musick. Solomon's Spouse was brought to him with Joy and Gladness<sup>b</sup>. And in the Nuptials of the *Gentiles*, nothing was more usual than Minstrels and Musical Instruments; Songs to *Hymen*, *Epithalamiums*, and *Fescivine Verses*<sup>c</sup>. But these being expressions of a looser Mirth than becometh Christians, the Church hath hallow'd our Joy, by chusing holy *Psalms* for the exercise and expression of it, in obedience to the Precept of the Apostle St. James, who, *when we are merry*, bids us *sing Psalms*<sup>d</sup>.

Psal. 128.

§. 4. There are two appointed in this place for variety: But the first is generally us'd, as being more proper for the occasion, being thought by some to have been drawn up for an Epithalamium or Marriage Song<sup>e</sup>, and for that reason taken into the Marriage-Office by all Christians in the world<sup>f</sup>.

Psal. 67.

§. 5. The other is proper to be us'd sometimes, when the Age of the Parties perhaps, not giving a prospect of the Blessings mention'd in the foregoing Psalm, renders that not so suitable to the occasion.

### SECT. 7. Of the Supplications and Prayers to be us'd at the Lord's Table.

*The Lord's Prayer and Responses.*

I. THE Minister being got into the Choir, and *the Man and the Woman kneeling before the Lord's Table*, the Priest before he proceeds to the Office for the Communion (which I have already hinted was the design of their coming hither) offers up some farther Prayers and Supplications for a Blessing upon the Parties. These are introduc'd with the ancient Form, *Lord have Mercy upon us, &c.* To which is immediately subjoin'd the *Lord's Prayer*, which sanctifies and makes way for all the rest. And being thus prepar'd, we proceed to some *Supplications* chosen out of

<sup>a</sup> Pag. 212.

<sup>b</sup> Psal. xlv. 15, 16.

<sup>c</sup> Terent. Adelph. Act. 5. Scen. 7.

Vide & Briffon. de Ritu Nuptiar. p. 83. & p. 90, 91.

<sup>d</sup> James v. 13.

<sup>e</sup> Vide Muller. & Muscul. in Pf. 128.

<sup>f</sup> Vid. Eucholog. Offic. Coron. pag.

386. & Manual. Sarisb. Ord. Sponsal. fol. 39.



the Psalms <sup>†</sup>, and put into the Form of Versicles and Responses, that all the Company may shew their love and affection to their Friends, by publickly joining in these short Petitions for them.

II. After these follow three Prayers to be said by the Minister alone; the first being a Prayer for spiritual Blessings <sup>\*</sup>; the second for the temporal Blessing of Children, which is the chief end of Marriage, and which is the Blessing that God pronounc'd at first to *Adam* and *Eve* <sup>‡</sup>, and which all mankind hath ever since wish'd to new-married Persons <sup>†</sup>, and which is therefore always to be ask'd at the Solemnization of a Marriage, except the advanc'd Age of the Persons make our Prayers unlikely to prevail, in which case our Rubrick has therefore ordered it to be omitted. The last Prayer is made for the accomplishing of those duties which are aptly signified and implied by Marriage.

III. Last of all there is added a *Blessing*, the words of which have an evident respect to the Prayer immediately foregoing; which was offered up upon such excellent grounds, and with so very great a probability of success, that the Priest may boldly venture to pronounce and ensure it to the Parties, if they are but duly prepared to receive it.

<sup>\*</sup> In the first of these Prayers, instead of the words—*And as thou didst send thy Blessing upon Abraham and Sarah to their great comfort*; in the Common-Prayer of 1549, the expression was,—*And as thou didst send thy Angel Raphael to Tobie and Sarah the Daughter of Raguel, to their great comfort*: But this alluding to an Apocryphal instance, it was at the Review in 1551, better chang'd for a Canonical one.

<sup>†</sup> In all the former Books this was a hearty Prayer for a long life to the new married Couple, the latter Petition requesting, that they might live together so long in godly Love and Honesty, that they might see their Children's Children, unto the third and fourth Generation, to God's Praise and Honour, &c. In the following Prayer also one of the Petitions was a little differently expressed, viz. *And also that this Woman may be loving and amiable to her Husband as Rachel, wife as Rebecca, faithful and obedient as Sarah; and in all quietness, &c.*

<sup>†</sup> Psal. lxxxvi. 2. xx. 2. lxi. 3. lxi. 1.

<sup>‡</sup> Gen. i. 28.

<sup>w</sup> Gen. xxiv. 60. Ruth iv. 11, 12.

## Of the Form of Solemnization

## Sect. 8. Of the Exhortation.

The Communion-Ser-vice to begin here.

IN all the old Common-Prayer Books (i. e. till the last Review) the Rubrick before this Exhortation was worded thus :

¶ *Then [shall begin the Communion. And \*] after the Gospel shall be said a Sermon, wherein ordinarily (so oft as there is any Marriage) the Office of a Man and Wife shall be declar'd, according to holy Scripture; or if there be no Sermon, the Minister shall read this that followeth.*

Why the Rubrick was altered, shall be shewn in the next Section. In the mean while I shall observe, that if the married Persons are dispos'd to communicate, the Office for the Communion must still begin immediately after the fore-mentioned Blessing. And after the Gospel and Nicene Creed, if there be no Sermon declaring the Duties of Man and Wife, the Exhortation here appointed is to be read instead of it.

The Design of the Exhortation.

§. 2. For the married Persons having mutually engag'd to live together *according to God's holy Ordinance*, i. e. according to those Laws which he has ordain'd in his word; it is very necessary they should hear and know what those Laws are which they have engag'd to perform. It was God's own command, that the Kings of *Israel* should have a Copy of the Law deliver'd to them at their Coronation<sup>a</sup>; and there is the same reason to give this abstract to those that have taken upon themselves the State of Matrimony. For which reason, instead of the Epistle and Gospel us'd in the Offices of the *Greek* and *Roman* Churches<sup>b</sup>, here is a full collection of the Duties of both Parties, drawn from the Epistles of two great Apostles, *St. Peter* and *St. Paul*, in imitation of the practice of the primitive Church, which, always after the Celebration of a Marriage, exhorted the Parties to keep their matrimonial Vow inviolate<sup>c</sup>.

\* In the first Book of *King Edward* the words within the Crotchets [ ] were not inserted: But the design was the same, the Gospel being ordered upon account of the Communion, which was also enjoin'd by the last Rubrick of that Book as well as of the rest.

<sup>a</sup> Deut. xvii. 18, 19. 2 Kings xi. 12.   
 <sup>b</sup> Vide Eucholog. & Missal.

<sup>c</sup> Aug. de Civ. Dei, l. i. c. 27.

Sect. 9. Of the Last Rubrick.



AT the end of the whole Office, is added a Rubrick, *How this Rubrick was worded formerly.* declaring, that *it is convenient that the new married Persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.* In all the former Common-Prayer Books this Rubrick was more positive, fixing and appointing the day of Marriage for the time of communicating. *The new married Persons, the same day of their Marriage, must receive the Holy Communion.* And it was upon this account, as I have already observ'd, that the latter part of the Office was ordered to be performed at the *Lord's Table*, and that the Communion should be begun immediately after the Blessing.

The occasion of the alteration was an exception that was made against this Rubrick by the Dissenting Ministers, at the Conference at the *Savoy*. They objected, that "this either enforc'd all such, as were unfit for the Sacrament, to forbear Marriage, contrary to Scripture, which approves the Marriage of all Men; or else compell'd all that should marry to come to the Lord's Table, tho' never so unprepar'd. And for this reason they desir'd the Rubricks, relating to the Communion, might be omitted, and the rather, because that Marriage Festivals are too often accompanied with such Divertisements, as are unsuitable to those Christian Duties, which ought to be before, and follow after, the receiving of that holy Sacrament<sup>d</sup>." To this the Episcopal Ministers answer'd, "That this Rubrick enforc'd none to forbear Marriage, but presum'd (as well it might) that all Persons marriageable ought to be also fit to receive the holy Sacrament. And Marriage being so solemn a Covenant of God, they that undertook it in the fear of God, would not stick to seal it by receiving the holy Communion, and accordingly prepare themselves for it; and therefore it would have been more Christian to have desir'd that those licentious Festivities might be suppress'd, and the Communion more generally us'd by those that married, of which the happiness would be greater than could easily be express'd<sup>e</sup>." For which they quote that passage in

<sup>d</sup> See an Account of the Proceedings of the Commissioners of both Persuasions, &c, p. 29. London, printed in 4<sup>to</sup> 1661.

<sup>e</sup> See the Papers that pass'd between the Commissioners, &c, pag. 122.



## Of the Form of Solemnization &amp;c.

Chap. 10. *Tertullian, Unde sufficiam ad enarrandam Felicitatem ejus Matrimonii, quod Ecclesia conciliat, & confirmat Oblatio?*

This was an answer which the *Presbyterians* knew not how to get over, and therefore, as usual, they only return an unmannerly reply. However, to oblige them, the Rubrick is alter'd, and Persons are not now expressly requir'd to communicate at their Marriage, but only reminded that it is *convenient* so to do.

The Advantage of communicating on the Day of Marriage.

But no serious Person surely will think the Communion less proper or requisite, because the Church has left it more to their discretion. As to the objection of these *Puritans*, that "Marriage-Festivals are too often accompanied with such Divertisements as are unsuitable to the Sacrament; a sober Man would be apt to think, that this should rather be a reason why the Sacrament should be join'd to this Office, viz. that the Reverence of this holy Institution might banish those vain and wicked Revels from Christian Marriages. And certainly since one must be spar'd, it is much better to part with a licentious custom, than a religious duty. The passage of *Tertullian*, cited above, shews what opinion the primitive Church had of a Marriage so decently solemniz'd: And no Office, I believe, but the *Geneva Order*, ever forbid, nor no Christians, I believe, but the *English Puritans*, ever found fault with, the administering of the Eucharist upon the Wedding-day: And neither of these, I dare say, will influence the good dispositions of considerate Men. The sober and serious will still believe, that when this holy Sacrament attends the Nuptials, the Office will be esteem'd more sacred and venerable, the Persons will act more considerately and gravely, and the Marriage-Vow receive new strength from its being confirm'd by so solemn an engagement.

\*Tertul. ad Uxor. l. 2. c. 8 p. 171. D. | † Ordin. Eccles. Genev. 134.





CHAP. XI.

OF THE  
ORDER

FOR THE

VISITATION of the SICK.



The Introduction.



**I**N a world so full of Casualties as this we live in, in which Sickness and even Death sometimes interrupts the Marriage-Solemnities, it should be no matter of Surprize that this melancholy Office is plac'd immediately after that of Matrimony. The Eastern

*Why this Office is plac'd next to that of Matrimony.*

Emperors thought it not unsuitable to chuse the Stone for their Sepulchre on the day of their Coronation<sup>a</sup>. And it would not a little tend to temper and moderate the exuberant Joys which sometimes attend the Festivities of Mar-

<sup>a</sup>Dionys. Carthus. de 4 Noviss. Art. 14.

Chap. II. riage, if by casting an eye on the following Form, we should call to mind, that the next and longer Scene may be calamitous.

*Visiting the Sick a Duty incumbent upon all,*

§. 2. It is certain that no Age nor Sex, no State nor Condition can secure us from Sickness; and therefore as no Man should forget that it will, one day or other, come to be his own Lot; so should all Men take care to comfort those who at present lie under this calamity. So that this is a duty which all Christians are oblig'd to, and to which great promises are annexed<sup>b</sup>, and which was therefore always esteem'd, by the ancient Fathers of the Church, to be one of the most solemn exercises of Religion<sup>c</sup>.

*Especially upon the Clergy,*

§. 3. The Clergy more especially are expressly requir'd to perform this duty by a Divine Command<sup>d</sup>. For tho' private Friends may pray for us, and with us, yet we can by no means place such Confidence in their Prayers, as we may in those that are sent to Heaven in our behalf, by such as are peculiarly commission'd to offer them. For this reason it is enjoin'd by St. James<sup>d</sup>, that *if any be sick, they call for the Elders of the Church*. From whence we may observe, that the care of sending for the Minister is left to the Sick. For the Priest himself, it is very probable, may never have heard of his Sickness; or if he has, may not be so good a judge when his visit will be seasonable, or when the Party is best able to join with him.

*Whom the Sick are to send for.*

*At the beginning of their Sickness.*

§. 4. For this reason it is ordered by the Rubrick, that *when any Person is sick, Notice shall be given thereof to the Minister of the Parish*: i. e. not when the Person is just expiring (as is too often the case) but when the Distemper or Disease first discovers its approach. To put it off to the last Scene of Life, is to defer the Office till it can do no good. For when the Distemper is grown past recovery, to pray for his Restoration, is only to mock the Almighty: And what spiritual advantage can be propos'd or expected, from the Minister's assistance, to one who is unable to do any thing for himself? For this reason it is the advice of the Wiseman, that in the time of our Sickness we take care of our Souls in the first place, and then afterwards give place to the Physician<sup>e</sup>. And among the ancient Constitutions of this Church, a strict charge is laid upon the bodily Physicians, that, when they are at any time

<sup>b</sup> Mat. xxv. 44, 45. Heb. xiii. 3. | p. 159. C.

Jam. i. 27. Eccus. vii. 35.

<sup>c</sup> Tertul. de Cult. Fœm. l. 2. c. 11.

<sup>d</sup> Jam. v. 14, 15.

<sup>e</sup> Eccus. xxxvii. 9, 10, 11, 12.



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called to the Sick, they do before all things persuade them to send for the Physician of Souls, that when care is taken for the sick Man's Spirit, they may more successfully proceed to the Remedies of external Medicines<sup>f</sup>.

§. 5. It is the sick Person's duty therefore to give the Minister notice, and the Minister's to go when notice is given: For by the 67<sup>th</sup> Canon of the Church, it is ordered, that when any Person is dangerously sick in any Parish, the Minister or Curate (having knowledge thereof) shall resort unto him or her (if the Disease be not known, or probably suspected to be infectious) to instruct and comfort them in their distress, according to the Order of the Communion-Book, if he be no Preacher; or if he be a Preacher, then as he shall think most needful and convenient. Which last words evidently allow a preaching Minister (i. e. a Minister who is licens'd to preach) the liberty of using either this Order, or any other, as he shall see convenient. And it is certain that the Order prescrib'd by the Common-Prayer Book is very deficient in several cases. For which reason Bishop Andrews and others have drawn up Offices to supply the defect; tho' it may be question'd, whether by the Act for the Uniformity of publick Prayers, we be not restrain'd from private Forms. At least it were to be wish'd that some more copious Office was provided by Authority, which might take in the various conditions of the Sick, for which they that confine themselves to the present Order are often at a loss.

*Who are to go without Delay.*

*Whether the Minister be confin'd to the present Order.*

### Sect. 1. Of the Salutation.

I. THE Minister of the Parish coming into the sick Man's House, is to say, *Peace be to this House, and to all that dwell in it:* Which is the same Salutation that our Saviour commanded his Apostles to use to every House into which they should enter<sup>g</sup>. And, (which is particularly to our purpose) one main part of the Apostles Errand was to *heal the Sick*<sup>h</sup>. We know indeed the Apostles work'd miraculous Cures: However, when the Gift was ceas'd, the Salutation remain'd; which therefore we use to this very day in visiting the Sick, since we still go on

*The Salutation.*

<sup>f</sup> Confit. Richard. Ep. Sarum. A. D. 1217. ap. Spelm. Concil. Tom. 2.

<sup>g</sup> Luke x. 5.

<sup>h</sup> Ver. 9.

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Chap. II. the same charitable account, tho' not endued with the same power. And the Sense of the words is very suitable: For *Peace* signifies all outward Blessings, tho', when us'd in Salutations, it generally imports *Health*. For which reason, in *Joseph's* Inquiry<sup>1</sup> after the Health of his Father, tho' the Hebrew Text expressees it, *Is there Peace to your Father?* our Translation renders it, *Is your Father well?* to which the Septuagint Reading also exactly corresponds, viz. *Is your Father in Health?* When therefore a Family is visited with Sicknes or Distress, what better Salutation can we use than this, viz. that they may all have *Peace*, i. e. Health and Prosperity? And as the Apostolical Salutation was not a mere Compliment, but a real Benediction to those that were worthy<sup>k</sup>; so shall this of ours prevail for what we ask to that House which is prepared to receive it. For which reason the Family should receive it with Thankfulness and Faith, and welcome with Joy the Ambassador of Heaven, who in the time of their Calamity comes with Health and Salvation to their Dwelling.

## SECT. 2. Of the Supplications and Prayers.

*Psalms 143.  
us'd formerly.*

**W**HEN the Minister is come into the sick Man's presence, he is to begin the Supplications. By the first Book of King *Edward*, these were introduc'd with the 143<sup>d</sup> Psalm; which, upon whatever occasion it was compos'd, is very proper and applicable to any state of affliction. But at the next Review this Psalm was left out, and the Office has ever since begun with the Sentence out of the *Litany*. For the *Litany* being design'd for the averting of Evil, and the proper Office for a State of Affliction, would have been very proper to be us'd here entirely, but that it is suppos'd the sick Man can't attend so long. For which reason there is only one Sentence taken out of the whole, to deprecate both *our own*, and the *Iniquities of our Forefathers*, which so long as God remembers, his Holiness and Justice will oblige him to punish us more and more. And because all of us equally deserve to be afflicted, as well as the Person for whom we are going to pray, therefore all that are present join to say both for themselves and him, *Spare us, good Lord*.

*Lord have  
Mercy upon  
us, &c.*

II. And as all that came to Jesus for help, us'd to cry

<sup>1</sup> Gen. xliii. 27.

<sup>k</sup> Luke x. 6.

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*Lord have Mercy upon us*<sup>1</sup>; so do we here, on the like Sect. 2. occasion, supplicate and beseech the whole Trinity for *Mercy*, in that ancient Form of which we have already spoken<sup>m</sup>.

III. When we have thus pray'd against Evil, we proceed to petition for those good things which the sick Man's condition makes him stand in need of. And that our Prayers may be the more prevailing, they are introduc'd as usual with the *Prayer of our Lord*, which is more particularly proper here, as being very suitable to a State of Trouble.

IV. This is follow'd by some short *Responses*, in which all that are present are to join with the Priest in behalf of the Sick, who will doubtless be refresh'd by the Charity and Devotion of so many Supplicants, with united Requests, petitioning the Throne of Grace for him\*.

V. After this the Minister proceeds to collect the requests of the People into a short Prayer; wherein he begs, that whilst the Sickness remains it may be made easy to bear, by the comforts of Divine Grace continually bestow'd upon the Person that suffers.

VI. And then, in another Prayer, he proceeds farther, to beg that the correction may be sanctified so, that whether it end in life or death, it may turn to his advantage.

§. 2. This last Prayer was shorter before the last Review: How it ran then, may be seen in the Margin †, *How this Prayer was worded formerly.*

\* The places of the Psalms, whence they are taken, have already been shew'd upon the Office of Matrimony<sup>n</sup>: Here is only one added for the preservation of the Sick from the Malice of the Devil, which is taken from Psal. lxxxix. 23. according to the old Latin Translation.

† After the words—*Griev'd with Sickness*, it ran thus: *Visit him, O Lord, as thou didst visit Peter's Wife's Mother, and the Captain's Servant. [And as thou preserv'dst Tobie and Sarah by thy Angel from Danger:] so visit and restore unto this sick Person his former Health (if it be thy will) or else give him Grace so to take thy Visitation, that after this painful Life ended, he may dwell with thee in Life everlasting, Amen.*

<sup>1</sup> Mat. ix. 27.—xv. 22.—xvii. 15. | <sup>m</sup> Pag. 155.  
<sup>n</sup> Pag. 445.

—xx. 30, 31.



Chap. 11. where the instances borrow'd from the Roman Offices, being examples of miraculous Cures which are not now to be expected, were prudently left out, and supplied with some other more suitable Petitions; which must be allow'd to be a good improvement of the Form.

### Sect. 3. Of the Exhortation.

*The first Part* **I**T is a part of the Minister's Office to exhort, as well as to pray for, their People, and that not only in time of Health, but also in Sicknes<sup>s</sup>: For then they stand in most need of directions, and are then most likely to follow wholesome advice. The Church therefore, being unwilling to lose so likely an opportunity of doing good, when the Sufferings of the Patient make him tender and tractable, hath drawn up a proper and pious Exhortation to improve that happy temper for his Soul's Salvation. The Form here prescrib'd exactly agrees with the heads of Exhortation, which the Priest was ordered to use to the Sick by an ancient Council above eight hundred years ago<sup>p</sup>. It consists first of *Instructions*, concerning the Author of Afflictions, the ends for which they are sent, the manner how we are to bear them, and the Benefits of improving them. And here *if the Person be very sick, the Curate may end his Exhortation.*

*The second Part,*

But if his distemper will allow him to proceed, the Minister is to admonish and stir him up to the practice of those virtues which are now especially needful: Such as, in the first place, is *Patience*; since till his mind is made calm, it is in vain to press him either to Faith or Repentance. For which reason this second part of the Exhortation, we are speaking of, endeavours to chear up the Spirits of the Sick, by proper Arguments, Precepts, and Examples.

*The Examination of the Sick.*

And now being in hopes that his mind is compos'd, the Minister proceeds to give him such advice as is proper for

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Amen, But Note, the Clause within the Crotchets [ ] concerning *Tobie and Sarah*, was only in the first Book of King Edward, which also omitted the words *Visit and*, and instead of *Visitation* read *Correction*.

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<sup>p</sup> 1 Theff. v. 14. 2 Tim. iv. 2.

<sup>p</sup> Concil. Nannetens. c. 4. apud Bignonium, Tom. 3. Part. 2. pag. 131.

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one that is preparing for Death. And since at his Baptism he made a solemn Vow to God, which he promis'd to keep all the days of his life; it is fit he should examine, now the end of his life may probably draw near, how he has perform'd and discharg'd that promise. And, because one part of his Vow was, *to believe all the Articles of the Christian Faith*, therefore the Priest particularly enquires into the sick Man's belief. For to doubt of, or deny any of these Articles, is declar'd to be a dangerous and damnable State. It is to forsake the Faith into which he was baptiz'd: And what else is this but to cut himself off from all the Privileges and Advantages to which his Baptism entitl'd him? For which reason it is necessary that our Brother should shew that he has kept this Faith entire, that so we may be satisfi'd that he dies a sound Member of the Catholick Church, out of which no Salvation can ordinarily be obtain'd.

### *Sect. 4. Of the Examination and Exhortation, according to the Direction in the Rubrick.*

THE former Exhortation agrees to all sick Persons in general, and is therefore prescrib'd in a set Form. But since the Cases and Tempers of Men in Sicknes are very different, the Church leaves it to the discretion of the Minister who visits, to assist and direct them in other matters, as he sees the particular case requires. She only prescribes the heads of examination, and leaves the management and expression to the prudence of the Minister, since no Form could possibly be contriv'd, that should suit all the variety of circumstances that happen.

§. 1. The first direction given, (which was added at the last Review) is, that the Minister shall examine whether he repent him truly of his Sins. For it is very certain that all have sinn'd<sup>a</sup>, and consequently that all have need of Repentance: And therefore before the Minister can give the sick Man comfort upon any good grounds, it is fit that he should be satisfi'd of the truth of his Repentance.

§. 2. In the next place he is to examine, Whether he be in Charity with all the world, exhorting him to forgive, from the bottom of his Heart, all Persons that have offended him, For there is not any duty more enforc'd in the Gospel,

<sup>a</sup> Rom. iii. 23.

Chap. II. than that of brotherly Reconciliation, or forgiving of Injuries, which even in the Prayer that our Lord has taught us, is made the condition of God's forgiving us. The example therefore of our Lord and his first Martyr St. Stephen, who pray'd for their Murderers at the very instant of their Death, should always be consider'd upon these occasions. *Father, forgive them, for they know not what they do<sup>b</sup>*; and, *Lord lay not this Sin to their charge<sup>c</sup>*, which were their dying words, should always be ours. For sure it is high time for Men to forget their resentments against their Neighbours, when they are just going to answer for their own misdoings: Especially when we are taught so plainly by our Saviour, that unless we have compassion on our Fellow-Servants, our Lord will exact from us all that we owe to him, and will deliver us over to the Tormenters till we shall have paid what is due<sup>d</sup>.

But besides the sick Person's forgiving those that have offended him, *if he has offended any other, he must ask them forgiveness; and where he hath done injury or wrong to any Man, he must also make amends to the uttermost of his power*. For he who refuses to do this, is not a Penitent for the injury he has done, but would certainly do more if he had time and opportunity: And therefore he can expect nothing but Condemnation from that Judge, who knows the tendency and temper of his mind. Our Lord, we know, did not receive *Zaccheus* into the number of his Followers or Disciples, till he had made profession of his willingness to restore<sup>e</sup>: Who then can expect to be receiv'd into his Kingdom, that refuses so necessary a part of Justice? Since therefore the sick Person may now, for what he knows, be going to appear before the Judge of all the World, from whom *he that doth wrong, shall receive for the wrong which he hath done, without respect of Persons<sup>f</sup>*: How much doth it concern him to agree with his Adversary while he is yet in the way with him, lest afterwards the Adversary deliver him to the Judge, and the Judge deliver him to the Officer, and so he be cast into Prison, from whence he shall by no means come out till he has paid the uttermost Farthing<sup>g</sup>! So necessary is it even for those, who but suspect themselves of any wrongful Deed, to judge and examine themselves with all possible strictness, and by pub-

<sup>b</sup> Luke xxiii. 34.

<sup>c</sup> Acts vii. 60.

<sup>d</sup> Mat. xviii. 23, &c.

<sup>e</sup> Luke xix. 8.

<sup>f</sup> Col. iii. 25.

<sup>g</sup> Mat. v. 25, 26.



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Sick acknowledgments and tender of satisfaction, to declare Sect. 4.  
their unfeign'd and hearty Repentance.

§. 3. After the exercise of these two Branches of Charity, should follow the third, viz. that of giving to the Poor: But before the sick Man be exhorted to this, it is necessary that he should know what is his own to give. *He must be exhorted to settle his worldly Affairs.* For which reason, if he has not before dispos'd of his Goods, he is then to be admonish'd to make his Will, and to declare his Debts, what he oweth, and what is owing unto him, for the better discharging of his Conscience, and the quietness of his Executors. And tho' the making of a Will be a secular matter, which does not relate to those spiritual concerns which the Minister comes to the sick Man about: yet since the affairs of Intestates are generally left in so confus'd a manner, that Strifes and Contests are often the result; it is very prudently enjoin'd by our Church, that the Minister should remind them of settling their affairs. *Men indeed should often be put in remembrance, to take order for the settling of their temporal Estates whilst they are in health:* For no Man is sure but that he may be taken off suddenly, without having time to perform it; or tho' he may be seiz'd with a lingering Disease, it yet may be such a one as may incapacitate him from doing it. — Or supposing the best, that he may have timely notice and warning of his Death, and his understanding hold good and perfect to the last; yet sure it must be a disturbance to a dying Man, to have those moments taken up in ordering and disposing of his worldly affairs, which ought to be imploy'd in preparing him for Eternity. However, if our carelessness has defer'd it till then, it must by no means be omitted now. We must not leave our Friends and Relations involv'd in endless Suits and Contentions; none of our Family must be left unprovided for, thro' our neglect of assigning their Portion; nor must our Creditors be defrauded of their just demands, for want of our clearing or declaring our Debts. If in any of these cases our last Act be unjust, we leave a blot upon our name in this world, and can expect nothing but a sad doom in the next.

For this reason the Church makes it a part of the Minister's care. And by an ancient Constitution made in the year 1236, People were forbid to make their Wills without the presence of the Parish-Priest, as they desired that their Wills might be fulfill'd<sup>b</sup>. However if the Minister think this a matter of too secular a nature to be ming-

*(But this may be done before the Minister begins his Prayers.)*

<sup>b</sup> See Mr. Johnson's Ecclesiastical Laws. A. D. 1236. 29.

Chap. 11. led with his discourses concerning his spiritual concerns; *W*he is allow'd to manage and dispatch this first before he begins the holy Office. For that is the intent of the following Rubrick, which allows, that *the words before rehears'd, may be said before the Minister begin his Prayer, as he shall see cause.* Which, if compar'd with King Edward's Common-Prayer Books, plainly refers to the Man's disposal of his Goods; against which part of the direction the contents of this Rubrick are printed in the Margin \*.

*And to be liberal to the Poor.*

§. 4. The Man's Affairs being now settled, and his Circumstances known, the Minister, in the next place, is *not to omit earnestly to move him, if he be of Ability, to be liberal to the Poor.* By the old Canon Law every one was oblig'd to leave such a proportion of his Goods or Estate to charitable uses, as he bequeath'd to each of his Children<sup>a</sup>. This Moiety, which belong'd to the Church, was laid up by the Bishop for the maintenance of the Clergy, the repair of the Fabrick, and the like. But we are only enjoin'd to put the Rich in mind of the Poor, that out of the abundance which they are going to leave, they should bestow some liberal Largesse on them. And indeed of all our Treasures, that alone which we thus dispose of, is laid up in store for our selves. Our good works are our only moveables that shall follow us to the Grave: And therefore there is no time more seasonable for them than Sicknes, when we are preparing to be gone.

*The Sick Man to confess his Sins.*

§. 5. Besides the Examination and Exhortation above-mentioned, the sick Person is farther *to be mov'd to make a special Confession of his Sins, if he feel his conscience troubled with any weighty matters*; i. e. I suppose, if he has committed any Sin for which the censure of the Church ought to be inflicted, or else if he is perplex'd concerning the nature, or some nice circumstances of his crime. It was upon the former of these cases, that private Confession seems at first to have been appointed: For in the early Ages of the Church, when the publick Humiliation of scandalous Offenders was observ'd to be attended with some great advantages; many Persons of Zeal would not only rank themselves in the Class of publick Penitents for Sins done in secret; but would even solemnly confess before the

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\* *This may be done before the Minister begin his Prayers, as he shall see Cause.*

## *Visitation of the Sick.*

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Congregation the particular crime for which they desir'd Sect. 4. to make satisfaction, by submitting to Penance. Now tho' it was fit that what had been openly committed in the face of the world, should be openly retracted, that so the scandal might be remov'd; yet it might often happen, that in the case of secret Sins, it would be better that the particulars should be kept conceal'd. For this reason a *Penitentiary*, or *Confessor*, was early appointed in every Diocese, to whom Persons in doubt should resort, and consult with him, what on the one hand might be fit for publication, and what on the other would be better kept secret. So that tho' publick Penance was still generally assign'd for grievous offences that were privately committed; yet the Persons that confess'd did not always make a publick declaration of the fact, for which they appear'd in the rank of Penitents. The Congregation to be sure knew, that something had been committed which deserv'd that correction: But what the thing was, they were no otherwise acquainted with, than as the Penitentiary should advise or forbid the discovery. This is the best conjecture we are able to make concerning the rise of the *Penitentiary's Office*; tho' we have some footsteps of private and secret Confessions before we read of any stated Confessor. For *Origen*, who liv'd at the beginning of the third Century, speaks of private Confessions as the receiv'd usage in his time, and only advises the choice of a Person that was fit to be trusted<sup>b</sup>. And *St. Cyprian*, that liv'd much about the same time, commends the zeal of those that laid open even their thoughts and intentions of offering Sacrifice to Idols (tho' they had not yet proceeded to Fact) with grief and sincerity before the Priest<sup>c</sup>. And much the same advice is given by others; who mention private Confession as a general and well-known practice, and only caution the Penitents to chuse such Persons to consult with, as will be careful and tender of their reputation and safety<sup>d</sup>. And it was an imprudent direction of the Penitentiaries at *Constantinople*, for the publick Confession of a Sin which had been better conceal'd, that caus'd *Nectarius*, who was then Bishop of that City, to abolish the Office, and to strike the Name of *Penitentiary* out of the Ecclesiastical

*The State of  
Confession in  
the primitive  
Church.*

<sup>b</sup> Origen. in Psalm. xxxvii. Hom. 2.

<sup>c</sup> Cypr. de Lapf.

<sup>d</sup> Greg. Nyssen. contra Eunom. Orat. 11. Tom. 2. pag. 705. de Pœnit. Tom. 2. pag. 175, 176. Paulin. in vit.

Ambros. Basil. Regulæ Breviares. pag. 614. Interrog. 229. Tom. 2. Lucian. in Parzen. sive Libell. ad Pœnit. Hieron. in Mat. xvi.

Roll.



Chap. II. Roll<sup>e</sup>. It appears indeed from St. *Chrysostom*<sup>†</sup>, that the publick Discipline of the Church was the same after this accident as it was before: Only the Confession of secret Sins, which gave no scandal, was left from that time to the discretion and conscience of those who had committed them; who should judge for themselves, whether they should resort to, or abstain from, the holy Communion. Not but that they were at liberty, after the abolishing of this Office, as much as they were before, to use the advice of a Ghostly Counsellor, if they found themselves in want of it: But then there was no peculiar Officer, whose distinct business it should be to receive such applications: but every one was left to chuse a Confessor for himself, in whom he might safely confide<sup>‡</sup>. And how far even this came to be afterwards abus'd, is too well known to need any proof: But no argument sure can be drawn, that because a practice has been abus'd, it should therefore cease to be us'd. The abuses of it should be reform'd, but not the practice discontinued.

*How far enjoin'd by the Church of England.*

And therefore the Church of *England* at the Reformation, in the particular now before us, freed it from all the encroachments with which the Church of *Rome* had embarrass'd it, and reduc'd Confession to its primitive Plan. She neither calls it a Sacrament, nor requires it to be us'd as universally necessary: *But because it is requisite that no Man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; she therefore advises, that if there be any who is not able to quiet his own conscience, but requireth farther comfort or counsel, he should come to his own, or some other discreet and learned Minister of God's word, and open his grief, that by the ministry of God's holy word, he may receive the benefit of Absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness<sup>h</sup>.* Here we see there's nothing arbitrarily prescrib'd, but every one is left to his own discretion: All that was absolutely enjoin'd, was only a mutual forbearance and peace: For the security of which a clause was added in the first Book of King *Edward*, requiring such as shall be satisfy'd with a general Confession, not to be offended with them that do use, to their farther satisfying, the auricular and secret Confession

<sup>†</sup> Socrat. Hist. Eccl. l. 5. c. 19. & Soz. l. 7. c. 17.

<sup>‡</sup> In Ep. ad Innocent. & in Ep. ad Hebræ. Hom. 4. & in 2 Cor. Hom. 4. & 18. & in Ephes. Hom. 3.

<sup>§</sup> See all these particulars more largely treated of in Dr. Marshall's Penitential Discipline, Chap. 2. Part 1. §. 1.

<sup>h</sup> See the Conclusion of the first Exhortation to the holy Communion.

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Sed. 4.

to the Priest: Nor those also which think needful and convenient, for the quietness of their own consciences, particularly to open their Sins to the Priest; to be offended with them that are satisfy'd with their humble Confessions to God, and the general Confession to the Church. But in all things to follow and keep the rule of Charity, and every Man to be satisfy'd with his own conscience, not judging other Men's minds or consciences; whereas he hath no warrant of God's word to the same. What could have been added more judiciously than this, to temper on the one hand, the rigours of those, who were too apt, at that time, to insist upon Confession as always absolutely necessary to Salvation; and to prevent, on the other hand, a carelessness in those, who being prejudic'd against the abuse, were apt indiscriminately to reject the thing, as at no time needful or useful to a Penitent? So that we may still, I presume, wish, very consistently with the determination of our Church, that our People would apply themselves, oftner than they do, to their spiritual Physicians, even in the time of their health: Since it is much to be fear'd, they are wounded oftner than they complain, and yet thro' aversion of disclosing their sore, suffer it to gangreen, for want of their help who should work the cure.

But present ease is not the only benefit the Penitent may expect from his Confessor's aid: He will be better assisted in the regulation of his life; and when his last conflict shall make its approach, the holy Man, being no stranger to the state of his Soul, will be better prepar'd to guide and conduct it thro' all difficulties that may oppose. However, if we have neglected to communicate our doubts and scruples in our health; we have more need of following the Apostle's advice when we are sick, viz. *to call for the Elders of the Church, and to confess our Faults*, in order to engage their *servent Prayers*<sup>1</sup>. For this reason, tho' our Church leaves it in a manner to every one's discretion, in the time of health, whether they will be satisfy'd with a general Confession to God and the Church; yet when they are sick, she thinks it proper that they be *MOV'D* to make a *special Confession of their Sins to the Priest, if they feel their consciences troubled with any weighty matter*. For how will he be able to satisfy their doubts, if he be not let into the particulars of their case? Or with what assurance can he absolve them, or admit them to the Peace and Communion of the Church, before he is apprisd how far they

*The Benefits  
and Advan-  
tages of it.*

<sup>1</sup> James v. 14, 16.

have

Chap. II. have deserv'd its censure and bonds? If then they are desirous of the following Consolations which the Church has provided for their quiet and ease; it is fit they should first declare and make known what burthen it is from which they want to be freed. How far the Church can assist or relieve them, or what Consolations they are which she administers, the *Absolution* here prescrib'd will lead us to consider, which, with the *Collect* that follows, shall make the subject of the next Section.

Seet. 5. *Of the Absolution and the Collect following.*

The Form of  
the Absolu-  
tion.

**A**FTER the sick Person has made a special Confession of his Sins, as has been mention'd above, the Priest is to *absolve him, if he humbly and heartily desire it, after this sort:*

*Our Lord Jesus Christ, who hath left power to his Church to absolve all Sinners, who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his Authority committed to me, I absolve thee from all thy Sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.*

Seems only to  
respect the  
Censures of  
the Church.

Now whether the Church designs by this Form, that the Priest shall directly convey God's pardon to the Conscience of the Sinner, for his Sins and Offences committed against him; or whether that he shall only remit the Censures of the Church, and continue him in the privilege of Church-Communion, which he may be suppos'd to have forfeited by the Sins he has confess'd, is thought by some not to be clearly or determinately express'd. But if we look forward to the *Collect* immediately after to be us'd, it looks as if the Church did only intend the Remission of Ecclesiastical Censures and Bonds. For in that Prayer the Penitent is said still *most earnestly to desire Pardon and Forgiveness*; which surely there would be no occasion to do, if he had been actually pardon'd and forgiven by God, by virtue of the Absolution pronounc'd before. Again, the Priest offers a special request, that God would *preserve and continue him in the Unity of the Church*; which seems to suppose, that the foregoing Absolution had been pronounc'd in order to restore him to its peace. And therefore since the Form will bear this sense, without straining or putting any



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any force upon the words; I hope it will be no offence to interpret them so, as is most consistent with the original Commission given by our Lord, and the exercise of it in the purest Ages of the Church. Sect. 5.

§. 2. Now it is plain, that the Authority first promis'd to St. Peter<sup>k</sup>, and afterwards in common to all the<sup>l</sup> Apostles, was a power of admitting to, or excluding from, Church-Communion: For it is express'd by the *Keys of the Kingdom of Heaven*. Now the *Kingdom of Heaven* being, in the Scriptural sense, the Church of Christ, of which Heaven is the Metropolis or principal part; and the *Keys* (which are a token or ensign of Power) being also us'd in Scripture to denote the conferring of Authority to some chief Officer in a Family, to take in and exclude from it whom he should judge convenient<sup>m</sup>; it must follow, that by the *Keys of the Kingdom of Heaven*, must be meant a Power of admitting into, and shutting out of, the Christian Church. Accordingly the exercise of this power is call'd *Binding and Loosing*, which were terms us'd by the *Jews*, to signify the same things with what we now express by *Excommunicating and Absolving*<sup>n</sup>. And our Saviour gives in charge, that whoever is thus bound, should be looked upon by his Disciples as a *Heathen Man and a Publican*; which seems naturally to import, that from a state of Communion with the Christian Church, he should be reduc'd into the state of Heathens, and such other profligate Men, who were not admitted into their places of worship, nor so much as receiv'd into common conversation<sup>o</sup>.

St. John indeed tells us, that our Saviour after his Resurrection, and when he seem'd to be giving his final Commission, endued his Apostles with a power, express'd by the terms of *remitting and retaining Sins*<sup>p</sup>. But now it is the opinion of Dr. Hammond<sup>q</sup>, and from him of a late Author of not inferior judgment<sup>r</sup>, that this passage has much the same signification with the former, and that the terms in St. John, of *retaining and remitting*, are equivalent to those in St. Matthew, of *binding and loosing*. They only observe, that *retaining* is more emphatical than *binding*, and

What Power given to the Church by our Saviour.

<sup>k</sup> Mat. xvi. 19.

<sup>l</sup> Mat. xviii. 18.

<sup>m</sup> Isa. xxii. 22. Rev. iii. 7. & chap.

xx. 1, 2, 3.

<sup>n</sup> Vide Selden. de Synedr. veter. Eborac. l. i. c. 7. & Morin. de Administrat. Pœnitent. l. 4. c. 23.

<sup>o</sup> Mat. ix. 11. Acts xi. 3. & ch. xxi. 28. Gal. ii. 12.

<sup>p</sup> John xx. 23.

<sup>q</sup> See his Notes upon the Text.

<sup>r</sup> Dr. Marshall's Penitential Discipline of the primitive Church, pag. 12, 13. See also Bishop Potter's Discourse of Church-Government, chap. 5. pag. 345. &c. where the Bishop gives the same Interpretation of this Text with Dr. Hammond.

that

Chap. II. that it signifies properly to *keep bound*; and that the word *remit*, refers to Sin as a *Debt*, whereas the word *loose* refers to it as a *Bond* or *Chain*. And if this be the sense of the words in St. *John*, then it is plain that this Commission, as well as the former in St. *Matthew*, confers only a power of excommunicating and absolving; and consequently that no Authority can be urg'd from hence for the applying of God's Pardon to the Conscience of a Sinner, or for absolving him any otherwise than from the censures of the Church.

And indeed that these words give no power to us in the present State of the Church, to forgive or remit Sins in the Name of God, so as immediately to restore the Person absolv'd to his Favour and Grace, I humbly presume to join my opinion with theirs. But yet, with due submission, I can't forbear thinking, that such a power was intended to be given by them to the *Apostles*. For I observe, that wherever else in the New Testament we meet with the word *Ἀφίημι*, (which we render *remit* in the Text) apply'd to Sins, as it is here; it is constantly us'd to express the Remission and Forgiveness of them, or the entire putting them away: And therefore the use of the same terms, in the Text I am speaking of, inclines me to interpret the Commission there given, of a power to remit Sins, even in relation to God; insomuch that those Sins, which the Apostles should declare forgiven by virtue of this Commission, should be actually forgiven by God himself, so as to be imputed no more. Not that I believe this power extended to the remitting all Sins indiscriminately, and in whomsoever they pleas'd: But only that when some temporal Calamity or Disease had been inflicted upon a Man as a punishment for his Sins; the Apostles, if inwardly mov'd by the Spirit, had power to declare that his Sins were forgiven, and as a Testimony thereof to remove his Calamity. That which inclines me to put this sense upon these words, is my observing, that when our Saviour vouchsaf'd to heal the Paralytick, he first pronounc'd, that *his Sins were forgiven him*<sup>e</sup>: And that when St. *James* also is speaking of a sick Man's being rais'd by the *Prayer of Faith*, from his bodily disease; he adds, that *if he had committed any Sins* (which were the cause of it) *they also should be forgiven him*<sup>f</sup>. Now from hence I would infer, that the power of healing Diseases, and the power of remitting Sins, were generally consequent one of the other. And

<sup>e</sup> Mat. ix. 2, &c.

<sup>f</sup> James v. 14, 15.

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therefore since it is evident that the Apostles and others, Sect. 5. in the first Ages of the Church, could heal Diseases, it seems not unlikely that they did it by virtue of a power that was invested in them of forgiving Sins. And consequently if they had a power of forgiving Sins; that power must be confer'd upon them by this Commission in St. *John*, where our Saviour sends them with the same plenitude of power with which he himself was sent of the Father, and explains that power by the express and open terms of *remitting and retaining Sins*. And if this be the sense of this Text in St. *John*; then it is only to be interpreted of an extraordinary power, which accompany'd the inflicting, or continuing, or removing Diseases (as the occasion requir'd) which our Saviour thought fit, for the readier progress of the Gospel, to entrust with the Apostles and first Preachers of Christianity.

§. 3. However, that these words were never understood by the primitive Christians to imply a standing Authority in the Ministers of the Gospel, to pardon or forgive Sins immediately and directly in relation to God, and as to which the censure of the Church had been in no wise concern'd; I think may fairly be urg'd, from there being no mention made, in any of the ancient Fathers, that any such Authority was ever pretended to by any Church whatever, for a great many Centuries after Christ. And therefore if they relate to any standing Authority, which was design'd to continue thro' all Ages of the Church, they must necessarily be interpreted in the abovementioned sense; which makes them equivalent to the Texts in St. *Matthew*, which, I have already shew'd, have an evident relation to excommunicating and absolving, or to the inflicting and removing Church-Censures. Not that the Favour or Displeasure of God is wholly unconcern'd in these acts of the Church: For the contrary of this is evidently declar'd by our Lord himself: *Whatsoever*, saith he, *ye shall bind on Earth, shall be bound in Heaven; and whatsoever ye shall loose on Earth, shall be loosed in Heaven*: Which must at least imply, that whatever Sentence shall be duly pass'd by the Governors of the Church, shall be ratify'd by him whom they represent: Insomuch that whosoever is by virtue of such Sentence, cut off from the Church, not only loses the Benefit of Church-Communion (which is ordinarily the necessary means of Salvation) but will also, if he dies in a state of Impenitence, be look'd upon by God to have forfeited all the privileges of his Baptism, and consequently to be as much without the Pale of the Church, as if he had never been admitted into it. Nay farther, tho' even

*The Internal Effects of Excommunication and Absolution.*



**Chap. II.** an innocent Man should, thro' wrong information, or some other mischance, be unjustly excommunicated; he must with due respect and submission to the Authority, plead his innocence, and use all proper means that offer, to bring his Judges to a sense of their mistake. And if, after all, his Sentence is, for want of opportunities to clear himself, ratify'd and confirm'd; he is oblig'd to acquiesce in it: For should he, upon such occasion, behave himself undutifully to the Ministers of Christ; he will undoubtedly incur the same Sentence in Heaven, which the Courts on Earth would pass on those who should offer to abuse and revile their Judges; i.e. he will be condemned for his disobedience to them, let him be ever so innocent as to the crime laid to his charge. So that tho' a Man may have committed no real offence against God; yet if he falls under the censure of the Church; it will be imputed to him as a Sin even by God himself, if he does not obtain, or by all due Humiliation endeavour to obtain, her Absolution and Forgiveness. And for this reason the Absolution of the Church ought always to be sued for with Prayers and Tears, whenever we have done any thing that may give her offence. And therefore all I aim at is, only to shew, that it does not appear from this Text in *St. John*, nor from any of the others that have been spoken to above; that any Absolution, pronounc'd by the Church, can cleanse or do away our inward guilt, or remit the eternal penalties of Sin, which are declar'd to be due to it by the Sentence of God; any farther than by the Prayers which are appointed to accompany it, and by the use of those Ordinances, to which it restores us; it may be a means, in the end, of obtaining our Pardon from God himself, and the Forgiveness of our Sin, as it relates to him.

*The Power of Absolution, in what Sense exercis'd by the primitive Church.*

§. 4. And this, upon enquiry, we shall find to be all that the Church laid claim to for diverse Ages after our Saviour. For if we look into her practice for the first four Centuries, we shall always find Absolution correlative to publick Discipline. The Peace of the Church was never ordinarily given but to such as were under its Censures before: Nor was any loos'd, or had his Sins remitted, but who had before been bound, or had his Sins retain'd. It is true, at such times Prayers were always us'd, for the obtaining to the Penitent the Forgiveness of God, and for restoring him again to his Favour and Grace. And indeed it does not appear, that in those primitive Ages there was any other Ceremony used, at the instant of re-admitting a Penitent to the Peace of the Church, than Intercessions and Prayers offered to God on his behalf, together with the Imposition

of

of the Bishop's Hands; which, by the way too, were all along apply'd to him, throughout the whole course of his penitential Separation: So that this Sin was gradually expiated by the Deprecations of the Minister, during the whole time of his being under the State of Penance; and was then judg'd to be fully expiated, when the term of his Sentence was quite expir'd, and he had for the last time receiv'd the Imposition of Hands, upon which he was immediately re-instated in all the Privileges of full Communion<sup>a</sup>. In some time after the *Optative* Form was gradually introduc'd, and mix'd with the *Precatory*, much as it is in the Form of Absolution us'd by our own Church in the Office of Communion<sup>b</sup>. But as to the *Indicative* Form, it does not appear to have been generally introduc'd till about the middle of the 12<sup>th</sup> Century; and then it was made use of only to reconcile the Penitent to the Church, whilst the *Deprecatory* was what was suppos'd to procure his Pardon from God<sup>c</sup>. Within a Century afterwards indeed, it was a rul'd case in the Church, that such as receiv'd the Confession of Penitents, should, by an indicative Form, absolve them from their Sins<sup>d</sup>: And the Priests were suppos'd to have a power invested in them, to release a Sinner from the Wrath of God, purely by pronouncing this Form over him.

But I have already observ'd, that as to the Pardon of God, and applying it directly to the Sinner's conscience, the power of the Priest is only *ministerial*; and therefore one would think that, in the exercise of that Power, the Form should be rather *precatory* than *peremptory*. But in restoring a Man to the Peace of the Church (which he may appear by his Confession to have forfeited, tho' Sentence was never denounc'd against him;) there the Form may decently enough be absolute and indicative: For the Minister, in this case, has a *judicial* Authority, and so is at liberty to use fuller terms.

§. 5. And that the Form of Absolution, of which we are now discoursing, is only design'd to remit to the Penitent the Censures that might be due from the Church to his Sins; may not only be infer'd from the expressions I have already taken notice of in the Collect that is appointed to be us'd immediately after it<sup>1</sup>, but may also farther

What intend-  
ed by the pre-  
sent Form.

<sup>a</sup> See Dr. Marshall's *Penitential Discipline*, pag. 84. &c.

<sup>b</sup> See this prov'd by Dr. Marshall in his *Penitential Discipline*, chap. 3. §. 4.

<sup>c</sup> See Dr. Marshall, as before.

<sup>d</sup> See the *Constitution* of Othobon, A. D. 1268. in *Bishop Gibson's Codex*, Tit. 21. cap. 1. p. 487.

<sup>1</sup> See pag. 462.

Chap. II. be argu'd from the end and design for which that Collect was originally compos'd. For in the Penitential of *Ecbert*, who was Archbishop of *York*, in the middle of the eighth Century, the Reader may find this very Prayer, with a very little variation, to have been one of the ancient formularies for *Clinical* Absolution<sup>m</sup>: For even in the primitive Church, Absolution was granted to a Sick-bed Penitent, tho' neither Excommunication nor Penance had preceded before. Penance indeed was in such cases assign'd him, and he stood bound, upon his recovery, to comply with the conditions upon which it was granted him, and to perform it publicly in the face of the Church: But since he was not at present in such a state or capacity, he was by no means whatever to be denied a Reconciliation, but was admitted to the one, upon a presumption that, if he liv'd, he would perform the other<sup>n</sup>. And as this was the ancient usage of the Church, and as our own Church has made choice of a Form that was us'd upon these occasions, to be us'd to a Penitent in the same circumstances; why may we not suppose that her design was to accommodate, as far as she could, our modern Office to the ancient ones? If the Minister that visits will use his endeavours, he may certainly bring it very near: For he may assign the Party, that confesses to him, certain penitential Mortifications to be undergone by him, as soon as he recovers and is able, tho' they be not publicly submitted to in the face of the Congregation: and he may insist with him, that he shall give some proof of his Repentance, before he offers to receive the Communion in the Church. And if the Penitent promises to submit to these conditions, the Minister may proceed, with a great deal of hopes and satisfaction to himself, and with a great deal of comfort and advantage to the Penitent, to reconcile him to the Church in the Absolution it self, and to intercede with, and to recommend him to the Throne of Grace in the Prayer that follows. And if this too were done before a few chosen serious Witnesses, it would still bear a nearer resemblance to the ancient Practice. For *Tertullian* observes, that *the Church may subsist in a few of her Members*<sup>o</sup>; and our Saviour has promis'd, that *where two or three are gathered together in his Name he will be there in the midst of them*<sup>p</sup>, and (which to our purpose is somewhat remarkable) that Pro-

<sup>m</sup> See the Form in Dr. Marshall's Appendix to his Penitential Discipline, pag. 54.

<sup>n</sup> See Dr. Marshall's Penitential Dis-

cipline, p. 104, &c.

<sup>o</sup> Tertull. de Pœnit. c. 10.

<sup>p</sup> Mat. xviii. 20.



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mise follows close after the Power he had just before been Sect. 5.  
promitting to his Disciples, of binding and loosing <sup>p</sup>.

§. 6. By the first Book of King Edward VI. *the same* Private Absolutions formerly en-  
*Form of Absolution* was order'd to be us'd in all private Con-join'd.  
fessions: i. e. I suppose, whenever any Person, whose Con-  
science was troubled and griev'd in any thing, lacking Com-  
fort or Counsel, should (as it was then worded in the Ex-  
hortation to the Communion) come to some discreet and  
learned Priest taught in the Law of God, and confess and  
open his Sin and Grief secretly; that he might receive such  
ghostly Counsel, Advice, and Comfort, that his Conscience  
might be reliev'd, and that of him (as of the Minister of God  
and of the Church) he might receive Comfort and Absolution,  
to the satisfaction of his mind, and avoiding of all scruple  
and doubtfulness. But in the Review of the Common-  
Prayer, in the fifth year of that Prince, our Reformers (ob-  
serving, as I suppose, that this Form of Absolution was  
not very ancient, and that Persons might place too much  
confidence and security in it, as thinking that the bare pro-  
nouncing it over them cleans'd them from their inward  
pollution and guilt, and entirely remitted their Sins before  
God;) left out that Rubrick in the Office appointed for  
the Visitation of the Sick, and in the Exhortation to the  
Communion mention'd above, somewhat alter'd the ex-  
pressions, to shew that *the Benefit of Absolution* (of Abso-  
lution, I presume, from inward guilt) was not to be re-  
ceiv'd by the pronouncing of any Form, but by a due ap-  
plication and ministry of God's holy word <sup>q</sup>. So that all that  
the Minister seems here empower'd to transact, in order to  
quiet the Conscience of a Person that applies to him for  
advice; is only to judge by the outward Signs and Fruits  
of his Repentance, whether his Conversion be real and  
sincere: And if upon Examination it appears to be so; he  
is then to comfort him, with an assurance that his Sins are  
remitted even in the Court of Heaven, and that he is restor'd  
to the Grace and Favour of Christ. But then this he is to  
deliver, not absolutely, but conditionally; i. e. upon the  
presumption that his Repentance is as sincere as he repre-  
sents it. He must by no means pronounce it as a final  
Judge: because Christ alone can discern whether his Con-  
version be feign'd or real; and consequently he only can  
absolutely determine the State of the Man towards God.

§. 7. As to the Form of Absolution, of which we are  
now discoursing, a Parenthesis was added at the last Re-  
The present  
Form not to  
be pronounc'd,  
unless hearti-  
ly desir'd.

<sup>p</sup> See Dr. Marshall as before, pag. 219, 220.

<sup>q</sup> John xv. 3. 2 Cor. v. 19.

Chap. II. view, to intimate, that this is not to be us'd even over the Sick, unless *he humbly and heartily desire it*. For it is fit a Man should shew an earnest desire, and a due sense of so great a Benefit, before it is offer'd him. And then if he be rightly instructed in the end and design of it, and the Form it self be apply'd with that prudence and caution above describ'd; the use of it surely may not only tend to the good of the Penitent, but may also prove of singular Service and Advantage to the Church.

### Sect. 6. Of the Psalm and Blessings.

The LXXI.  
Psalm.

I. **A**FTER the sick Person is absolv'd by the Church, and recommended to the Pardon and Grace of God; the Minister is directed to use, in his behalf, the 71<sup>st</sup> Psalm; which is so very apt and proper to express the sick Man's desires and wants, and at the same time to exercise his Faith, to inflame his Love, to uphold his Patience, and revive his Hope; that not only our own, but the *Eastern*, *Western*, and most Churches in the world agree in the choice of it for this Office. At the Review at the Restoration indeed the five last Verses were left out of our own, as supposing the Person restor'd to his former state and prosperity, and so not being suitable to be us'd over one whose case is languishing and dangerous.

The three  
Blessings.

II. And now to take leave with a valedictory Blessing; As it is very fit and decent at all times; so is it necessary, when we depart from a Friend, whose case is such, as that perhaps we may see his Face no more. For this reason the Office is concluded with three solemn Blessings; the first of which is an Address to God the Son, the second to the Father, and the third (which was added at the last Review) to the Holy and Undivided Trinity: And all assist to procure to the Patient the greatest Blessings he can need or desire.

### Sect. 7. Of the Unction prescrib'd by the first Common-Prayer Book of King Edward VI.

Unction of  
the Sick pre-  
scrib'd by the  
first Common-  
Prayer Book  
of King Ed-  
ward VI.

**A**FTER the second of the aforesaid Blessings, i.e. at the end of the ordinary Office for the Visitation of

<sup>†</sup> Eucholog. pag. 418, 419.

<sup>†</sup> Manual. Sarisb. fol. 73.

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the Sick in King Edward's first Liturgy, *If the sick Person desired to be anointed, the Priest was to anoint him upon the Forehead or Breast only, making the Sign of the Cross, saying thus:*

*As with this visible Oil thy Body outwardly is anointed, so our Heavenly Father, Almighty God, grant of his infinite goodness, that thy Soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all Strength, Comfort, Relief, and Gladness. And vouchsafe for his great Mercy (if it be his blessed will) to restore unto thee thy bodily Health and Strength to serve him; and send thee release of all thy Pains, Troubles, and Diseases, both in Body and Mind. And howsoever his Goodness (by his divine and unsearchable Providence) shall dispose of thee; we his unworthy Ministers and Servants humbly beseech the eternal Majesty, to do with thee according to the multitude of his innumerable mercies, and to pardon thee all thy Sins and Offences, committed by all thy bodily Senses, Passions, and carnal Affections; who also vouchsafe mercifully to grant unto thee ghostly Strength, by his holy Spirit, to withstand and overcome all temptations and assaults of thine Adversary, that in no wise he prevail against thee, but that thou mayst have perfect victory and triumph against the Devil, Sin, and Death, thro' Christ our Lord; who by his Death hath overcome the Prince of Death, and with the Father, and the Holy Ghost, evermore liveth and reigneth God, world without end. Amen.*

*After this follow'd the 13<sup>th</sup> Psalm, How long wilt thou forget me, O Lord? &c.*

This seems to have been the remains of both the ancient and popish Unction of the Sick; which I shall shew by and by differ'd one from the other, as well as it will appear they both did from the primitive. But to give the Reader a distinct view of the case, it will be necessary to begin from the famous passage in St. James, upon which they were each of them founded and built. Now in the last Chapter of that Epistle, among several other Instructions which the Apostle was giving to the Jewish Converts, this, it seems, was one, viz. that if any was sick among them, he should call for the Elders of the Church, who should pray over him, anointing him with Oil in the Name of the Lord: The effect of which he declar'd would be, that the Prayer of Faith should save the Sick, and the Lord should raise him up, and if he had committed Sins, they should be



## Of the Order for the

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‡ Eucholog. pag. 418 . 419.

‡ Manual. Sarisb. fol. 73.

## Visitation of the Sick.

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*dence) shall dispose of thee; we his unworthy Ministers and*  
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*his holy Spirit, to withstand and overcome all temptations and*  
*assaults of thine Adversary, that in no wise he prevail against*  
*thee, but that thou mayst have perfect victory and triumph*  
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Chap. II. *forgiven him* <sup>a</sup>. This is the place on which those that contend for the *Unction* of the Sick (whether popish or ancient) lay all their stress, urging it as a standing Precept of *St. James*, which was to continue in force thro' all Ages of Christianity.

Oil us'd by  
the Apostles  
in healing the  
Sick; and  
why.

§. 2. But now if we compare these words with the Context, together with the primitive practice of the Church; it will evidently appear, that they were only design'd as a *temporary* Institution, proper to the time in which the Apostle liv'd, and suited as well to an ancient practice of the Jews, as to a miraculous Dispensation which was then vouchsaf'd by the Holy Ghost to the first Believers of the Gospel. For that the Apostles and others, in the first Ages of the Church, were endued with several extraordinary Gifts, almost every Page in the New Testament declares: And that the power of healing, or miraculously recovering sick Persons from their Diseases, was one of these Gifts, is also too evident to need any proof <sup>b</sup>. It is sufficient therefore to note, that tho' these Operations were effected wholly by virtue of that power, with which the Apostles and others at that time were endued; (insomuch that we read of some that were heal'd by the bare *speaking of a word* <sup>c</sup>, of others that were cur'd by *Handkerchiefs* or *Aprons* <sup>d</sup>, and of others again that were recover'd by the *Imposition of Hands* <sup>e</sup>, or by the mere *Shadow* of an Apostle as he was passing by <sup>f</sup>;) yet since it was customary for the Jews to apply *Oil* to the Sick, as an ordinary Medicine to heal their Diseases <sup>g</sup>; therefore the Apostles, in working the cures upon those of their own Nation, did often make use of the same application. For thus we are told, that when the Twelve were sent forth by our Lord with power, *they anointed with Oil many that were sick, and healed them* <sup>h</sup>. Not that they us'd Oil, as having any natural force in it to procure the effect; but only as a Symbol or Sign of a miraculous recovery: For that the virtue, which attended the *Unction* us'd by the Apostles, was supernatural, and deriv'd from him who sent them; was plain enough from hence, that the same means, which at other times were at best but of doubtful success, always produc'd a certain cure, when apply'd by them.

<sup>a</sup> James v. 14, 15.

<sup>b</sup> See 1 Cor. xii. 9, 28, 30.

<sup>c</sup> Acts ix. 34.

<sup>d</sup> Acts xix. 11, 12.

<sup>e</sup> Mark xvi. 18. Acts xxviii. 8.

<sup>f</sup> Acts v. 15, 16.

<sup>g</sup> See Dr. Lightfoot's Works, Vol. 1. pag. 333. and upon Mar. vi. 13. Vol. 2. pag. 343.

<sup>h</sup> Mar. vi. 7, 13.]



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§. 3. Anointing of the Sick therefore being customary Sect. 7.  
among the *Jews*; and such Anointing, when perform'd by those that were endu'd with the Gift of Healing, being attended with extraordinary and miraculous cures; it was very natural for St. James, when he was writing to the *twelve Tribes which were scatter'd abroad*<sup>1</sup>, and giving them Instructions for the behaviour of the Sick, to advise them to send for the *Elders of the Church*, and to commit the application of the Oil to *them*. Not that he promis'd that the ordinary use of it should always produce such a miraculous effect; but only that since the Elders of the Church were the Persons on whom the Gift of Healing was generally bestow'd; the happiest event from the anointing with Oil might reasonably be expected, when it was done by *them*. And indeed that the Apostle gave this advice, upon supposition that their following it would often be attended with miraculous cures; is plain from the words in the following verse, where he says, that *the Prayer of Faith shall save the Sick, and the Lord shall raise him up*. Now Faith, we know, is often us'd in Scripture for an inward persuasion, that one should be enabled by God to do a Miracle<sup>k</sup>: And therefore *the Prayer of Faith* must be a Prayer accompany'd with such a persuasion. Consequently the meaning of St. James, when he says, *the Prayer of Faith shall save the Sick*, must be; that when *the anointing with Oil*, which he directs the Elders to perform, should be attended or accompany'd with *the Prayer of Faith*, it should save or recover the Sick from his Disease, and prevail with the Lord to raise him up. For it is not to be suppos'd, that they, who were endued with this Gift, could exercise or exert it upon whom they pleas'd; but only that when they knew by the impulse of the Spirit, that the Lord design'd to save any Person whom they were call'd upon to anoint; they pray'd to him with full assurance of success, and the Sick was accordingly restor'd to Health. And this being done generally to those on whom Sickness had been inflicted as a chastisement for some Sins which they had committed (which was a very common case in the beginning of the Church) therefore it is added, that *if he have committed Sins, they should be forgiven him*; i. e. not only his Affliction or Disease should be remov'd; but his Sins, which were the cause of it, should also be taken away.

<sup>1</sup> Chap. i. 1.

<sup>k</sup> Mat. xvii. 20. & xxi. 21. Mark xi. 23. Luke xvii. 6. 1 Cor. xii. 9.

& xiii. 2.

<sup>1</sup> See 1 Cor. xi. 30, 31, 32. John v. 15.

Chap. II. But farther, that the *Prayer of Faith*, to which the Apostle here attributes the Recovery of the Sick, is a Prayer offer'd up by the extraordinary impulse of the Spirit; may be gather'd from what he adds by way of Confirmation at the 16<sup>th</sup> Verse, viz. that *the inspir'd Prayer of a righteous Man availeth much*. For so the word *ἐνεργῶν* is often us'd to signify, and so the Context shews it ought to be translated in this place. For that the Prayers of *Elijah* (which the Apostle brings for an example in the two following Verses) were Prayers of Faith in the sense mentioned above; is plain from the History of that Prophet in the *first Book of Kings*: For as we know from *St. James*, that he pray'd that it might not rain, and again that it might rain; so we know by that History, that he expressly and absolutely foretold to *Abab* both the one and the other<sup>m</sup>. And this too being an instance of the prevalency of Prayer, in producing of strange and sudden events, shews clearly what was meant by the Apostle in this place, when he says, that the inspir'd Prayer of a righteous Man *availeth much*; viz. that it avails to the procuring temporal effects, of a strange, and surprising, and wonderful nature.

I am sensible that, in this interpretation of *St. James*, I differ in one point from several of the most eminent Divines of our Church; and that is, in supposing the Unction here mentioned was to be apply'd indifferently towards All that were sick: whereas *Dr. Clagget*<sup>n</sup>, *Dr. Bennet*<sup>o</sup>, and others, are of opinion, that it was not to be us'd to any but those on whom the Elders were assur'd the Gift of Healing should take place. What inclines me to give a different interpretation of this passage, is the 14<sup>th</sup> verse, which seems to be express'd in very general terms: *Is any sick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with Oil in the Name of the Lord*. This seems, I say, to imply, that all that were sick, were to send for the Elders of the Church; that the Elders of the Church were to pray over all that sent for them; and that they were to anoint with Oil all whom they pray'd over; and consequently that they were to anoint all in general that were sick. The following verse indeed, which is concerning the *Prayer of Faith*, must necessarily be restrain'd to those only who were to be miraculously heal'd: For I have shew'd, that the *Prayer of Faith*

<sup>m</sup> 1 Kings xvii. 1. & chap. xviii. 3, 41.

<sup>n</sup> See his Discourse of Extreme Unc-

tion, pag. 14, 26, 27.

<sup>o</sup> Confutation of Popery, pag. 307.

was a Prayer, accompany'd with a persuasion that the Sick *Sec. 7.* should recover; and therefore such a Prayer could never be us'd, but over such as the Lord had design'd to raise. So that tho', I suppose, what the Apostle said of Unction was a general direction to all that were sick; yet I don't understand him to promise any cure by it, but when it should be accompany'd with the Prayer of Faith. Nor yet do I believe that this direction was intended to oblige any other Branches, or distant Ages of the Church; but rather that it was design'd as a temporary Institution, suited to the custom of anointing the Sick, which I have observ'd was, at that time, the ordinary practice of the Jews; and which the Apostle did not concern himself either to abolish or confirm; but only to require, that if the use of it was continued among the Converts to Christianity; it should always be perform'd, not by *Jewish*, as formerly, but by *Christian* Elders or Priests. But now this, when the Jewish Oeconomy ceas'd, was no longer of use to the Christian Church. Most of those who afterwards came over to Christianity were Infidels or Heathens; who having no such Rite amongst them in the state they were in before, did not think that they were oblig'd by this direction of St. James, to take it up when they were Christians.

§. 4. Accordingly, if we search into the ancient *What Anointing was us'd in the Primitive Church.* Writers of the Church, we shall never find any mention of Anointing, but when it was us'd as a Rite of the Gift of Healing. As the Gift of Healing indeed was frequent for several Ages after the Apostles; so we grant that the Unction was often made use of to denote the miraculousness of the cure: But then as an ordinary Rite, us'd in the Visitation of the Sick, there is not a hint of it to be met with for above six hundred years after Christ; tho' it is well known that the Christian Writers, within that compass of time, discourse very frequently and plainly concerning the Sacraments and Rites of the Church. Nay farther, tho' the manner and circumstances of the deaths of many holy Persons within those Centuries are describ'd; yet there is not the least intimation any where to be met with, that so much as one of them was anointed.

§. 5. About the seventh Century, it is true, the Anointing of all sick Persons whatsoever began to take place: *What was afterwards us'd by the Ancient Church.* The chief inducement to which seems to have been the ob-

\* Tertull. ad Scap. c. 4. Hieron. in vitâ Hilarionis. Sulpit. Sever. in vitâ Mart. c. 15. August. de Civitat. Dei, l. 22. c. 8. Vide & Rosweid in vit. Patrum, p. 211, 343, 451, &c. Vide & Dallæum de Extrema Unctione, pag. 85, 86, 87. & Baron, A. C. 63. n. 4.



**Chap. II.** *servation of those cures by anointing, that were wrought by such as had the Gift of Healing.* And indeed if we look back into the History of those times, we shall find that very small inducements were sufficient to dispose Men to seek for temporary relief, from things that were consecrated to the uses of Religion, especially when there were some notable examples of success. And thus in the case before us, the Gift of miraculously healing with Oil being not yet quite ceas'd<sup>b</sup>; the Christians in this Century, that labour'd under any Calamity or Disease, chose rather to seek for Relief and Recovery by the use and application of the holy Oil, than by any other means. And as this too seem'd to be countenanc'd by the Text in *St. James*, and also to express the reposing greater confidence in God, than in the force of natural Remedies; it therefore pass'd off with the less opposition. So that from this time, the anointing was not only of those who were to be heal'd of their Diseases by the *Prayer of Faith*, but of all sick Persons in general, who were anointed of course, in bare hopes of receiving by it some bodily Relief<sup>c</sup>. And perhaps some casual cures, which sometimes follow'd this Unction, but which yet might have happen'd without any Unction at all, did not a little contribute to support the reputation of it.

*How abus'd  
by the Church  
of Rome.*

§. 6. However in After-Ages another use of it was discover'd: For when they began to be convinc'd that it did no good to the Body; they concluded that at least it must have a wonderful virtue towards the saving of the Soul: So that about the 12<sup>th</sup> Century it was improv'd into what it is now in the Church of *Rome*, and apply'd, not for the Recovery of bodily health, but to cleanse the Soul from its Sins, and to prepare it for the next life. For this reason it was not now us'd as before, to those of whose Recovery they had any reasonable hopes, but to those only who were look'd upon to be at the point of departure. Nor was the Unction apply'd to those parts of the Body which were the seat of the Disease; but to the Eyes, Ears, and Nostrils, to the Mouth, Hands, and Feet, and lastly to the Reins, as the several seats of Sin. And this is the Unction which to this day is practis'd by the Church of *Rome*; having been first publickly own'd by *Eugenius* the IV<sup>th</sup>, at the close of the *Florentine* Synod, to be the fifth

<sup>b</sup> See Dr. Clagget of Extreme Unction, pag. 94, 95.

<sup>c</sup> Vide Menardi Not. in Sacrament. Gregorii, pag. 341. See also The De-

fence of the Exposition of the Order of the Church of England, pag. 459 &c.

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Sacrament; and then, in the next Age, being established by the Council of *Trent* under the severest Anathemas or Curses. But this only relates to the Church of *Rome*: For tho' the *Greek* Church hath in some things been guilty of modern Innovations; yet their *Unction* is apparently that *Unction* which began in the seventh Age after Christ. So that the practice of the *Greeks* has some Antiquity to plead, whereas that of the Church of *Rome* came in but lately in comparison, and may almost be call'd an invention of yesterday.

§. 7. For this reason when our Reformers came to draw up an Office for the Visitation of the Sick, as they had some reasons to induce them not to lay aside the Rite of Anointing entirely; yet they chang'd it from the Popish to that of the Ancients. It is true, in the Prayer which they appointed to be us'd, there is a Petition for the Pardon of all the Sins and Offences committed by the bodily Senses, Passions, and carnal Affections of the Patient: But this is so worded, as not to have any necessary reference to the Oil; which may well enough be understood to be apply'd to the Sick, in order to restore to him his bodily Health and Strength. Besides, the *Unction* here allow'd could not be call'd *Extreme*, because it might be ministr'd to any that were sick: Nor yet was it to be apply'd to all the Organs of Sense, but only to the Forehead or Breast of the Patient. But, in short, and once for all, the *Unction* in that Book was not so much as enjoin'd, or prescrib'd; but only indulg'd to such, as might probably, in the Infancy of the Reformation, be uneasy without it: For the Rubrick does not order nor suppose any *Unction*, unless the sick Person himself desire it: And therefore when *Bucer* found fault with it in his Censure, it was intirely discontinued in the second Book of King *Edward*. And indeed if that Reformer had never attempted any worse amendments, he had betray'd less want of Learning, and done more Service to the Church.

How far countenanc'd at the Reformation.

## Sect. 8. Of the Occasional Prayers.

THERE is so much variety in the State of Sickness, that it is impossible one Form, tho' it were ever so complete, should be contriv'd to fit all particular occasions.

How needful, and when first added.

<sup>a</sup> Vide Canones & Decreta Concil. Trident. Sess. 14.

<sup>c</sup> c. Vid. & Eucholog. per Gear. p. 408, &c.

<sup>e</sup> Vide Simeon. Thessalonic. in Arcad. de Extr. Unct. c. 7. Sect. His ita;

<sup>f</sup> Bucer. pag. 489.

As

**Chap. 11.** As to those whose Distemper lies chiefly in the Body, and who are of an Age that is capable of Comfort and Advice, and have also their Senses and Understandings entire, and faculties and time enough to exercise all the fore-mentioned Duties of Religion; the former Office is very suitable and proper. But there are singular cases which require peculiar Prayers, and more indeed than it is easy to provide for in any stated Forms: However, there are four which our Church took notice of at the last Review, and for which therefore she hath provided four suitable Prayers.

*The Prayer  
for a sick  
Child.*

**I.** The first of these is for a *sick Child*: In which case, as the fondness and love of the Parents will direct them to use all human means for its Recovery; so Christianity should instruct them to turn the violence of their Passion into fervent Addresses to Almighty God to help it. He gave it at first, and He only can preserve it: And it was the trust of the *Shunamite* in his power to save, that encourag'd her to apply herself to the Prophet *Elisba*, even when her Son was actually dead, which procur'd for her a Success as wonderful as her Faith<sup>s</sup>. And tho' when *Jairus* went to Jesus for his dying Child, the Disease prov'd swifter than his utmost haste; yet our Lord rewarded the Faith of the Parent with the restoration of the Daughter's Life<sup>b</sup>. Such Miracles indeed we must not now expect: But yet if we seek the Prayers of the Church with due Humility and Faith, there is no doubt but they will assist very much in the cure; and that if any means can move God to spare them, this will.

*The Prayer  
for a sick Per-  
son, when  
there appea-  
reth small  
Hope of Re-  
covery.*

**II.** The second of these Prayers is for a *sick Person*, when there appeareth small hopes of Recovery. For when the Disease hath almost got the Victory of the Sick; it is not to be expected that the Man should do much on his part for the bettering of his future State. And therefore since (it is to be hop'd) he hath already gone thro' the preparatory exercises of Patience and Submission, of Faith and Repentance, of Thankfulness and Charity; but is now rendred incapable of any other Office; the Minister must take care that at least he don't want such farther benefits as the Church has provided for him in this excellent Form: Which is also very proper to be us'd, when any sudden Disease puts a Man beyond all hopes of Recovery at the



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first Assault; or when any, tho' visited with a lingering Disease, have yet wretchedly defer'd to send for the Minister, till there is as little to be done for the procuring their Salvation, as there is for the restoring of their bodily Health. However, since they are now incapable of those other comforts and advantages which this Office directs; it is fit we should do all that possibly we can, and that is to pray for them heartily in this Form, the only means left in such an Emergency.

III. The Third is a Commendatory Prayer for a sick Person at the point of Departure: For we know that when the Dust returns to the Earth as it was, the Spirit returns unto God that gave it: And therefore our Saviour himself, when he was expiring on the Cross, cries out to his Father, *Into thy Hands I commend my Spirit*.<sup>a</sup> And that we are to imitate his holy example, is evident from the practice of his first Martyr St. Stephen, who also at his death commended his Soul into the Hands of his Redeemer.<sup>b</sup> Accordingly the succeeding Ages of the Church always observ'd the same religious Rite<sup>c</sup>: And indeed it is unlikely that any one should omit it, who believes, as they did, that every one that dies, before he can reach the Seat of Bliss, must pass thro' the Dominion of evil Spirits, who are ready, to be sure, to snatch at and seize all unhappy Souls, who approach their Territories, without a Guard of holy Angels to preserve them from their power, and to conduct them safe to a place of repose.<sup>d</sup> For this reason because there are but few, who, at the instant of departure, are able to implore this protection for themselves; therefore our Church, in imitation of the Saints of former Ages<sup>e</sup>, calls in the Minister and others, who are at hand, to assist their Brother in his last extremity. In order to this, she directs, that *when any is passing out of this Life, a Bell shall be tolled, and the Minister shall not then be slack to do his last Duty*.<sup>f</sup> The Passing-Bell indeed is now generally disus'd, and only the short Peal continued, which the Canon orders *to be rung after the Party's death*. But the former was certainly of much more use, to give notice to all, within the sound of it, to put up their last and most affectionate Prayers for their dying Neighbour, and to help

Sect. 8.

The Commendatory Prayer for a sick Person at the point of Departure.

The Passing-Bell, why ordered.

<sup>a</sup> Eccles. xii. 7.

<sup>b</sup> Luke xxii. 46.

<sup>c</sup> Acts vii. 59.

<sup>d</sup> Hieron. in Psal. 30.

<sup>e</sup> Vide Just. Mart. Dial. cum Tryph.

pag. 333. Compare also Eph. ii. 2. & ch. vi. 12. with Luke xvi. 22.

<sup>f</sup> Possidon. in vita August. c. 31.

<sup>g</sup> Can. 67.

their

Chap. II. their Friend in those extremities, which themselves must assuredly one day feel. However, if *their* Prayers are wanted, it is more requisite that the Minister should be more diligent in *his*, who should therefore constantly be sent for, when these Agonies approach, that so, by the use of this excellent composure, he may assist the dying Soul in its flight to God, and alarm the living by such an example of mortality.

*The Prayer  
for Persons  
troubled in  
Mind; and in  
Conscience.*

IV. The fourth and last of these Prayers is, for *Persons troubled in Mind or Conscience*. For when any become melancholy thro' bodily Distempers, or by evil Principles are troubled with dismal and false apprehensions of God, or are too much disturb'd in their inward peace and quiet, thro' a dreadful sense of their former Sins; it is fit that the spiritual Physician should be call'd, that he may discreetly apply the promises of God, and endeavour to obtain his Consolation and Mercy for the dejected Penitent's deplorable State: To which purpose the Prayer, that is here provided, is very pertinent and useful.





# APPENDIX to CHAP. XI. OF THE COMMUNION of the SICK.



## SECT. I. Of the General Rubrick.



SO RASMUCH as all mortal Men be subject to many sudden Perils, Diseases and Sicknesses, and ever uncertain what time they shall depart out of this life; therefore to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them;

the Curates are diligently from time to time (but especially in the time of Pestilence, or other infectious Sickness) to exhort the Parishioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administred in the Church; that so doing they may, in case of sudden Visitation, have the less cause to be disquieted for lack of the same. But if the sick Person be not able to come to the Church, and yet is desirous to receive the Communion in his House, then he must give timely notice to the Curate: who, in such a case, is here directed to celebrate and administer this holy Sacrament to him; which is exactly conformable to the most early practice of the primitive Church: For there is nothing more frequently

Append.  
to  
Chap. II.

The general  
Rubrick for  
communica-  
ting the Sick:

Agreeable to  
the Practice  
of the Primi-  
tive Church.



pend. mention'd by the ancient Writers, than the care of the Church to distribute the Eucharist to all dying Persons that were capable of receiving it. They esteem'd it the greatest unhappiness that could be, for any one to die before he had been supplied with this *Epidon*, or *Viaticum* (as the ancient Canons frequently call it,) i. e. the necessary Preparation or Provision for the Road, for those that are going to their eternal home. For this reason even those who were under the Censures of the Church, and were suspended from the Eucharist in the time of their health, were yet allow'd to communicate, if any danger of death surpriz'd them, before they had finished their stated Penance. Nay, about the fifth Century this was carried so high, that some were for forcing the Elements into the Mouths of those that were dead: But this was soon censured by several Councils, which ordered that practice to be discontinued. However, the care of the Church to communicate the Sick, has been equally the same in all Ages. And indeed that she looks upon this not only as convenient, but as highly necessary, may be gathered from the Dispensation that she grants with the Canons, purely to secure it.

Private Consecration of the Elements, how far allowed.

§. 2. For tho' administering the Communion in private Houses be forbid by the Canons of 1603<sup>1</sup>, as well as by those of ancient times<sup>2</sup>, under the severest Penalties; yet there is an exception made in the case of Sickness: upon which occasion, both the Canons before-mentioned, and this present Rubrick allow the Curate (*having a convenient place in the sick Man's House, with all things necessary so prepar'd, that he may reverently minister*) there to celebrate the Holy Communion. This Indulgence was rare in the primitive Church: However, some instances may be produced even from thence, of private Consecrations upon great Emergencies<sup>3</sup>. But, generally speaking, it was usual for the Ministers to reserve some part of the Elements, that had been consecrated before, in the Church, to be always in a readiness upon such like occasions<sup>4</sup>. Agreeably to which in this very Rubrick (as it was worded in King Edward's first Common-Prayer) it was ordered, that *if the same day* (on which the Person was to be visited) *there was*

<sup>1</sup> Concil. Nicæn. 1. Can. 13. Concil. Arauf. 1. Can. 3, Concil. Agathens. Can. 11.

<sup>2</sup> Vide Canones citat. in not. (q), & Greg. Nyss. Ep. ad Letoium Melitenes. Can. 5. Tom. 1. pag. 953. A.

<sup>3</sup> Concil. Carthag. 3. Can. 2, Con-

cil. Trull. Can. 83.

<sup>4</sup> Can. 71.

<sup>5</sup> Concil. Trull. Can. 31.

<sup>6</sup> See Bingham's Antiquities, Book 15. chap. 4. §. 10.

<sup>7</sup> Bingham, *ibid.* §. 9, & 11.

## Of the Communion of the Sick,

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*a Celebration of the Holy Communion in the Church, then Sect. the Priest was to reserve (at the open Communion) so much of the Sacrament of the Body and Blood, as would serve the sick Person, and so many as were to communicate with him (if there were any :) And so soon as he conveniently could, after the open Communion ended in the Church, he was to go and minister the same, &c. But then this reservation was not allowed, unless there was a Communion at the Church on the same day, on which the sick Person was to be visited: For by another Rubrick it was ordered, That if the day were not appointed for the open Communion in the Church, then (upon convenient warning given) the Curate was to go and visit the sick Person afore Noon; and having a convenient place in the sick Man's House (where he might reverently celebrate) with all things necessary for the same, and not being otherwise letted with the publick Service, or any other just Impediment, there to celebrate the holy Communion. And even the Elements that were consecrated thus privately were to be reserv'd, if there was any occasion to administer the Sacrament again that day. For so it was ordered by a third Rubrick of this Office in the same Book, that if there were any more sick Persons to be visited the same day that the Curate celebrated in any sick Man's House; then the Curate was there to reserve so much of the Sacrament of the Body and Blood, as would serve the other sick Persons, and such as were appointed to communicate with them (if there were any,) and immediately to carry it and minister it unto them. So that from all these Rubricks compared together, we may observe, First, that tho' anciently it was usual for the Ministers to reserve some part of the consecrated Elements, either in the Church or at their Houses, to be always in a readiness for any that should want to receive, before the time came to consecrate again; yet after the Reformation it was never allowed to reserve them longer than that day on which they were consecrated, nor indeed to reserve them at all, unless the Curate knew beforehand, that some sick Person was that day to be visited. We may therefore, Secondly, suppose, that it was not the design of our Reformers to attribute more power or efficacy to the Sacrament, when it was consecrated in the Church, than it had when it was consecrated in a private House; but rather that the Sick, by partaking of the Elements which had been consecrated elsewhere, and of which his Fellow-Parishioners or Neighbours had been partakers before him,*

See Mr. Bingham as before, §. 11.

## Of the Communion of the Sick.

pend. might join as it were in the same Communion with the rest to of the Congregation, tho' his present infirmity hindred him Chap. II. from attending the publick Service of the Church. And this, it seems, was generally the motive, why the Sacrament was sent about to one another in the primitive Church<sup>2</sup>. Nor do I find that *Bucer* had any objection to it in his Censure upon our Liturgy. However, in the second Book of King *Edward VI.* all these Rubricks, as far as they relate to the Reservation, were laid aside. Tho' in a Latin Translation of the Common-Prayer Book, which was put out by Authority in the second year of Queen *Elizabeth*, for the use of the Universities and the Colleges of *Winchester* and *Eaton*, the Rubrick for the Reservation is inserted at large. The reason of this difference might probably be this; viz. that the Reservation having been abus'd by some ignorant and superstitious People, just after the Reformation, was the cause why it was discontinued in the *English* Common-Prayer Book: But the *Latin* Book being design'd for the use of learned Societies, the Reservation might safely enough be trusted with them, upon a presumption that they who enjoy'd so much Light, would be the less liable to abuse it to Error and Superstition. Tho' it is not unlikely, that this might be indulg'd those learned Bodies, in order to reconcile them the easier to the Reformation: For it was the design of Queen *Elizabeth* (as I have more than once observ'd,) to contrive the Liturgy so, as to oblige as many of each Party as she could. However (except in this Latin Translation of it) there has been no mention of the Reservation in any of the Common-Prayer Books since the first of King *Edward*. But the Rubrick has constantly enjoin'd the holy Communion to be celebrated, on such occasion, *in the sick Man's House*.

Timely Notice to be given to the Curate.

§. 3. When the sick Person desires to receive the Communion in his House, *he must give timely notice to the Curate*; which ought to be some time *over Night, or else early in the Morning* of the same day, as it was express'd in this Rubrick in all the Common-Prayer Books till the last Review. Since otherwise the Curate, thro' other necessary Avocations, may, for want of such notice, be out of the way at the time that he is wanted.

How Many requir'd to communicate with the Sick.

§. 4. When the sick Person gives notice, he is also to *signify how many there are to communicate with him*; which was ordered (as appears by the first Common-Prayer) that the Minister might know how much of the sacred Ele-

<sup>2</sup> See Mr. Bingham as before, §. 8.



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Sect. I.

ments to reserve. It is also plain by the first and last of those Rubricks, which I have above transcrib'd out of that Book, that the Minister was allow'd, in all cases of Sick-ness, to communicate alone with the sick Man, if there were none else to receive with him. For they order him to reserve so much of the Sacrament as shall serve the sick Person, and so many as shall communicate with him, (*if there be any;*) which plainly supposes, that if there were none, he was only to reserve enough for himself and the sick Man. And so in the Rubrick, relating to the manner of the Minister's distributing; he was first to receive the Communion himself, then to minister to those that were appointed to communicate with the Sick, (*if there were any*) and then to the sick Person. However, it follow'd in that Rubrick, that *the sick Person should always desire some, either of his own House, or else of his Neighbours, to receive the holy Communion with him; for that would be to him a singular great comfort, and of their part a great token of Charity.* But at the second Review these Parentheses were all thrown out, and in all our Common-Prayers ever since till the Restoration, a good Number was requir'd by this general Rubrick to receive the Communion with the sick Person, without determining what number should be esteem'd a good one. But the Scotch Common-Prayer is a little more explicit, and orders a sufficient Number, at least two or three; and from thence, I suppose, our own Rubrick, at the Restoration, order'd that there should be three, or two at the least; i. e. at least three, including the Sick to communicate with the Minister, which is the same number that is required to a Communion in the Church<sup>a</sup>. However, at the same time that such a number was requir'd in all ordinary Sicknesses (i. e. in the fifth year of King Edward) there was a Rubrick added at the end of this Office (which has continued ever since) that *in the time of the Plague, Sweat, or such other like contagious times of Sick-ness or Diseases, when none of the Parish or Neighbours can be gotten to communicate with the Sick in their Houses, for fear of the Infection, upon special request of the Diseas'd, the Minister may alone communicate with him.* But this is only indulg'd in such extraordinary cases: For in other ordinary Diseases, lack of Company to receive with the sick Person, is mention'd as a just Impediment why the Sacrament should not be administred to him<sup>b</sup>.

<sup>a</sup> See the third Rubrick after the Communion-Office.

<sup>b</sup> See the third Rubrick at the end of the Communion of the Sick.

Append.

to  
Chap. II.

## Sect. 2. Of the Form of Administring.

The Collect,  
Epistle, and  
Gospel.

**T**HE Curate having a convenient place in the sick Man's House, with all things necessary so prepar'd, that he may reverently minister, he was by the first Common-Prayer to introduce the Office with the 117<sup>th</sup> Psalm, which was instead of the *Introite*, and then to use the short Litany, *Lord have Mercy upon us, &c.* with the usual Salutation, *The Lord be with you, &c.* But *Introites* now being laid aside, he is to begin immediately with the *Collect*, that is very proper to the occasion, which is followed by two passages of Scripture for an *Epistle* and *Gospel*, which evidently tend to comfort and deliver the sick Man from the fears which he may be too apt to entertain. After which he is to proceed, according to the Form before prescrib'd for the holy Communion, beginning at these words [*Ye that do truly, &c.*]

How much of  
the Commu-  
nion-Office  
to be us'd.How much of  
the Visitation-  
Office at  
such time may  
be omitted.

§. 2. And if the sick Person is visited, and receiveth the holy Communion all at one time; then the Priest, for more expedition, is to cut off the Form of Visitation at the Psalm [*In thee, O Lord, have I put my Trust;*] i. e. when he comes to that Psalm, he is not to use it, but to go strait to the Communion.

In what Or-  
der the Mi-  
nister is to de-  
liver the Ele-  
ments.

§. 3. At the time of the distribution of the holy Sacrament, the Priest is first to receive the Communion himself, and after to minister unto them that are appointed to communicate with the Sick, and last of all to the sick Person. The Minister, we know, is always to receive the Communion himself before he proceeds to deliver it to others: But the reason perhaps why the sick Man is to receive last, may be, because those who communicate with him, thro' fear of some Contagion, or the noisomeness of his Disease, may be afraid to drink out of the same Cup after him.

The Rubrick  
of Instructi-  
ons for those  
who have no  
opportunity of  
Receiving.

§. 4. Lastly, because it may happen sometimes that a sick Person, who desires to receive the Communion, may yet, by some Casualty, be hindred from doing it; therefore here is a Rubrick added for their comfort, and to remove all fears that may arise on such occasions: By which the Curate is directed, that, if a Man, either by reason of extremity of Sickness, or for want of giving warning in due time, or for lack of Company to receive with him, or by any other just Impediment, do not receive the Sacrament of Christ's Body and Blood; he is to instruct him, that if he do truly repent him of his Sins, and stedfastly believe that Jesus Christ hath suffer'd death upon the Cross for him, and shed his Blood for his Redemption, earnestly remembering the Benefits

nefits he hath thereby, and giving him hearty thanks there-  
fore, he doth eat and drink the Body and Blood of our Saviour  
Christ profitably to his Soul's health, altho' he do not receive  
the Sacrament with his Mouth. For the means whereby  
we partake of the Benefits of this Sacrament, is a lively  
Faith: And therefore as our Church asserts in her Articles<sup>a</sup>,  
that the wicked, and such as be void of a lively Faith, altho'  
they do carnally and visibly press with their Teeth (as St.  
Augustine saith) the Sacrament of the Body and Blood of  
Christ; yet in no wise are they partakers of Christ, but ra-  
ther, to their Condemnation, do eat and drink the Sign and  
Sacrament of so great a thing; So here she declares, that if  
a sick Man be hindered by any just Impediment from receiv-  
ing the Sacrament of Christ's Body and Blood; yet by  
Faith and Repentance, and by mentally laying hold of the  
Benefits obtained for him by Christ, he doth eat and drink  
the Body and Blood of our Saviour Christ profitably to his  
Soul's health, altho' he do not receive the Sacrament with his  
Mouth.

§. 5. The last Rubrick, which is concerning the Mini-  
ster's communicating alone with the sick Person, in times  
of contagious Sicknefs, has already been spoken to in §. 4.  
of the foregoing Section.

The last Ru-  
brick.

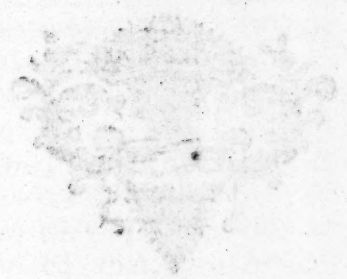
<sup>a</sup> Artic. 29.





As we have seen, the saints are not separated from the living, but are united to them in a mystical manner. This is the communion of the saints, which is a bond of love and charity between the living and the dead. It is a communion of the body and blood of Christ, which is the source of all grace and life. The saints are united to the living by the same bond of love and charity, and they are united to the living by the same bond of the body and blood of Christ. This communion is the foundation of the Christian religion, and it is the source of all grace and life.

The communion of the saints is a communion of the body and blood of Christ, which is the source of all grace and life. It is a communion of the body and blood of Christ, which is the source of all grace and life. It is a communion of the body and blood of Christ, which is the source of all grace and life.



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CHAP. XII.  
OF THE  
ORDER  
FOR THE  
BURIAL of the DEAD.



The Introduction.



F all our Prayers and Endeavours for our Friend prove unavailable for the continuance of his life, we must with patience submit to the will of God, *to whom the Issues of Life and Death belong*: And therefore after recommending his Soul to God, which immediately

Introd.

*The Care of  
Dead Bodies  
an Art of  
Religion.*

ly upon its Dissolution returns to him; it is fit we should decently dispose of his Body, which is left to our management and care. Not that the Dead are any thing the better for the Honours which we perform to their Corps: (For we know that several of the ancient Philosophers cared not whether they were buried or not<sup>b</sup>; and the ancient Martyrs of the Christian Church despis'd their Persecutors for threatening them with the want of a Grave.) But

<sup>b</sup> Plato in Phædo. 182. Cicero Tusculan. Quæst.

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Chap. 12. those who survive could never endure that the shame of Nature should lie expos'd, nor see the Bodies of those they lov'd become a Prey to Birds and Beasts <sup>c</sup>. For these reasons the very *Heathens* call'd it a divine Institution <sup>d</sup>, and a Law of the immortal Gods <sup>e</sup>. And the *Romans* especially had a peculiar Deity to preside over this affair <sup>f</sup>. The *Athenians* were so strict, that they would not admit any to be Magistrates who had not taken care of their Parents Sepulture <sup>g</sup>, and beheaded one of their Generals after he had gotten a Victory, for throwing the dead Bodies of the Slain, in a Tempest, into the Sea <sup>h</sup>. And *Plutarch* relates, that before they engag'd with the *Persians*, they took a solemn Oath, that if they were Conquerors, they would bury their Foes; this being a privilege which even an Enemy hath a right to, as being a Debt which is owing to Humanity.

Funerals variously performed.

Viz. sometimes by Burying, which was the most ancient and natural.

§. 2. It is true indeed, the Manner of Funerals has varied according to the different customs of several Countries: But all civiliz'd Nations have ever agreed in performing some Funeral Rites or other. The most ancient manner was by *burying them in the Earth*; which is indeed so natural, that some Brutes have been observ'd, by mere instinct, to bury their Dead with wonderful care <sup>i</sup>. The Body, we know, was form'd of the *Dust* at first, and therefore it is fit, it should *return to the Earth as it was* <sup>k</sup>: inso-much that some Heathens have, by the Light of Reason, call'd burying in the Earth, the being *hid in our Mother's Lap*, and the being *cover'd with her Skirt* <sup>l</sup>. And that *Interment*, or enclosing the dead Body in the Grave, was used anciently by the *Egyptians*, and other Nations of the *East*, is plain from the account we have of their embalming, and from their Mummies, which are frequently found to this day whole and entire, tho' some of them have lain above three thousand years in their Graves. That the same practice of burying was used by the Patriarchs, and their Successors the *Jews*, we have abundant Testimony from the most ancient Records in the world, the Books of *Moses*; by which we find, that their Funerals were performed,

<sup>c</sup> See 2 Sam. xxi. 10. and Laſtant.

l. 6.

<sup>d</sup> Iſocrat. Panathem.

<sup>e</sup> Eurip. in Supplic. Sophocl. in Antigon.

<sup>f</sup> Plut. vit. Numæ.

<sup>g</sup> Xenoph. Rer. memorabil. p. 587.

<sup>h</sup> Valer. Max. l. 9. c. 8.

<sup>i</sup> Orig. in Cels. l. 4. Ælian. Hist. Animal. f. 49.

<sup>k</sup> See Gen. iii. 19. Eccles. xii. 7.

<sup>l</sup> See the Notes upon Grotius de Veritat. Relig. Christian. l. 1. §. 16. p. 40. Edit. Cler. Amſtel. 1709.



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and their Sepulchres provided with an officious Piety<sup>m</sup>; and that it was usual for Parents to take an Oath of their Children (which they religiously performed) that they should bury them with their Fathers, and carry their Bones with them, whenever they quitted the Land where they were<sup>n</sup>. In succeeding Ages indeed it became a custom in some places to *burn* the Bodies of the Dead; which was owing partly to a fear that some injury might be offered them if they were only buried, by digging their Corps again out of their Graves; and partly to a conceit, that the Souls of those that were burnt were carried up by the Flames to Heaven<sup>o</sup>.

And sometimes by Burning.

§. 3. But tho' other Nations sometimes used *Interment*, and sometimes *Burning*; yet the *Jews* confined themselves to the former alone. There is a place or two indeed in our Translation of the Old Testament<sup>p</sup>, which might lead us to imagine that the Rite of *Burning* was also used by them sometimes. But upon consulting the original Texts, and the customs of the *Jews*, it does not appear that the Burnings there mentioned, were any thing more than the burning of Odours and Spices about their Bodies, which was an honour they usually performed to their Kings<sup>q</sup>. So that notwithstanding these Texts, we may safely enough conclude, that *Interment* or *Burying* was the only Rite with them: as it was also in After-times with the *Christian* Church. For wherever Paganism was extirpated, the custom of *Burning* was disused; and the first natural way of laying up the Bodies of the deceas'd entire in the Grave, obtained in the room of it.

Burying always used by Jews and Christians.

§. 4. And this has always been done with such Solemnity, as is proper to the occasion. Sometimes indeed it has been attended with an expensive Pomp, that is *unseemly* and *extravagant*. But this is no reason why we should not give all the expressions of a *decent* respect to the memory of those whom God takes from us. The description of the Persons who interr'd our Saviour, the enumeration of their Virtues, and the everlasting Commendation of her who spent three hundred pennyworth of Spikenard to anoint his Body to the Burial, have always been thought sufficient grounds and encouragements for the careful and decent Sepulture of Christians. And indeed if the regard due to a

Always performed with due Solemnity

<sup>m</sup> Gen. xxiii. 4. chap. xxv. 9. chap.

xxxv. 29. chap. xlix. 31.

<sup>n</sup> Gen. xlvii. 29, 30, 31. chap. xlviii.

29, to 33. chap. 1. 25, 26. Exod. xiii.

19. See also Josh. xxiv. 32. Acts vii.

16. Heb. xi. 22.

<sup>o</sup> Plin. Nat. Hist. l. 7. c. 54.

<sup>p</sup> 1 Sam. xxxi. 12. Amos vi. 10.

<sup>q</sup> See 2 Chron. xvi. 14. chap. xxi. 19.

Jer. xxxiv. 5.

human

Chap. 12. human Soul, rendred some respect to the Dead a Principle, that manifested it self to the common sense of Heathens; shall we think that less care is due to the Bodies of Christians, who once entertained a more glorious Inhabitant, and were living Temples of the Holy Ghost<sup>e</sup>? To Bodies which were consecrated to the Service of God; which bore their part in the Duties of Religion; fought the good Fight of Faith and Patience, Self-denial and Mortification; and underwent the fatigue of many Hardships and Afflictions for the sake of Piety and Virtue? To Bodies which, we believe, shall one day be awakened again from their Sleep of Death; have all their scatter'd Particles of Dust summoned together into their due order; and be fashioned like to the glorious Body of Christ<sup>f</sup>, as being made partakers of the same Glory with their immortal Souls, as once they were of the same Sufferings and good Works? Surely Bodies so honoured here, and to be so glorify'd hereafter, and which too we own, even in the State of Death, to be under the care of a Divine Providence and Protection; are not to be expos'd and despis'd by us as unworthy of our regard. Mov'd by these considerations, the primitive Christians, tho' they made no use of Ointments whilst they liv'd, yet they did not think the most precious too costly to be used about the Dead<sup>g</sup>. And yet this was so far from being reproach'd with Superstition, that it is ever reported as a laudable custom; and such as had something in it so engaging, so agreeable to the notions of civiliz'd nature, as to have a very considerable influence upon the Heathens, who observed and admired it: It becoming instrumental in the disposing them to a favourable opinion at first, and afterwards to the embracing, of the Christian Religion, where these decencies and tender regards to deceas'd Friends and good People, were so constantly, so carefully, and so religiously practis'd<sup>h</sup>.

The ancient  
Form of Burial.

§. 5. To say exactly what was the *Primitive Office* or *Form* at the committing a Christian to the Ground, is a difficult matter: But we are sure that *Psalms* were a principal part of it, from the concurrent Testimonies of ancient

<sup>e</sup> 1 Cor. vi. 19.

<sup>f</sup> Phil. iii. 21. See also 1 Cor. xv. 42, 43, 44.

<sup>g</sup> Minut. Felix, c. 12. p. 69. Arnob. l. 5. Clem. Alex. Paedagog. l. 2. c. 8. pag. 176. A.

<sup>h</sup> This was observ'd by Julian the Apostate, who writing to an idolatrous High-

Priest, put him in mind of those things by which he thought the Christians gain'd upon the World, and recommends them to the Practice of the Heathen Priests, viz. the Gravity of their Carriage, their Kindness to Strangers, and their Care for the Burial of the Dead. Epist. 49. ad Arfacinum.

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Writers<sup>1</sup>. Not but that these were accompanied with Sect. 1. suitable *Prayers* for the Restitution of the Deceas'd, with *Praises* of those *Virtues* which they were eminent for whilst living, and with ample *Recommendations* of their good example to those who surviv'd. And how agreeable our present Office is to this, will be best seen by taking a distinct view of its particulars, which I shall now proceed to do in the same Order that they lie.

### Sect. 1. Of the First Rubrick.

THO' all Persons are, for decency, and some other of the reasons that have been mentioned above, to be put under Ground, yet it appears by the Rubrick (which was prefixed to this Office at the last Review) as well as by the Canons of the ancient Church, that some are not capable of *Christian Burial*. Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent Hands upon themselves.

Christian Burial denied to some Sorts of Persons.

I. The prohibiting the Burial-Office to be used for any of these, is exactly agreeable to the ancient practice of the Church. For first in relation to such as died unbaptiz'd, the first Council of *Bracara*, which was held A.D. 563. determines, that *there should be no Oblations or Commemorations made for them, neither should the Office of Singing be used at their Funerals*<sup>k</sup>. Not that the Church determines any thing concerning the future State of those that depart before they are admitted to Baptism: But since they have not been received within the Pale of the Church, we cannot properly use an Office at their Funeral, which all along supposes the Person that is buried to have died in her Communion.

As first to such as die unbaptized.

§. 2. Whether this Office is to be used over such as have been baptized by the *Dissenters* or *Secedaries*, who have no regular Commission for the administering of the Sacraments, has been a subject of dispute: People generally determining on one side, or the other, according to their different sentiments of the Validity or Invalidity of such dif-

Whether Persons baptized by the Dissenters are here excluded.

<sup>1</sup> Const. Ap. l. 6. c. 30. p. 358. 359. Chryl. Hom. 4. in Ep. ad Hebr. Tom. 4. p. 453. lin. 35. Concil. Tolet. 3.

Can. 22. Tom. 5. col. 1014. D.

<sup>k</sup> Concil. Bracar. 1. Can. 17. Tom. 5. col. 841. C.

puted



Chap. 12. puted Baptisms. But I think that for determining the Question before us, there is no occasion to enter into the merits of that cause: For whether the Baptisms among the Dissenters be valid or not, I don't apprehend that it lies upon us to take notice of any Baptisms, except they are to be proved by the *Registers* of the Church. Unless therefore we our selves betray our own Rights, by registering spurious among the genuine Baptisms, Persons baptized among the Dissenters can have no just claim to the use of this Office. For the Rubrick expressly declares, that it is not to be used for any that die unbaptized; but all Persons are suppos'd to die unbaptiz'd, but those whose Baptisms the Registers own: And therefore the Registers not owning Dissenting Baptisms, those that die with such Baptisms must be suppos'd to die unbaptized. But indeed the best way to put an end to this Controversy, is to desire those that have separate places of Worship, to have separate places for Burial too; or at least to be content to put their Dead into the Ground, without requiring the Prayers of a Minister, whose assistance in every thing but in this and Marriage they neglect and despise.

2<sup>dly</sup>, To such as die excommunicate.

II. The next Persons to whom the Church here denies the Office of Burial, are those that die *excommunicate*; i. e. those who die excommunicated with the greater Excommunication, as it is express'd by the 68<sup>th</sup> Canon. And to such as these Christian Burial has ever been denied by the Catholick Church<sup>1</sup>. The intent of which Penalty is to bring the Excommunicate to seek the Absolution and Peace of the Church, for the health of his Soul, before he leaves the world; and if not, to declare him cut off from the Body of Christ, and by this Mark of Infamy to distinguish him from an obedient and regular Christian.

Whether an ipso facto Excommunication seclude a Man from Christian Burial, before Sentence is pronounced.

§. 2. The Learned Mr. *Johnson* is of opinion<sup>m</sup>, that Persons notoriously guilty of any of those Crimes, for which Excommunication *ipso facto* is decreed against them by the Canons of our Church<sup>n</sup>, are really excommunicated, tho' they be not particularly by Name published or declared to be so: And that therefore a Minister may refuse to bury them, if they die in this condition, and no one be able to testify of their Repentance. To confirm which, he observes from the Canonists, that it is a sufficient De-

<sup>1</sup> Synes. Ep. 58. p. 203. A. Concil. Bracar. 1. Can. 16. Tom. 5. col. 841. E. Decretal. 1. 3. Tit. 39. c. 12. & 1. 5. Tit. 33. c. 5.

<sup>m</sup> See Clergyman's Vade Mecum, p. 180, 181.

<sup>n</sup> See Can. 2, 3, 4, 5, 6, 7, 8, 9, 12.

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nunciation, if it come to the knowledge of the Person ex-  
 communicated<sup>c</sup>: So that the Curate, who has taken care  
 that his Parishioners who are guilty of those Crimes, be  
 made sensible that they are excommunicated by Canon,  
 seems to be under no obligation to bury them when they  
 are dead. And yet this learned Gentleman observes just  
 before<sup>d</sup>, that the Judges have declared, that Excommuni-  
 cation takes no effect as to the common Law, till it be  
 denounced by the Ordinary and Curate of the place where  
 the Offender lives. He also refers to *Lyndwood*<sup>e</sup>, to shew,  
 that if the Fact be not notorious or evident beyond excepti-  
 on; then it must be prov'd, and the Sentence pass'd in the  
 Ecclesiastical Court, before the Criminal be taken for ex-  
 communicated *in foro Ecclesie*. Now certainly before he  
 be taken for excommunicated, he is not to be denied Chri-  
 stian Burial, which is treating him as excommunicated. It  
 is true Mr. *Johnson* is here speaking of a case where the  
 Fact is *not* notorious; but then he goes on to prove from  
 the same Author<sup>f</sup>, that tho' the Fact be notorious, yet the  
 Offender must be publicly declared excommunicated, be-  
 fore it can be criminal for other Persons to converse with  
 him. From whence I would infer, that so long as he is  
 allowed the conversation of Christians, he may also be in-  
 dulged with a Christian Burial. But he farther observes  
 from the same place in *Lyndwood*, that when the Fact is  
 notorious, the Curate of the Parish may denounce the Ex-  
 communication, without any special Order from his Su-  
 perior. If so; then no body, I suppose, will deny, that when  
 the Curate has denounced it, he is to be refused the use of  
 this Office of Burial, by the Injunction of the Canon<sup>g</sup>,  
 and the Rubrick before us. But the greatest difficulty is in  
 what he asserts in the following Paragraph, viz. That the  
 Offender is to be deemed excommunicate, before such pub-  
 lication is made; which he founds upon a supposition, that  
 if it were otherwise, there would be no difference between  
*Constitutio Sententie latae*, and *Constitutio Sententie feren-  
 dae*. But with submission to this Gentleman, I can con-  
 ceive a difference between these Constitutions, without  
 deeming an Offender excommunicate before publication is  
 made. For *Constitutio Sententie latae* may signify no more,  
 than that the Sentence is specified which shall be pass'd upon  
 the Criminal as soon as he is convicted; whereas *Constitu-*

<sup>c</sup> Lyndw. in Gloss. l. 3. T. 28. c. Sect. 1.  
<sup>d</sup> Princip. v. Excommunicati.

<sup>e</sup> Ibid. pag. 169.

<sup>f</sup> E. 1. T. 2. Gloss. ver. Finem.

<sup>g</sup> Lyndw. l. 3. T. 28. ver. Finem.

<sup>h</sup> Can. 68.

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Chap. 12. *tio Sententia ferende* may leave it to the Judge to pass such Sentence as he shall think fit. Or otherwise the former may oblige the Judge to pronounce Sentence so soon as ever there is a legal proof of the Fact; whereas the latter may leave him a discretionary Power of decreeing the Offender one or more Monitions before he pronounce it. *Lyndwood*, and other Lawyers, explain it in the former sense<sup>s</sup>, whom certainly we must allow to be the best Judges in the case. But Mr. *Johnson* farther tells us, that the Canonists say, *Excommunicatio ipso facto*, is *Excommunicatio facta, nullo Ministerio Hominis intercedente*; that an *ipso facto* Excommunication, is an Excommunication that takes effect without the intervention of any Man's Ministry. But how this is to be reconciled with what he says before, I don't readily discern. He there proves from Lawyers and Canonists, that an Excommunication takes no Effect as to common Law, till it be denounced by the Ordinary and Curate of the place; that the Fact must be proved, and the Sentence pass'd in the Ecclesiastical Court, before the Criminal be taken for excommunicated *in foro Ecclesie*; nay, that tho' the Fact be notorious of it self, yet the Offender must be publicly declared excommunicated before it be criminal for others to converse with him; and, lastly, that tho' there may be a Case, where there is no need of any special Order from a Superior, yet even then the Excommunication must be pronounced by the Curate of the Parish. Now all this, in my opinion, seems abundantly to prove, that even an *ipso facto* Excommunication takes no effect till the Sentence be pronounced by the Ministry of some Man. So that all the difference between an ordinary Excommunication, and an Excommunication *ipso facto* (with submission to better Judgments) I apprehend to consist in what I have observ'd before; viz. That whenever a Canon decrees that an Offender be excommunicated *ipso facto*, the Sentence being in this Case particularly specified, the Judge is obliged to decree nothing less than Excommunication: And whereas too in ordinary Cases the Judge has a discretionary Power of deferring the Sentence, and of decreeing one or more Admonitions before he pronounce it; in this Case he is obliged to a shorter course, and must inflict the Penalty as soon as ever the Offender is convicted of his Offence. But whether the Penalty enjoin'd be bare Excommunication, or Excommunication *ipso facto*, the Sentence must necessarily be pro-

An ipso facto to Excommunication, how it differs from an ordinary one.

<sup>s</sup> See the next Note.



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nounced before the Offender becomes actually excommunicate, and consequently before he be treated as such \*. And therefore (which is the principal point here concern'd) no Man can be refus'd the Privilege of this Office, however liable he may have rendred himself to an *ipso facto*

\* That this is the general opinion of the Canonists, may be gathered from two or three Authorities which I shall here subjoin.

In the Constitution of Orso, *Licet ad profugandum*, are these words, *Alioquin ipso jure ipsi ipsos decernimus fore privatos.*

Upon which Jo. de Athona has this Note.

*Ipso jure. Hoc casu tamen fertur Sententia Declaratoria delicti, ut notat Gui. Arch. de Homic. c. 1. in fin. lib. 6. & eod. libr. de Pœnis ca. felicis. in glo. ver. infamis. per eundem. §. de jure fisci. l. ejus.*

Again in the Constitution of J. Peccham, *Quia Incontinentia*, we read thus,

*Sub poena Suspensionis ab Officio & Beneficio, quam in ipsos ferimus (b) ne causari possint, cum ad Executionem (l) Privationis in eos lata sententialiter in Constitutione predicta processum fuerit, se motus non fuisse. Siqui autem predicta Constitutionis recitationem malitiose impedierint, Excommunicationi subiaceant ipso facto (p).*

Upon this Constitution, part of Lyndwood's Notes (*Lib. 1. Tit. 2.*) are as follows.

(b) *Ferimus. Et sic hac est Poena Sententia lata, quam incurrit incediens ipso jure. Executio tamen hujus poena fieri non debet, nisi prius per ipsum, ad quem pertinet, sententia declaratoria super hoc fuerit promulgata, ut legitur in c. Cum secundum Leges, de Hære. lib. 6.*

(l) *Executionem. Facta prius declaratione ipsos beneficiis suis hujusmodi fuisse & esse privatos; licet enim ipso jure privati sint, necessaria tamen est Sententia declaratoria, ut no. Jo. de Athona dicta Constitutione Orthonis, Licet ad profugandum, ubi habes super hoc remissiones ad Arch. de Homicid. c. 1. in fin. lib. 6, & eod. libr. c. felicis. de Pœnis in glossa. ver. infamis. de Pœnis eod. libr. per eundem.*

(p) *Ipso facto. Et sic est Constitutio lata Sententia. Cui concor. quod noster Jo. An, in c. quam sit. ver. eo ipso. de elect. lib. 6. & per Arch. eo ver. Requiritur tamen Sententia declaratoria, secundum Doctores predictos. Pro quo etiam notat. Arch. de Homicid. c. 1. glo. ult. lib. 6. & optime in c. felicis. ver. infamis. de Pœnis eod. libr. per eundem.*

So also our Common Lawyers. For 10 Eliz. Dyer 275. upon the Statute of 5 Edw. VI. for striking in the Church, that *ipso facto* he shall be excommunicated, is to be intended he shall be excommunicated after Sentence, or due Trial and Conviction, and not before. 1 Cro. 680. See also Ventris's Rep. 1. 146.

Excom-

## Of the Order for the Burial of the Dead.

Chap. II. Excommunication, unless such Excommunication has been actually pronounced, and *no Man is able to testify of his Repentance* \*. By this Clause in the Canon indeed<sup>1</sup>, one would be apt to imagine, that if any *were* able to testify of his Repentance, the Man has a right to Christian Burial, tho' his Sentence was not reversed: And to some such Testimonies perhaps it might be owing, that since the Reformation, as well as before, Commissions have been granted not only to bury Persons who died excommunicate, but in some cases to *absolve* them, in order to *Christian Burial* \*. But the Rubrick speaks indefinitely of all that die excommunicate, and so seems to include all whose Sentence was not reversed in their life-time, without supposing any Benefit to be obtained by an Absolution afterwards.

<sup>3<sup>dy</sup></sup>, To such  
as lay violent  
Hands upon  
themselves.

III. The last Persons mentioned in the Rubrick we are discoursing of, are such as *have laid violent Hands upon themselves*; to whom all Christian Churches, as well as our own, have ever denied the use of this Office<sup>1</sup>. And indeed none have been so justly and so universally deprived of that natural right, which all Men seem to have in a

\* This I apprehend to be what Mr. *Johnson* had chiefly in his view, when he says, that " he finds much objection made against his opinion; tho' he is not sensible of one argument among a great many words used on this occasion<sup>m</sup>. " The *Arguments* (for I cannot help thinking there are more than one) are such as his own Observations and Reasonings have supplied me with: And for that reason I have the better opinion of them. Tho' he himself is pleas'd to say, that " the Opponents don't observe the difference " between being *excommunicated*, and being *declared excommunicate* \*. I must own for my self, that this is a *Difference* which I neither do, nor can, observe: And therefore it was the business of these *great many words* to shew that there is none. It would have been very kind in Mr. *Johnson* to shew a little plainer where it lies. And till he does so, he must still cease to *wonder if Divines continue to be mistaken in this point* <sup>m</sup>. However I heartily concur with him, in not being sorry that our Ecclesiastical Courts have no notion of an *ipso facto* Excommunication now: I only differ from him by thinking they *never* had any.

<sup>1</sup> Can. 68.

<sup>m</sup> See Bishop Gibson's Codex, Tit. 23. cap. 2. pag. 540.

<sup>1</sup> Vide Concil. Bracar. I. Can. 16. ut supra, L. L. Edgari, c. 15. in Can. de

modo imponendi Pœnitentiam. Concil. Tom. 9. col. 690. B.

<sup>m</sup> Mr. Johnson's Addenda to his Clergyman's Vade Mecum, at the end of his two Cases, p. 103.

Grave, as those who break this great Law of Nature, the Sect. 1.  
Law of Self-Preservation. Such as these were forbid both  
by *Jews* and *Heathens* to be put under ground, that their  
naked Bodies might lie exposed to publick view. And  
the Indignity which (if I mistake not) our own Laws en-  
join to the Bodies of those that murder themselves, viz.  
that they shall be buried in the High-way, and have a Stake  
drove thro' them, tho' it is something more modest, yet is  
not less severe.

§. 2. This Indignity indeed is to be only offered to those  
who lay violent hands upon themselves, whilst they are of  
sound Sense and Mind: For they who are deprived of *Rea-*  
*son* or *Understanding* can't contract any guilt, and there-  
fore it would be unreasonable to inflict upon them any Pe-  
nalty. But then it may be questioned, whether even these  
are not exempted from having this Office said over them;  
since neither the Rubrick nor our old Ecclesiastical Laws<sup>o</sup>  
make any exception in favour of those who may kill them-  
selves in *Distraction*, and since the Office is in several parts  
of it improper for such a case. As to the *Coroner's War-*  
*rant*, I take that to be no more than a Certificate, that the  
Body is not demanded by the Law, and that therefore the  
Relations may dispose of it as they please. For I can't  
apprehend that a *Coroner* is to determine the sense of a Ru-  
brick, or to prescribe to the Minister when Christian Burial  
is to be used. The scandalous Practice of them and their  
Inquests, notwithstanding the strictness of their Oath, in  
almost constantly returning every one they sit upon to be  
*Non Compos Mentis*, (tho' the very Circumstances of their  
murdering themselves are frequently a proof of the Sound-  
ness of their Senses,) sufficiently shews how much the Ver-  
dict of those Wretches is to be depended on. It is not  
very difficult indeed to account for this: We need only to  
be informed, that if a Man be found *Felo de se*, all he was  
possessed of devolves to the King, to be dispos'd of by the  
Lord Almoner according to his discretion: And no Fee  
being allowed out of this to the Coroner, it is no wonder  
that the Verdict is generally for the Heirs, from whom a  
Gratuity is seldom wanting. They plead indeed that it is  
hard to give away the Subsistence of a Family: But these  
Gentlemen should remember, that they are not sworn to be  
charitable, but to be just; that their Business is to enquire

Whether a  
Person that  
kills himself  
being Non  
compos  
Mentis, be  
excluded by  
this Rubrick.

<sup>a</sup> Joseph. Bell. Judaic. l. 3. c. 14. neid. 12.

Plin. Nat. Hist. l. 36. c. 15. Aul. Gel.

No. 8. Artic. l. 15. c. 10. Servius in Æ-

<sup>o</sup> See Mr. Johnson A. D. 740. 96. in  
the COCC M. S. and 963. 24.



Chap. 12. not what is convenient and proper to be done with that which is forfeited, but how the Person came by his death; whether by another or himself; if by himself, whether he was *Felo de se*, or *Non Compos Mentis*. As the Coroner indeed summons whom he pleases on the Jury, and then delivers to them what charge he pleases; it is easy enough for him to influence their Judgments, and to instil a general supposition, that a Self-Murderer must needs be mad, since no one would kill himself unless he were out of his Senses. But the Jury should consider, that if the Case were so, it would be to no purpose for the Law to appoint so formal an Enquiry. For according to this supposition, such Enquiry must be vain and impertinent, since the Fact it self would be Evidence sufficient. 'Tis true indeed, there may be a *moral* Madness, i. e. a misapplication of the Understanding in all Self-Murderers: But this sort of Madness does not come under the cognizance of a Jury; the Question with them being, not whether the Understanding was *misapplied*, but whether there was *any* Understanding at all. In short, the best rule for a Jury to guide themselves by in such a Case, is to judge whether the signs of Madness, that are now pretended, would avail to acquit the same Person of murdering another Man: If not, there is no reason why they should be urged as a Plea for acquitting him of murdering himself. But this is a little wide from my subject: However it may be of use to shew, what little heed is to be given to a Coroner's Warrant, and that there is no reason, because a Coroner prostitutes his Oath, that the Clergy should be so complaisant as to prostitute their Office.

## Sect. 2. Of the Second Rubrick.

*A Peal to be rung before the Burial.*

**B**EFORE the Burial a *short Peal* is to be rung<sup>a</sup>, to give the Relations and Neighbours notice of the time, and to call them to pay their last attendance to their deceased Friend.

*The Time for Funerals.*

§. 2. The *Time* generally appointed for this is late in the *Evening*, from whence the *Bearers* had the name of *Vespillones*. And as Death is a *Sleep*, and the Grave a *Resting-Place*, the *Night* is not improper for these Solemnities. The primitive Christians indeed, by reason of their Persecutions, were *obliged* to bury their Dead in the Night:

<sup>a</sup> Can. 67.

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But when afterwards they were delivered from these apprehensions, they *voluntarily* retained their old custom; only making use of *lighted Torches* (which we still continue) as well, I suppose, for convenience, as to express their hope of the Departed's being gone into the Regions of *Light*.<sup>b</sup>

§. 3. The Friends, and Relations being assembled together, the Body is brought forth, and in some places is still, as anciently it was every where, laid upon the Shoulders of some of the most intimate Friends of the Deceas'd: Tho' there have generally been some particular Bearers appointed for this Office, who were called by the *Greeks* *Konsūtes*, or *Konsūtai*<sup>d</sup>, and *Vespillones* by the *Latins*, for the reasons before-named. The Body being in a readiness, and moving towards the Church, the chief Mourners first, and then all the Company follow it in order, intimating, that all of them must shortly follow their deceas'd Friend in the same Path of Death.<sup>e</sup>

The Manner  
of the Proce-  
sion.

§. 4. But to express their hopes that their Friend is not lost for ever, each Person in the Company usually bears in his Hand a Sprig of *Rosemary*. A custom which seems to have taken its rise from a practice among the *Heathens*, of a quite different import. For they having no thoughts of a future Resurrection, but believing that the Bodies of those that were dead would for ever lie in the Grave, made use of *Cypress* at their Funerals, which is a Tree, that being once cut never revives, but dies away<sup>f</sup>. But Christians, on the other side, having better hopes, and knowing that this very Body of their Friend, which they are now going solemnly to commit to the Grave, shall one day rise again, and be reunited to his Soul; instead of *Cypress*, distribute *Rosemary* to the Company, which (being always green, and flourishing the more for being cropt, and of which a Sprig only being set in the Ground, will sprout up immediately, and branch into a Tree) is more proper to express this confidence and trust<sup>g</sup>. A custom not unlike that practised by the *Jews*, who, as they went with a Corps to the Grave, plucked up every one a handful of

Rosemary,  
why given at  
Funerals.

<sup>b</sup> Chrys. Hom. 4. in Hebr. Tom. 4. pag. 453. lin. 34. & Hom. 116. Greg. Nyss. in vit. S. Macrinæ in Append. pag. 201. B. Hieron. Ep. 27. de Paul. c. 13.

<sup>c</sup> Greg. Naz. Orat. 20. Tom. 1. p. 371. C. Greg. Nyss. & Hieron. ut supra.

<sup>d</sup> Epist. ad Antiochen. Ignat. adscripta, pag. 88. Edit. Voss. Lond. 1680.

Epiphan. Compend. Doctr. Fid. Cathol.

<sup>e</sup> Euchol. Græc. per Goar. pag. 526. Alex. ab Alex. l. 3. c. 7. Donat. in Terent. Andr. Act. 1. Scen. 1. p. 20.

<sup>f</sup> Plin. l. 16. c. 33. & Serv. in Æneid. 3. v. 70. See also Kennet's Roman Antiquities, pag. 343.

<sup>g</sup> Durand. Rational. Divin. Offic. l. 7. c. 35. num. 38. fol. 457.

## Of the Order for the Burial of the Dead.

Chap. 12. Grass, to denote that their Brother was but so crop off, and should again spring up in his proper Season <sup>n</sup>.

The Priest  
and Clerks  
to meet the  
Corps at the  
Entrance of  
the Church-  
yard.

§. 5. The Corps having been brought in this Manner or Procession to the Entrance of the Church-yard; or to the Church-stile (as it was expressed in King Edward's first Book <sup>s</sup>) the Priest in his Surplice <sup>l</sup>, and the Clerks, of whom I have spoken before <sup>k</sup>, are ordered by the Rubrick there to meet it: So that the Attendance of the Minister at the House of the Deceas'd, and his accompanying it all the way from thence, is a mere voluntary respect, which he is at liberty to pay or refuse as he pleases. For, as it was expressed in the Injunctions of King Edward VI. Forasmuch as Priests be publick Ministers of the Church, and upon the Holy-days ought to apply themselves to the common Administration of the whole Parish; they are not bound to go to Women lying in Child-Bed, except in time of dangerous Sickness, and not to fetch any Coarse before it be brought to the Church-yard <sup>l</sup>. And so by our present Canons <sup>m</sup>, the Corps must be brought to the Church or Church-yard, and convenient Warning too must be given the Minister beforehand, or else there is no Penalty lies upon him for either delaying or refusing to bury it.

And to go  
before it to  
the Church  
or Grave.

§. 6. But the Corps being capable of Christian Burial, and having been brought in due Form, and after due Notice given, to the entrance of the Church-yard; there the Minister must meet it <sup>n</sup>, and, as the present Rubrick farther directs, go before it either into the Church or towards the Grave; i. e. (if I rightly understand the words) if the Corps be to be buried within the Church, he shall go directly thither; but if in the Church-yard, he may first go to the Grave <sup>o</sup>: For now, according to the general custom, every one is at liberty to be buried in which he pleases.

In what Places  
the Dead  
were used to  
be buried.

And indeed all Nations whatsoever, Jews, Heathens, and Christians, have ever had solemn places set apart for this use; but in permitting their Dead to be buried either in, or near their places of Worship, the Christians differ from both the former. For the Jews, being forbid to touch or come near any dead Body, and it being declared that they who did so were defil'd; had always their Sepulchres without the City <sup>p</sup>: And from them it is probable

<sup>h</sup> See Mr. Gregory's. Sermon on the Resurrection, among his Posthumous Works, pag. 70. and Leo Modena's Rites of the present Jews; published by Mr. Ockley, pag. 228.

<sup>i</sup> See Chap. 2. Sect. 4. pag. 105.

<sup>k</sup> See pag. 157.

<sup>l</sup> Bishop Sparrow's Collection, p. 11.

<sup>m</sup> See Canon 68.

<sup>n</sup> Under gain of Suspension from his Ministry by the space of three Months See Can. 68.

<sup>o</sup> See more of this below in Sect. 4.

<sup>p</sup> See Luke vii. 12.



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the *Greeks* and *Romans* derived, not only the Notion of being polluted by a dead Corps, but the Law also of burying without the Walls<sup>1</sup>. For this reason the Christians, so long as the Law was in force throughout the Roman Empire, were obliged, in compliance with it, to bury their Dead without the Gates of the City<sup>2</sup>. A custom which prevailed here in *England*, till about the middle of the eighth Century, when Archbishop *Cuthbert* of *Canterbury* obtained a Dispensation from the Pope for making Churchyards within the Walls<sup>3</sup>. However, that the Christians did not do this, out of any belief that the Body of a dead Christian defiled the Place or Persons near it; may be infer'd from their consecrating their old Places of Burial into places of Divine Worship, and by building their Churches, as soon as they had liberty, over some or other of the Martyrs Graves<sup>4</sup>. After Churches were built indeed, they suffered no body to be buried in them: but had distinct Places contiguous to them appropriated to this use, which, from the Metaphor of *Sleep*, by which Death in Scripture is often described, were called *Κοιμητήρια*, i. e. *Cœmeteries*, or *Sleeping-Places*. The first that we read of, as buried any where else, was *Constantine* the Great, to whom it was indulged, as a singular honour, to be buried in the Church-Porch<sup>5</sup>. Nor were any of the Eastern Emperors, for several Centuries afterwards, admitted to be buried any nearer to the Church: For several Canons had been made against allowing of this to any Person of what Dignity soever<sup>6</sup>: And even in our own Church we find, that in the end of the seventh Century, an Archbishop of *Canterbury* had not been buried within the Church, but that the Porch was full with six of his Predecessors that had been buried there before<sup>7</sup>. By a Canon made in King *Edgar's* Reign about the middle of the tenth Century, "no Man was allowed to be buried in a Church, unless it were known that he had so pleased God in his Life-time, as to be worthy of such a burying place<sup>8</sup>:" Tho' above a hundred years afterwards we meet with another Canon made at a Council at *Winchester*, that seems again to prohibit all Corpses whatsoever, without any exception, from being buried in

<sup>1</sup> L. 12. Tabul. ut in Al. ab Alex.  
<sup>2</sup> Euseb. Hist. Eccl. l. 10. Vide & Baron. Annal. Tom. 2. ad Ann. 130.  
<sup>3</sup> See Godwin's *Life of Cuthbert*.  
<sup>4</sup> Chrys. Tom. 5. Hom. 3.  
<sup>5</sup> Chrys. Hom. 26. in 2 Cor. Tom. 3. pag. 687. Callisth. Hist. Eccl. l. 14. c.

58. Tom. 2. pag. 581. B.  
<sup>6</sup> Concil. Bracar. Can. 18. Tom. 5. col. 842. Concil. Nannetens. c. 6. & Concil. Tribur. Can. 17.  
<sup>7</sup> See Bishop Godwin's *Life of Theodore Archbishop of Canterbury*.  
<sup>8</sup> Mr. Johnson's Laws, 960, 29.

Chap. 12. Churches <sup>a</sup>. But in later times, every one, that could pay for the honour, has been generally allowed it: But since all cannot purchase it, nor the Churches contain all, there is a necessity of providing some other Conveniencies for this use. And this has generally been done, as I observed before, by enclosing some of the Ground round the Church, for a Burying-place, or Church-yard: That so as the Faithful are going to the House of Prayer, they may be brought to a fit temper and disposition of Mind, by a prospect of the Graves and Monuments of their Friends: Nothing being more apt to raise our Devotion, than serious thoughts upon Death and Mortality. I need not say now whether the Church or Church-yard be the most ancient and proper place for burial; nor have I any thing left to say farther on this head, than that, in which ever the Grave is, the Priest is to *go before*, and to lead the Company thither, and to conduct, and introduce, as it were, the Corps of the Deceas'd into its House of Rest.

*Sect. 3. Of the Sentences to be used in going to the Church or the Grave.*

*The Sentences.*

SINCE the following a dear and beloved Friend to the Grave, must naturally raise in us some melancholy and concern; the Church calls in the aids of Religion to raise and chear our dejected Hearts. It was with this design that pious Antiquity carried out their Dead with Hymns of Triumph, as Conquerors that had gloriously finished their course, and were now going to receive their Crown of Victory <sup>a</sup>. To this end again were those *Hallelujahs* sung of old, as they went to the Grave <sup>b</sup>; a custom still retained in many parts of this Nation, where they divert the grief of the Friends and Mourners, by singing Psalms from the House to the very *Entrance of the Church-yard*. And here the holy Man comes forth to meet us, and immediately salutes us with the Gospel of peace. And indeed whither should we go for Consolations on this occasion, but to that Store-house of Comfort, which is furnished with Remedies for every grief?

John xl. 25.  
26.

I. He begins with the words which were spoken at first by the blessed *Jesus*, as he was going towards the Grave of

<sup>a</sup> Ibid. 1071. 9.

<sup>b</sup> Chrys. Hom. 4. in Ep. ad Hebr.

<sup>b</sup> Hieron. ad Eustoch. Ep. 27. & ad Oceanum, Ep. 30.

a beloved

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beloved Friend, with intent to comfort a pious Mourner: Sect. 3.  
Words so proper to the occasion, that they have been used in the Burial-Office of almost all Churches whatever. Poor *Martha's* Affection and Sorrow for her Brother, had almost swallowed up her Faith in Jesus; and it is not unusual for the same passions still to prevail to the same excessive degree: But our Lord here comforts both her and us, by reminding us of his Omnipotence, and absolute Power to raise the Dead, and restore them to Life, as well in a natural as a spiritual sense. If then we can recover but the exercise of our Faith, we shall be much more at ease; as remembering that the Soul of our deceased Friend, tho' parted from his Body, is still alive, and that even his Corps, which we follow, shall live again as soon as ever Christ shall call it.

II. As a noble example of the exercise of that Faith, *Job. xix. 25.* which the foregoing Sentence was designed to raise in us, *26, 27.* *Job* is proposed to us in this that follows. And surely if he, who lived among the Gentiles so long before the Revelation of Christianity, could sustain his Spirit with the hopes of a Resurrection; it will be no small reproach to us, who have fuller and better assurances of it, to be slower in our belief of this Article than he. The old Translation of these verses in *Job* (which was retained in our Office till the last Review, when from the *Scotch* Liturgy it was changed for the new one) as it was more agreeable to the ancient Versions, and the sense of the Fathers, so was it more applicable to the present occasion. The words, as they stood then, ran as follows: *I know that my Redeemer liveth, and that I shall rise out of the Earth in the last day, and shall be covered again with my Skin, and shall see God in my Flesh; yea, and I my self shall behold him, not with other, but with these same Eyes.* Thus the Fathers read it, and accordingly explained it of a particular Resurrection of this very Body <sup>a</sup>. And in this sense it is an admirable Consolation to all that mourn for the loss of Friends, viz. to believe with holy *Job*, that the same Person we are now laying in the Earth, there to crumble and moulder into Dust, shall in due time by the power of God, arise from his Grave and live again. We lose indeed the sight of him for a Season; but we know that Jesus our Redeemer liveth,

<sup>a</sup> Aug. Verb. Apost. Serm. 35. Dupond. Rational. l. 7. c. 35. Eucholog. Offic. Exequ. pag. 527.

<sup>b</sup> Chrys. & Hieron. in loc. Aug. de Civ. Dei, 22. 29. & Serm. 2. de Nat. Dom.



Chap. 12. who will in due time raise us all from the Dust, when both our Friend and we shall all behold him, and even know and distinguish each other again with these very Eyes.

1 Tim. vi. 7.

and  
Job. i. 21.

III. The next Grace to be exercised at this time is *Patience*, which upon these occasions, is often violently assaulted by worldly considerations: For when we reflect on *our own* loss, in being deprived of a Friend; or descend lower, to reflect upon the comforts of the world which *He* hath left behind him, our Passions are apt to overflow. But here a third Sentence comes in to allay both these griefs. We have lost perhaps a tender, dear, and useful Friend: But what then? We brought no Friends with us into the world, nor can we carry them out from hence. They were given us by God, who can raise up others in their stead; and they are taken away by him, to wean our affections from any thing here. We should therefore rather bless the Giver for the time we have enjoyed them, than murmur at his taking them, after he has lent them us so long.

Again, as to our Friend, it is true, he is going naked to the Grave: But, alas! he goes no otherwise than he came: For (saith the Wiseman) *as he came forth of his Mother's Womb, naked shall he return to go as he came, and shall take nothing of his labour which he may carry away in his Hand<sup>a</sup>. He shall carry nothing away with him* (saith the Psalmist) *when he dieth, neither shall his Pomp follow him<sup>b</sup>*. Whatever he had, or possess'd here, was only useful to him so long as he staid: Where is the misfortune then, if, upon removing from hence, he leaves that behind him, which will be of no Service to him in the place he is going to? Whilst he was engaged on this Stage of the World, God furnished him with a Habit suitable to the Part which he expected him to perform; shall any of us therefore think it strange, that the Actor is undress'd when his Part is done? In a word, let us consider our selves under what Character we please, there is still the same reason to join with the holy Penmen in these noble reflections; *We brought nothing into this world, and it is certain we can carry nothing out; the Lord gave, and the Lord hath taken away, blessed be the Name of the Lord.*

<sup>a</sup> Eccl. v. 15.

<sup>b</sup> Psal. xlix. 17.

Sect. 4. Of the Psalms and Lesson.

**T**H<sup>O</sup> Joy, at the first glance, may seem unsuitable to a Funeral Solemnity; yet upon due reflection we shall be of another opinion. The wiser sort of *Heathens* bury their Dead with expressions of Joy, lamenting themselves for staying behind, whilst their Friend is gone to be immortalized above<sup>1</sup>. And that *Hymns* and *Psalms* were always used upon the like occasions by the primitive Christians, is abundantly testified by the ancient Writers<sup>2</sup>. In the Greek Church the Order is much the same as in ours, viz. That *when they come into the Church, the Body shall be set down in the lower end thereof, and then they shall begin the 90<sup>th</sup> Psalm*<sup>3</sup>. This, together with the 39<sup>th</sup>, are what our own Church uses on this occasion: Both which will appear, upon a little reflection, to be exactly agreeable to this Solemnity.

*Psalms always used at Christian Funerals.*

§. 1. The 39<sup>th</sup> Psalm is supposed to have been composed by *David*, upon *Joab's* reproaching him for his publick grief for *Absalom's* Death; and is of use in this place, to direct and comfort those that mourn, to check all loud and unseemly complaints, and to turn them into Prayers and devout Meditations.

*Psal. xxxix.*

§. 2. The other was composed by *Moses* in the Wilderness, upon the Death of that vast Multitude, who, for their Murmuring and Infidelity, were sentenced to leave their Carcasses in the Wilderness, and who accordingly wasted by little and little before they came into the Land of *Canaan*. Upon this the Prophet breaks forth into these religious Meditations, not accusing the Divine Providence, but applying all to the best advantage; shewing us withal, what thoughts we should entertain, when we have the prospect of a Funeral before our Eyes; viz. that we should reflect upon, and consider, our own Lot, and endeavour to apply the instance of Mortality now before us, to the bettering and improving of our own condition.

*Psal. xc.*

In the first Book of *King Edward*, instead of the Psalms, of which we have now been speaking, there were three others appointed, viz. the 116<sup>th</sup>, the 139<sup>th</sup>, and 146<sup>th</sup>. And when they were left out at the next Review, there

<sup>1</sup> Porphy. de Abst. l. 4. §. 18. Porphyr. de Invent. l. 6. c. 10.

Ep. 4. in Ep. ad Hebr. Anton. in Fun. Paul. Erem. apud. Hieron.

<sup>2</sup> Hieron. de Morte Fabiolæ Chrys.

<sup>3</sup> Eucholog. Offic. Exequ. pag. 526.

Chap. 12. were no others whatever ordered in the room of them, till these were inserted at King Charles's Restoration.

*The Lesson.*

II. After the Psalms out of the Old Testament, follows the proper *Lesson* out of the New: For since the Faith of the Resurrection is not only the principal Article of a Christian's Belief, but also the Article which chiefly concerns us on this occasion; (as well to allay our sorrow for the Party deceas'd, as to prepare us freely to follow him when God shall call us;) therefore the Church has chosen here the fullest account of the Resurrection of the Dead that the whole Scripture affords: That Article being here so strongly proved, so plainly described, and so pertinently applied, that nothing could have been more suitable to the present purpose; for which reason we find it has always been used in this Office of the Church<sup>m</sup>.

*Prayers for the Dead, in what sense used in King Edward's Common-Prayer.*

§. 2. The Psalms and Lesson in King Edward's first Liturgy, are followed by some other Suffrages (which I have printed in the Margin \*) in behalf of the Deceased: How

*The Lesson ended, then shall the Priest say,*

*Lord have Mercy upon us.*

*Christ have Mercy upon us.*

*Lord have Mercy upon us,*

*Our Father, which art in Heaven, &c.*

*And lead us not into Temptation.*

*Answer.*

*But deliver us from Evil, Amen.*

*Priest.*

*Enter not (O Lord) into Judgment with thy Servant.*

*Answ. For in thy sight no living Creature shall be justified,*

*Priest. From the Gates of Hell,*

*Answ. Deliver their Souls, O Lord.*

*Priest. I believe to see the Goodness of the Lord,*

*Answ. In the Land of the Living.*

*Priest. O Lord, graciously hear my Prayer.*

*Answ. And let my Cry come unto thee.*

*Let us pray,*

*O Lord, with whom do live the Spirits of them that be dead; and in whom the Souls of them that be elected, after they be delivered from the burden of the Flesh, be in Joy and Felicity: Grant unto this thy Servant, that the Sins which he hath committed in this world be not imputed unto him, but that he, escaping the Gates of Hell, and Pains of eternal*



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far, and in what sense, *Prayers for the Dead* were used by Sect. 4. the primitive Church, I have already had occasion to shew. And how different the Prayers for departed Souls, in our first Common-Prayer Books, were from those which the Church of Rome makes use of, and how inconsistent with their Doctrine of *Purgatory*, may be gathered from the Paragraph which I there transcribed out of the old Prayer for the whole State of Christ's Church; and will farther appear from this Prayer in the Burial-Office, which I have here inserted, as well as from others which I shall have occasion to transcribe by and by. All therefore I shall say, in reference to them here, shall be only to note once for all, that whatever in that Book related directly and immediately to the Dead, was all thrown out of the second Liturgy, at the instance of *Calvin*, and his old Friend *Bucer*. There was one Clause indeed permitted to stand till the last Review, viz. in the Prayer that immediately follows the Lord's-Prayer, in which, till then, we prayed, that *we WITH THIS OUR BROTHER, and all other departed in the true Faith of God's holy Name, might have our perfect Consummation and Bliss, &c.* Nor did the *Presbyterians* at the *Savoy Conference* make any other objection against this Clause, than what they did in general against all that expressed any assurance of the deceas'd Party's happiness, which they did not think proper to be said indifferently over all that died <sup>p</sup>. However, upon the Review of the Common-Prayer afterwards, these words were left out. Not but that the Sentence, as it is still left standing, may well enough be understood to imply the Dead as well as the Living: For we pray (as it is now) that *we, with all*

*nal Darknes, may ever dwell in the Regions of Light, with Abraham, Isaac, and Jacob, in the place where is no Weeping, Sorrow, nor Heaviness: And when that dreadful Day of the general Resurrection shall come, make him to rise also with the Just and Righteous; and receive this Body again to Glory, then made pure and incorruptible: Set him on the right Hand of thy Son Jesus Christ, among thy Holy and Elect, that then he may hear with them these most sweet and comfortable words, Come to me, ye blessed of my Father, possess the Kingdom which hath been prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, thro' Jesus Christ our Mediator and Redeemer. Amen.*

<sup>o</sup> See Chap. 6. Sect. 11. p. 293.

<sup>p</sup> See their Exceptions against the Book of Common-Prayer, pag. 31. 4<sup>to</sup>. 1661.

or in Baxter's Narrative of his own Life, pag. 332.

those

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Chap. 12. *those that are departed in the true Faith of God's holy Name, may have our perfect Consummation and Bliss*; which is not barely a supposition, that all those, who are so departed, will have their perfect Consummation and Bliss; but a Prayer also that they may have it, viz. that *we with them, and they with us*, may be made perfect together, both in Body and Soul, in the eternal and everlasting Glory of God. For "tho' (saith Bishop *Cosin* upon this very Prayer) "the Souls of the Faithful be in Joy and Felicity; yet "because they are not in such a degree of that Joy "and Felicity, as that they can never receive no more "than they have already; therefore in the latter part "here of this our Prayer, we beseech God to *give* "them a full and perfect Consummation of Bliss both "in Body and Soul, in his eternal Kingdom of Glory, which "is yet to come. And whatsoever the Effect and Fruit "of this Prayer will be, tho' it be uncertain; yet hereby "we shew that Charity which we owe to all those that "are Fellow-Servants with us to Christ: And in this regard our Prayers cannot be condemned, being neither "impious nor unfit for those that profess the Christian Religion. For in like manner, if I should make a Prayer "to God for my Father or Mother, for my Brother or "Sister, for my Son or Daughter, or any other Friend of "mine who were travelling in a Journey, beseeching him "that he would prosper them in their way, and keep them "from all Danger and Sickness, till they should safely and "happily arrive at their Journey's end, and the Place "where they desire to be; altho' at the same time, when "I pray this for them, peradventure they be arrived at the "Place already (which I knew not) with all safety, and "met with no Danger or Diseases by the way, whereby all "my Prayer is prevented; yet the Solicitude and Charity, "in the mean while, that I had for them, cannot be justly "or charitably reprehended by any others<sup>a</sup>. " Much to the same purpose just before: " Altho' (saith he) it cannot "be exactly and distinctly declared what benefit the Dead "receive by these Prayers which the Living make for them; "yet if there be nothing else, there's this at least in it, "That hereby is declared the Communion and Conjunction which we have still with one another, as Members "of the same Body whereof Christ is the Head<sup>b</sup>. " So also before him Bishop *Overal*, in his Notes upon this same place: " The Puritans (saith he) think that here is Prayer

<sup>a</sup> See the Additional Notes to Dr. Nichols on the Common-Prayer, p. 65. | <sup>b</sup> Ibid. pag. 64.

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“ for the Dead allowed and practised by the Church of *Secd. 4.*  
 “ *England*; and so think I: But we are not both in one  
 “ mind for censuring the Church for so doing. They say  
 “ it is popish and superstitious; I for my part esteem it Pi-  
 “ ous and Christian. The Body lies dead in the Grave,  
 “ but by Christ’s Power and God’s Goodness shall Men be  
 “ raised up again: And the benefit is so great, that sure it  
 “ is worth the praying for: Because then we may pray  
 “ for what we our selves or our deceased Brethren as yet  
 “ have not, therefore doth the Church pray for the *perfect*  
 “ *Consummation of Bliss both in Soul and Body*, to be given  
 “ to our Brethren departed. We believe the Resurrection;  
 “ yet may pray for it as we do for *God’s Kingdom to come*.  
 “ Besides, Prayer for the Dead cannot be denied but to  
 “ have been universally used of all Christians in the anci-  
 “ entest and purest times of the Church, and by the Greek  
 “ Fathers, who never admitted any *Purgatory*, no more  
 “ than we do, and yet pray for the Dead notwithstanding.  
 “ What tho’ their Souls be in Bliss already? they may have  
 “ a greater degree of Bliss by our Prayers: and when their  
 “ Bodies come to be raised, and joined to their Souls a-  
 “ gain, they shall be sure of a better State. Our Prayers  
 “ for them then will not be in vain, were it but for that a-  
 “ lone <sup>b</sup>. ” But to return.

§. 3. By the first Common-Prayer, both the Psalms and  
 Lesson, with the Suffrages above mentioned, were *to be said* The Psalms  
 and Lesson  
 whether ever  
 to be omitted.  
*in the Church either before or after the Burial of the Corps.*  
 But from that time to the Restoration of King Charles, the  
 Lesson (for I have observed during all that time there were  
 no Psalms) was appointed to be read wherever the Grave  
 was, whether in the Church or Church-yard, immediately  
 after the Sentence taken out of the *Revelation*. But the  
 Presbyterians objecting, that this exposed both Minister and  
 People to many inconveniencies, by standing in the Air <sup>c</sup>;  
 there was a Rubrick added at the last Review, which orders,  
 that the Psalms and Lesson shall be said, *after they are come*  
*into the Church*: So that now, I suppose, it is again left to  
 the Minister’s discretion (as it was in the Rubrick of the  
 first Book of King Edward) whether he will read them be-  
 fore or after the Burial of the Corps. For the second Ru-  
 brick, at the beginning of the Office, permits him to go *to*  
*the Church, or to the Grave*, i. e. to either of them directly,  
 which he pleases: Nor is there any farther Direction, that  
 if he goes into the Church, it shall be before he goes to the

<sup>b</sup> Ibid.

<sup>c</sup> See Exceptions as before.

\*

Grave:



## *Of the Order for the Burial of the Dead.*

**Chap. 12.** Grave: But only that *after they are come into the Church*, one or both of the Psalms shall be read with the Lesson that follows; and *when they come to the Grave*, the rest of the Devotions that are there to be used.

I know some are of opinion, that the Design of the Rubricks, as they are worded now, is to give liberty to the Minister to go immediately to the Grave, and so wholly to omit the Lesson and Psalms: But if that were the design of them, one would have expected some hint, that they might be omitted; whereas the expression in the Rubrick, *After they are come into the Church*, seems to suppose that either first or last they will come thither. I am therefore rather inclined to think, that the meaning of leaving the Rubrick so dubious, is, that if the Minister go directly *into the Church*, the Grave being there, he should use the Psalms and Lesson before the burial: But if the Grave be without the Church, he may first go thither to bury the Corps, and then afterwards, to prevent any inconveniency from the Air, proceed to the Church it self, to read the Psalms and Lesson, according to the Rubrick in the first Common-Prayer. For I don't know any instance in the whole Liturgy besides, where the Minister is at liberty to leave out so considerable a part of an Office, when it is so proper to be used. But I only give this as my private opinion; for I know it belongs to a much higher Authority to *appease diversity, and to resolve doubts concerning the manner how to understand, do, and execute, the things contained in this Book* <sup>n</sup>.

### Sect. 5. *Of the Devotions and Solemnity to be used at the Grave.*

*The Meditation at the Grave.*

**I.** **W**HEN the Body is stript of all but its Grave-Attire, and is just a going to be put into the *Ground*, it is most like to make the deepest impression upon us, and to strike us with the most serious apprehensions of our Mortality. This happy opportunity the Church is unwilling to lose; and therefore whilst we are in such good dispositions of mind, she presents us with a noble strain of Devotion, consisting of a Meditation on the shortness, and misery, and uncertainty of Life, together with an acknowledgment of our dependence on God, whom yet we have dis-

<sup>n</sup> See the Preface concerning the Service of the Church.

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obliged and offended with our Sins. However we pre- Sect. 5.  
sume to fly to him for succour, and beg of him to preserve  
us from eternal Death hereafter, and to support us under  
the Pains of temporal Death here.

II. Next after this follows the solemn Interment: Im- The Taking  
mediately before which the Gentiles took *their Leave* of leave of the  
their deceased Friends, by bidding them *Farewell for ever* Body.  
And the ancient Christians used to give a parting Kiss of  
Charity, just as the Body was about to be put into the Grave  
to declare their affection, and to evidence that he died in the  
Unity and Peace of the Church<sup>p</sup>; a custom still retained in  
the Greek Church<sup>q</sup>, and in some of the Northern Parts of  
England.

§. 2. As for the Posture or *Position* of the Corps in the The Position  
Grave, it hath been always a custom to bury them with of the Corps  
*their Feet Eastward, and their Face Upward*, that so at the in the Grave.  
Resurrection they may be ready to meet Christ, who is ex-  
pected from the *East*, and that they may be in a Posture of  
Prayer as soon as they are raised<sup>r</sup>.

§. 3. The casting Earth upon the Body was esteemed an The throwing  
Act of Piety by the very *Heathens*<sup>s</sup>; inasmuch that to find Earth upon  
a Body unburied, and leave it uncovered, was judged a- the Body.  
mongst them a great Crime<sup>t</sup>. In the *Greek Church* this  
has been accounted so essential to the Solemnity, that it is  
ordered to be done by the Priest himself<sup>u</sup>. And the same  
was enjoined by our own Rubrick in the first Common-  
Prayer of King *Edward VI.* But in our present Liturgy  
it is only ordered that it *shall be cast upon the Body by some  
standing by*: And so it is generally left to one of the Bear-  
ers, or Sexton, who according to *Horace's* description<sup>w</sup>,  
gives three casts of Earth upon the Body, or Coffin, whilst  
the Priest pronounces the solemn Form which explains the  
Ceremony, viz. *Earth to Earth, Ashes to Ashes, Dust to Dust.*

§. 4. And indeed the whole Form of words which the The Form of  
Priest is to use whilst the Ceremony is performed, is very Words.  
pertinent and significant\*. The Phrase of *committing his*

\* In the first Common-Prayer Book of King *Edward VI.* the  
beginning

<sup>o</sup> Virg. *Æn.* 11. v. 97. Alex. ab A-  
lex. l. 3. c. 7.

<sup>p</sup> Dionys. Areop. c. 7. pag. 150. A.  
Durand. Rational. l. 7. c. 35.

<sup>q</sup> Eucholog. p. 535.

<sup>r</sup> Durand. ut supra.

<sup>s</sup> *Ælian.* Var. Hist. l. 5. c. 14.

<sup>t</sup> Horat. l. 1. Od. 28. v. 36.

<sup>u</sup> Goar. Eucholog. Offic. Exequ. pag.  
538.

<sup>w</sup> *Injeto ter pulvere.* Horat. ut  
supra.

Body

## Of the Order for the Burial of the Dead.

Chap. 12. *Body to the Ground*, implies, that we deliver it into safe Custody, and into such Hands as will faithfully restore it again. We don't cast it away as a lost and perished Carcass; but carefully lay it in the Ground, as having in it a Seed of Eternity, and in sure and certain hope of the Resurrection to eternal Life: Not that we believe that every one we bury shall rise again to Joy and Felicity, or profess this sure and certain hope of the Resurrection of the Person that is now inter'd. It is not HIS Resurrection, but THE Resurrection that is here expressed; nor do we go on to mention the change of HIS Body, in the singular Number, but of our vile Body, which comprehends the Bodies of Christians in general. That this is the sense and meaning of the words, may be shewn from the other parallel Form which the Church has appointed to be used at the Burial of the Dead at Sea †. And this being a principal Article of our Faith, it is highly reasonable that we should publicly acknowledge and declare our steadfastness in it, when we lay the Body of any Christian in the Grave.

The Sentence  
out of the  
Revelation.

III. After the foregoing Form follows a *Consolatory Sentence* from Rev. xiv. 3. *to be said* by the Priest alone, or to be sung by him and the Clerks together. The propriety of it to the present Solemnity, occasioned its being used in the Western Church many Centuries ago\*. It is a special Revelation that was made to St. John, and ordered to be recorded for ever by him, to be a perpetual Consolation in relation to the State of departed Saints. For since Jesus hath now conquered Death, *From henceforth blessed are the Dead which die in the Lord*. They are no more to be lamented, but to be the subjects of our joy. The Spirit assures us, that they *rest from their Labours*, their Work is done, their Warfare accomplished, and now they enjoy Crowns of Victory as the reward of their Pains.

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beginning was different from what it is now.—Then the Priest casting Earth upon the Corps, shall say, *I commend thy Soul to God the Father Almighty, and thy Body to the Ground, Earth to Earth, &c.*

† We therefore commit his Body to the Deep, to be turned into Corruption, looking for the Resurrection of the Body (when the Sea shall give up her Dead) and the Life of the World to come, thro' our Lord Jesus Christ, who at his Coming shall change our vile Body, &c.

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\* Durand. Rational. l. 7. c. 35. Man. Sarisb. fol. 137, &c.



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Se<sup>ct.</sup> 5.

IV. But tho' the Deceased rest from *their* Labours, yet we are in the midst of *ours*: And therefore in the next place we proceed to pray for our own Salvation, and the Consummation of our own Happiness, beginning first (as in most other Offices) with the *lesser Litany*, and *Lord's Prayer*.

*The Lord's Prayer.*

V. After this follow two other Prayers; in each of which there is such a noble mixture of Acts of Faith and Hope concerning the State of our deceased Friend, and of Prayers and Petitions for our Happiness with him; as, being duly attended to, will effectually pacify that unnecessary grief, which is pernicious to our selves, without benefiting the Deceased; and will turn our Thoughts to a due care of our own Souls, in order to our meeting again, with infinitely more Joy, than we now part with Sorrow and Grief.

*The two Prayers.*

§. 2. Against the last of these Prayers it is often objected, that we make a Declaration of *Hope* that all we bury are saved. In order to appease the Scruples about which, as far as the nature of the expression will bear; we desire it may be considered, that there are very different degrees of *Hope*, the lowest of which is but one remove from *Despair*. Now there are but very few with whom we are concerned, that die in a State so utterly desperate, as that we may positively affirm they are damned; which yet we might do, did we absolutely and entirely despair of their Salvation. It remains therefore that we must have some, tho' very faint, hopes of their Salvation: And this seems sufficient to warrant this Declaration, especially if it be pronounced as faintly as the Hope itself is entertained. However, it must be confessed, that it is very plain, from the whole Tenor of this Office, that the Compilers of it, presuming upon a due exercise of Discipline, never supposed that any would be offered to Christian Burial, who had not led Christian Lives. But since Iniquity hath so far prevailed over the Discipline of the Church, that Schismatics, Hereticks, and all manner of vicious Livers, escape its Censures; this gloss seems the best that our present circumstances will admit of. And if it be not satisfactory, there seems to be no other Remedy left, than that our Governors should leave us to a discretionary use of these expressions, either till they be altered by publick Authority; or, which is much rather to be wished, till Discipline be so vigorously exercised, that there be no offence in the use of them.

*Hope of the Party's Salvation, how much is necessarily implied.*

## Of the Order for the Burial of the Dead.

Chap. 12.

*Celebration of  
the Commu-  
nion at Fun-  
erals formerly  
appointed.*

§. 3. The Prayer against which this objection is made, is in our present Common-Prayer Book called *The Collect*: The reason of which is, because, in King Edward's first Book, at the end of the Burial-Office, there is an Order for *The Celebration of the Holy Communion, when there is a Burial of the Dead*. The 42<sup>d</sup> Psalm is appointed for the *Introite*. The Prayer I am now speaking of, with a little alteration at the end, which I shall give by and by, stands there for the *Collect*; 1 *Thess.* iv. §. 13. to the end, is ordered for the *Epistle*; and for the *Gospel*, St. *John* vi. §. 37. to §. 41.

Receiving the *Eucharist at Funerals*, is not without Precedents in the ancient Church<sup>f</sup>. Bishop *Cosin* was of opinion, that "the design of it was to declare, that the dead Person departed out of this Life in the publick Faith, and Unity of the Catholick Church of Christ. From whence, saith he, we learn, what the reason was, that *Monica*, the Mother of St. *Augustine*, so much desired to be remembred at the Altar after her Death, which was not (as the fond and ignorant sort of People among the new Roman Catholicks imagine) to fetch her Soul so much the sooner out of Purgatory, (for the Papal Purgatory Fire was not then kindled or known;) but partly to testify her faithful departure in the Religion and Communion among all other good Christians; and partly to have Praise and Thanksgivings rendred to Almighty God, for her happy departure out of this world to a better; and partly also, that by the Prayers of the Church, made at the Celebration of the holy Eucharist, and by virtue of Christ's Death and Sacrifice therein commemorated, she might obtain a joyful Resurrection of her Body out of the Grave, and have her perfect Consummation of Glory, both in Body and Soul, in God's everlasting Kingdom<sup>g</sup>." "Innocent (saith Mr. *L'Estrange*) was this Rite, whilst it preserved its first intent: But it degenerating from its original Purity, by *Masses* and *Dirges* sung for the Souls of the Dead; wisely was it done of our second Reformers, to remove not only the evils themselves of such heterodox opinions, but even the occasions of them also, viz. the Communion used at Burials<sup>h</sup>." Which being so evident as to matter of

<sup>f</sup> Vide Concil. Carthag. Can. 44. apud Bevereg. Pandect. Can. Vol. 1. p. 567. & Vol. 2. p. 207. Aug. de Funere Matris suæ *Monicæ*, Lib. Confess. 9. c. 12. & Possid. de Morte & Funere August. in ejusdem Vita.

<sup>g</sup> See Bishop *Cosin's* Note upon this *Collect*, in Dr. *Nichols's* Additional Notes, p. 65. As also another Note of Bishop *Overall's* to the same purpose, in the same place.

<sup>h</sup> Alliance of Divine Offices, p. 307. Fact

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Fact (for the second Book of King *Edward* was published Sect. 5. without it) it may seem something strange, how it came to be reprinted in the Latin Translation of Queen *Elizabeth's* Common-Prayer Book, in the second year of her Reign. That this was not a Translation of a private Pen not licensed by Authority, and so the effect of mistake, or a clandestine practice (as Bishop *Sparrow* conjectures<sup>1</sup>) is plain from its being done by the command of the Queen, and by her recommendation of it to the two Universities, and to the Colleges of *Winchester* and *Eaton*; and particularly by the express words of her Majesty's Proclamation, wherein she declares, that *some things peculiar at the Funerals of Christians, she had added and commanded to be used, the Act for Uniformity set forth in the first year of her Reign, to the contrary notwithstanding* \*. Perhaps it might have been ordered for the same reason, that I have supposed the Reservation of the Elements was allowed, or indulged to those learned Societies by the same Book<sup>1</sup>, viz. because they were in less danger of abusing it, and it might contribute to reconcile them the easier to the Reformation.

I have already hinted that the close of the Prayer, which is called the *Collect* in our present Office, was different as it stood in the first Common-Prayer, from what it is now. The present Conclusion of it was taken from the end of another Prayer, which was then in this Office; but of which the beginning has ever since been left out: But the best way to give the Reader a clear notion of it, is to transcribe the Prayers at the bottom of the Page, whither therefore I refer him\*.

L 1 2

§. 4. The

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\* After the Sentence, *I heard a Voice from Heaven*, &c. followed.

*Let us pray.*

*We commend into thy Hands of Mercy, (most merciful Father) the Soul of this our Brother departed, N. And his Body we commit to the Earth, beseeching thine infinite goodness, to give us Grace to live in thy Fear and Love, and to die in thy Favour: that when the Judgment shall come, which thou hast committed to thy well-beloved Son, both this our Brother, and we, may be found acceptable in thy sight, and receive that Blessing which thy well beloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed Children of my Father, receive the*  
*King-*

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<sup>1</sup> See the Bishop's Answer to some Liturgical Demands, at the end of his Rationale on the Common-Prayer, §. 10.

<sup>k</sup> Peculiaria quædam in Christianorum Funeribus & Exequiis decantanda

adjungi præcipimus, Statuto de Ritu Publicarum Precum, Anno primo Regni nostri promulgato, in contrarium non obstante, *Bishop Sparrow's Collect.* p. 202.

<sup>1</sup> See Append. to Chap. 11. Sect. 1, §. 2. pag. 484.



## Of the Order for the Burial of the Dead.

Chap. 12. §. 4. The *Blessing* was added at the end of the whole Office at the last Review, of which enough has been said in *The Blessing*, other places.

*The Peal.*

§. 5. The whole Solemnity is concluded with another *Peal*, which the same Canon<sup>s</sup> orders after the Burial, that appoints one before it.

*Kingdom prepared for you before the beginning of the world. Grant this, merciful Father, for the honour of Jesus Christ our only Saviour, Mediator and Advocate. Amen.*

*This Prayer shall also be added,*

*Almighty God, we give thee hearty thanks for this thy Servant, whom thou hast delivered from the Miseries of this wretched world, from the Body of Death, and all Temptation: And, as we trust, hast brought his Soul, which he committed into thy holy Hands, into sure Consolation and Rest. Grant, we beseech thee, that at the Day of Judgment, his Soul, and all the Souls of thy Elect, departed out of this Life, may with us, and we with them, fully receive thy Promises, and be made perfect all together, thro' the glorious Resurrection of thy Son Jesus Christ our Lord.*

These were the two Prayers which were then used instead of the Prayers that are used at present: The last of which was then the *Collect* appointed for the *Communion-Office*, except that instead of the latter part of it, which we see was the conclusion of another Form in King Edward's Book, it ended thus,

*And that at the general Resurrection in the last Day, both we, and this our Brother departed, receiving again our Bodies, and rising again in thy most gracious favour, may, with all thy Elect Saints, obtain eternal Joy. Grant this, O Lord God, by the means of our Advocate Jesus Christ, who with thee and the Holy Ghost liveth and reigneth one God for ever. Amen.*

s Can. 67.



CHAP.



C H A P. XIII.

O F T H E

Thanksgiving of Women

A F T E R

CHILD-BIRTH,

Commonly called the Churching of Women.



The Introduction.



NE would think that after an Office *for the Burial of the Dead*, no other should be expected: And yet we see here another rises to our view, which the Church has appointed for the use of such Women as have been safe delivered from the great Pain and Peril

Introd.  
*Why placed after the Office for the Burial of the Dead.*

of Child-Birth, and which she has placed in her Liturgy after the Office foregoing, to intimate, as it were, that such a Woman's Recovery is next to a Revival or Resurrection

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Chap. 13. from the Dead. For indeed the Birth of Man is so truly wonderful, that it seems to be designed as a standing demonstration of the Omnipotence of God. And therefore that the Frequency of it may not diminish our admiration, the Church orders a publick and solemn acknowledgment to be made on every such occasion by the Woman on whom the Miracle is wrought; who still feels the bruise of our first Parents Fall, and labours under the Curse which *Eve* then entailed upon her whole Sex.

The Original  
of it.

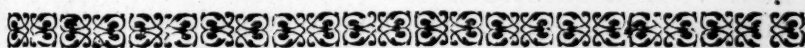
§. 2. As to the *Original* of this Custom, it is not to be doubted, but that as many other Christian usages received their rise from other parts of the Jewish Oeconomy, so did this from the Rite of *Purification*, which is enjoined so particularly in the 12<sup>th</sup> Chapter of *Leviticus*. Not that we observe it now by virtue of that Precept, which we grant to have been ceremonial, and so not now of any force; but because we apprehend some moral Duty to have been implied in it by way of Analogy, which must be obligatory upon all, even when the ceremony is ceased. The Uncleaness of the Woman, the set Number of days she is to abstain from the Tabernacle, and the Sacrifices she was to offer when she first came abroad, are Rites wholly abolished, and what we no ways regard: But then the open and solemn Acknowledgment of God's goodness in delivering the Mother, and increasing the number of Mankind, is a Duty that will oblige to the end of the world. And therefore tho' the Mother be now no longer obliged to offer the material Sacrifices of the Law; yet she is nevertheless bound to offer the Evangelical Sacrifice of Praise. She is still publickly to acknowledge the Blessing vouchsafed her, and to profess her sense of the fresh obligation it lays her under to obedience. Nor indeed may the Church be so reasonably supposed to have taken up this Rite from the practice of the *Jews*; as she may be, that she began it in imitation of the blessed *Virgin*, who tho' she was rather sanctified than defiled by the Birth of our Lord, and so had no need of Purification from any Uncleaness, whether legal or moral; yet wisely and humbly submitted to this Rite, and offered her Praise, together with her blessed Son, in the Temple<sup>a</sup>. And that from hence this usage was derived among Christians, seems probable not only from its being so universal and ancient, that the beginning of it can hardly any where be found<sup>b</sup>; but also from the practice

<sup>a</sup> Vide Chrysost. & Theophylac. in Luke ii. 22.

<sup>b</sup> Vide Dionys. Alexandrin. Can. 2. apud Bevereg. Concil. Tom. 2. pag. 4. Novel.



practice of the Eastern Church, where the Mother still Sect. 1. brings the Child along with her, and presents it to God on her Churching-day<sup>c</sup>. The Priest indeed is there said to purify them: And in our first Common-Prayer, this Office with us was entitled, *The Order of the Purification of Women*. But that neither of these terms implied, that the Woman had contracted any Uncleaness in her state of Child-bearing, may not only be infer'd from the silence of the Offices both in the Greek Church and ours, in relation to any Uncleaness; but is also farther evident from the ancient Laws relating to this practice, which by no means ground it upon any Impurity, from which the Woman stands in need to be purged<sup>d</sup>. And therefore when our own Liturgy came to be reviewed; to prevent all Misconstructions that might be put upon the word, the Title was altered, and the Office named (as it is still in our present Common-Prayer Book) *The Thanksgiving of Women after Child-Birth*, commonly called, *The Churching of Women*.



### Sect. 1. Of the Rubrick before the Office.

IN the Greek Church the time for performing this Office is limited to be on the *fortieth Day*<sup>e</sup>; and therefore the Office with them is called, *The Prayer for a Woman forty days after Child-bearing*<sup>f</sup>. But in the West the time was never strictly determined, as will appear from the *Salisbury Manual*, which was of use here in England before the Reformation, where the old Rubrick runs thus: *Note, That Women after Child-Birth may come to Church, and giving thanks, be purified whenever they will, and they are not guilty of any Sin in so doing: Neither is the entrance of the Church to be denied them, lest we turn their Punishment into a Crime; but if, out of reverence, they will abstain for some time, their Devotion is not to be disallowed*<sup>g</sup>. And as this

Novel. Const. Leon. Aug. Novel. 17. ap. Balsam, in loc. Dionysii ap. Bever. ut supra. Can. Penitent. Greg. 3. cap. 30. Biblioth. Patr. Tom. 6. Honorius Solitar. l. 1. c. 146. ut citat. ap. Goar. in Eucholog. See also Pope Gregory's Answer to the eighth Question of Augustin the Monk, in Mr. Johnson, A. D. 601. 8. §. 2.

<sup>c</sup> Vid. Simeon Thessalonic. in Not. ad Eucholog. p. 329.

<sup>d</sup> See the Places cited above in Note b.

<sup>e</sup> Simeon. Thessalonic. ut supra.

<sup>f</sup> Eucholog. p. 324.

<sup>g</sup> Manual Sarisb. Rubric. post Officium Benedict. Mulier. post Part. pag. 37. b.

## Of the Thanksgiving of Women

Chap. 13. was consonant to the ancient Canons of the Church in relation to this affair, so is it agreeable to our present Rubrick; which does not pretend to limit the day when the Woman shall be church'd, but only supposes that she will come *at the usual time after her Delivery*. The *usual Time* is now about a Month: For the Woman's weakness will seldom permit her coming sooner. And if she be not able to come so soon, she is allowed to stay a longer time; the Church not expecting her to return her thanks for a Blessing before it is received.

*The Office to be always performed in the Church.*

§. 2. It is only required that whenever she does it, she shall come into the Church. And this is enjoined, 1<sup>st</sup>, for the Honour of God, whose marvellous works in the formation of the Child, and the preservation of the Woman, ought publickly to be owned, that so others may learn to put their trust in him. 2<sup>dly</sup>, That the whole Congregation may have a fit opportunity for praising God for the too much forgotten Mercy of their Birth. And, 3<sup>dly</sup>, That the Woman may in the proper place, own the Mercy now vouchsafed her, of being restored to the happy privilege of worshiping God in the Congregation of his Saints.

*The Absurdity of being Church'd at home.*

How great therefore is the Absurdity which some would introduce of stifling their acknowledgments in private Houses, and of giving thanks for their recovery and enlargement in no other place than that of their confinement and restraint! A practice which is inconsistent with the very Name of this Office, which is called the *Churching* of Women, and which consequently implies a ridiculous Solæcism of being *Church'd at home*. Nor is it any thing more consistent with the end and Devotions prescribed by this Office, than it is with the name of it. For with what decency, or propriety, can the Woman pretend to pay her Vows in the presence of all God's People, in the Courts of the Lord's House, when she is only assuming State in a Bed-Chamber or Parlor, and perhaps only accompanied with her Midwife and Nurse. To give Thanks therefore at home (for by no means call it *Churching*) is not only an act of disobedience to the Church, but a high affront to Almighty God; whose Mercy they scorn to acknowledge in a Church, and think it honour enough done him, if he is summoned by his Priest to wait on them at their Houses, and to take what thanks they will vouchsafe him there. But methinks a Minister, who has any regard for his character, and considers the honour of the Lord he serves, should disdain such a servile compliance and submission, and abhor the betraying his Master's Dignity. Here can be no pretence of danger in the case, should the Woman prove

prove obstinate, upon the Priest's refusal, (which Ministers are apt to urge for their excuse, when they are prevailed upon to give publick Baptism in private;) Nor is the decision of a Council wanting to instruct him (if he has any doubts upon account of the Woman's ill health) that *he is not to perform this Office at home, tho' she be really so weak as not to be able to come to Church*<sup>d</sup>. For if she be not able to come to Church, let her stay till she is; God does not require any Thanks for a Mercy, before he has vouchsafed it; but if she comes as soon as her strength permits, she discharges her Obligations both to him and the Church.

§. 3. When the Woman comes to this Office, the Rubrick (as it was altered at the last Review) directs that she be *decently apparel'd*, i. e. as the Custom and Order was formerly, with a *white Covering, or Veil*. And we find *The Woman to be decently apparel'd. Veils used formerly.* that as late as in the Reign of King James I. an Order was made by the Chancellor of *Norwich*, that every Woman who came to be church'd, should come thus apparel'd. An Order it seems so well founded upon the practice of the Church, that a Woman refusing to conform with it, was excommunicated for contempt. And tho' she prayed a Prohibition and alleged in her defence, that such Order was not warranted by any Custom or Canon of the Church of *England*; yet she got no relief: For the Judges desiring the opinion of the Archbishop of *Canterbury*; and he, together with several other Bishops, whom he convened to consult upon it, certifying that it was the ancient usage of the Church of *England* for Women to come veiled, who came to be church'd; a Prohibition was refused her<sup>e</sup>. But that Custom having now for some time been discontinued, long enough I suppose to make it obsolete, I take the Decency of the Woman's Apparel to be left entirely to her own Discretion.

§. 4. The Woman being come into the Church decently apparel'd, must *there kneel down in some convenient place, as has been accustomed.* *Where to kneel.* To know where that is, it is necessary that we look back into the old Common-Prayer Books. King *Edward's* first Liturgy says, *in some convenient place, nigh unto the Quire-Door*, which is still rendred plainer by all the other Common-Prayer Books from that time till this present one, which say it must be *nigh unto the place where the Table standeth*, i. e. to be sure, at the Rails.

<sup>d</sup> Concil. 3. Mediol. cap. 5. ap. Binius. Tom. 4. Part. 2. p. 417. Edit. Col. Agrip. 1618.

<sup>e</sup> Bishop Gibson's Codex, Tit. 18. cap. 12. p. 451.



## Of the Thanksgiving of Women

Chap. 13. of the Communion-Table, or where she is to kneel if she receives the Communion, which the last Rubrick of this Office declares it is convenient she should do, if there be any Communion in the Church at that time. And that this same place is meant by our present Rubrick, which orders her to kneel *in some convenient place, as has been accustomed*, is evident, because we see that was the accustomed and appointed place, when these words were put in. It is true, the Presbyterians, at the Conference in the Savoy, objected against the Rubrick as it was worded then: *And in regard that the Woman's kneeling near the Table was in many Churches inconvenient, they desired that those words might be left out; and that the Minister might perform that Service in the Desk or Pulpit*<sup>f</sup>. And it is also true, that these words were accordingly left out, and the Rubrick altered thus, viz. that the Woman should *kneel in some convenient place, as has been accustomed, or as the Ordinary shall direct*. But yet it is plain, that wherever the Ordinary does not otherwise direct, the Woman is still to kneel *in the accustomed place*. And that the *accustomed place*, till the last Review, was *nigh unto the place where the Table standeth*, I have shewed before. And that no alteration was then designed, is farther evident beyond contradiction, from the answer which the Bishops, and the other Episcopal Commissioners gave to the aforesaid exception of the Presbyterians, viz. *It is fit that the Woman performing especial Service of Thanksgiving, should have a special place, where she may be perspicuous to the whole Congregation; and near the holy Table, in regard of the Offering she is there to make. They need not fear Popery in this, since in the Church of Rome she is to kneel at the Church-Door*<sup>g</sup>. So that the reason I presume of their altering the Rubrick was not to give the Ordinary a general Power to change the accustomed place, where there was no occasion; but because in some places the Churches were so inconveniently built, that by the interposition of a Belfry between the Church and the Chancel, (as I have observed<sup>h</sup> elsewhere) the Minister could not be heard out of the Chancel into the Church; therefore the Ordinary should, in such cases, have Power or Authority to allow the Woman to be church'd in some other place. Just as I have shewed<sup>i</sup> he has Power, in the same case, to order the Morning and Evening Prayer

<sup>f</sup> Proceedings of the Commissioners, &c. p. 37. quarto 1661.  
<sup>g</sup> Ibid. p. 128.

<sup>h</sup> Chap. 2. Sect. 5 p. 111.  
<sup>i</sup> Ibid.

to be read where he pleases. But where there is no such Sect. 2. Impediment, or at least where the Ordinary has not otherwise enjoined; there to be sure this Office is to be performed, even by virtue of this Rubrick, at the *Communion-Table* or *Altar*.

§. 5. In what part of the *Service* this Office is to come in, the Rubrick does not say: But by some old Articles of *Visitation*, which the Bishops used to make the subject of their enquiry, it appears to have been used just before the *Communion-Office*<sup>b</sup>. And no one, I believe, will deny, that it is more regular there, than when it interrupts the ordinary *Service*, as it does when it is used either just before or just after the *general Thanksgiving*; or than when it is performed in the midst of the hurry and noise of the People's going out of Church, as it is when it is defer'd till the whole *Service* is done. All the difficulty that lies against confining it to be used just before the *Communion-Office*, is that no Woman could then be church'd but on a *Sunday* or a *Holy-day*, when that Office is to be read. But to this it may be answered, that if she could not, the inconvenience would not be great: And therefore since most of the other occasional Offices of the Church, are supposed to be performed on *Sundays* and *Holy-days*, why should not this? If I judge right from the Rubrick at the end of this Office, it is so supposed; for it is there said, that *if there be a Communion, it is convenient that the Woman receive it*. Now there can never be a *Communion*, but when the *Communion-Office* is read; and therefore since the Church supposes there may be a *Communion* when the Woman is church'd, she seems to make no doubt but that she will come to be church'd on some *Sunday* or *Holy-day* when that Office is appointed: Tho' if she come upon an ordinary *Week-day*, the *Communion* may be administred if she desires to receive, and then she may be church'd regularly at the holy Table, before the *Communion-Office* begins.

## Sect. 2. Of the Devotions.

I. **I**T is a common defect in all other Liturgies, that they have no *Prefaces* to introduce the several Offices, and to prepare the Parties concerned to do their Duties with Understanding. But it is the peculiar care of the

<sup>b</sup> Bishop of Norwich's Articles, 1536. as cited in the Additional Notes of Dr. Nichols, pag. 66.

## Of the Thanksgiving of Women

**Chap. 13.** Church of *England* to *instruct* us how to do every Duty, as well as to *assist* us in the doing it. Hence the daily Prayers begin with an Exhortation, as do most of the other Offices of the Church. Even this short one is not without a suitable *Preface* directed to the Woman, whereby the Priest first excites her to a thankful acknowledgment for the Mercy she has received, and then directs her in what words to perform it.

*The Psalms.*  
*Pfal. cxvi.*

II. The *Psalms* appointed on this occasion, in all the Common-Prayer Books till the last Review, was the 121<sup>st</sup> †, which with the 128<sup>th</sup> was also prescribed by the Office used in the Church of *Rome*. But neither of these is so very apt to the case, as those are which we have now. The first of which, tho' composed by *David* upon his Recovery from some dangerous Sickness, is yet, by leaving out a verse or two, which makes mention of the other Sex, easily enough applicable to the case of a Woman, who comes to give her thanks for so great a deliverance.

*Pfal. cxxvii.*

§. 2. The other more regards the Birth of the *Child*, and is very seasonable to be used whenever it is living, to excite the Parents to the greater Thankfulness. And as the first is most proper, when we respect the Pain and Peril which the Mother has gone thro'; so the last ought to be used when an Heir is born, or a Child bestowed on those who wanted and desired one. Nor may it less aptly be used when those of meaner condition are church'd: For by enlarging on the Blessings of a numerous Family, it obviates the too common murmurings of those Wretches, who think themselves oppressed by such an increase.

*The Woman*  
*to repeat af-*  
*ter the Mini-*  
*ster with an*  
*audible*  
*Voice.*

§. 3. And here by the way the Woman should observe, that *she* is to say the following Psalm of Thanksgiving, i. e. she is to repeat it with an *audible Voice*, as she does the daily Confession, after the Minister. For the Psalm is properly applicable to her alone: And the Minister reads it, not upon his own account, but only to instruct and lead the Woman, by going before her, and, as it were, putting into her mouth what words she must say.

*The Lord's*  
*Prayer and*  
*Responses.*

III. The Psalm being over, the Minister gives notice that another part of Duty, viz. *Prayer*, is beginning: In which, by the usual Form, *Let us pray*, he calls upon the whole Congregation to join: And that the Address may be

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† The *Scotch* Liturgy orders the 121<sup>st</sup>, or the 27<sup>th</sup>.



humble, it is begun with the short Litany, *Lord have Sect. 3. Mercy upon us, &c.* That it may also be effectual, it is continued in the *Lord's Prayer* (to which the *Doxology* was added at the last Review, by reason of its being an Office of Thanksgiving :) And that all may bear a part, two or three short *Responses* are added for the Woman's safety and defence <sup>a</sup>.

IV. And at last the whole Office is closed with a *The Prayer*. short and pious *Collect*, consisting of a devout mixture of Prayer and Praise, so peculiarly suited to the present occasion, that it needs no enlargement to shew its propriety <sup>\*</sup>.

### Sect. 3. Of the Last Rubrick.

THE Office being thus devoutly performed, the Rubrick gives notice, that *the Woman that comes to give her Thanks, must offer accustomed Offerings*. By the first Common-Prayer of King Edward VI, *The Woman that was purified was to offer her Chrisme and other accustomed Offerings*. And by a Rubrick in the same Book at the end of the publick Office of Baptism; *The Minister was to command, at the time of Baptism, that the Chrism be brought to the Church, and delivered to the Priests, after the accustomed manner, at the Purification of the Mother of every Child*. The *Chrisme* I have formerly had occasion to shew <sup>b</sup>, was a white Vesture or Garment, which was put upon the Child at the time of its Baptism, as a token of Innocency, and which took its name from the *Chrism*, or Ointment, with which the Child was anointed when the *Chrisme* was put on. These, I have observed, it was the custom anciently for the New-baptized to appear in at Church during the solemn time for Baptism, to shew their resolution of leading an innocent and unspotted life for the future, and then to put them off, and to deliver them to be laid up, in order to be produced, as Evidences against them, should they afterwards violate or deny that

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<sup>\*</sup> In all former Books, the *Collect* began thus: O Almighty God, which hast delivered this Woman, &c.

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<sup>a</sup> Psal. lxxxvi. 2. lxi. 3. lxi. 1.

| <sup>b</sup> See Chap. 7. Sect. 3. pag. 367.

## Of the Thanksgiving of Women

Chap. 13. Faith which they had then professed<sup>c</sup>. And this, I suppose, was the design of our own Church at the beginning of the Reformation, in ordering the Woman to offer the *Chrisome* when she came to be church'd. For if the Child happened to die before, then it seems she was excused from offering it; and indeed there was then no occasion to demand it, since it would be of no use to the Church when the Child was dead. And therefore in such case it was customary to wrap the Child in it when it was buried, in the nature of a Shroud<sup>d</sup>. And from this practice I suppose the name of *Chrisoms* had its rise in the *Weekly-Bills of Mortality*, which we may still observe among the Casualties and Diseases: Tho' it is not now used to denote Children that die between the time of their Baptism, and their Mother's being church'd as it originally signified; but thro' the ignorance of Parish Clerks, and those that make the report, is put for Children that die before they are baptized, and so are not capable of Christian Burial.

The Word  
Chrisoms in  
the Weekly-  
Bills, whence  
it had its  
Rise, and  
what it should  
signify.

Accustomed  
Offerings,  
what they are.

§. 2. But, to return to the Rubrick. The Liturgy having been altered in the fifth year of King *Edward*, the use of the *Chrisom* at the Baptism of the Child was then discontinued; and in consequence thereto, the Order for the Woman's offering it at her Churching was then left out: So that now she is directed only to offer *accustomed Offerings*<sup>e</sup>, i. e. those Offerings which were customary besides the *Chrisome*, and which, when the *Chrisome* was in use, was distinguished in the Rubrick by *other accustomed Offerings*. By which undoubtedly is to be understood some Offering to the Minister who performs the Office, not under the notion of a Fee or a Reward, but of something set apart as a Tribute or Acknowledgment due to God, who is pleased to declare himself honoured or robbed according as such Offerings are paid or withheld<sup>f</sup>. We see under the Law, that every Woman who came to be purified after Child-Bearing, was required to bring something that put her to an expence<sup>f</sup>: Even the poorest amongst them was not wholly excused, but obliged to do something, tho'

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\* In the *Scotch Liturgy* the Order for *Offerings* is entirely left out; the whole of the Rubrick being this that follows. *The Woman that cometh to give her Thanks, it is convenient that she receive the holy Communion, if there be any at that time.*

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<sup>c</sup> See Chap. 5. Sect. 18, 19. p. 239, 241. | <sup>e</sup> Mal. iii. 8.  
<sup>d</sup> Gregory's *Posthumous Works*, Chap. | <sup>f</sup> Levit. xii. 6, &c.

it were but small. And tho' neither the kind, nor the value of the expence be now prescribed; yet sure the expence itself should not covetously be saved: A Woman that comes with any Thankfulness or Gratitude, should scorn to offer (what *David* disdained) viz. *of that which costs nothing*. And indeed with what sincerity or truth can she say, as she is directed to do in one of the Psalms, *I will pay my Vows now in the presence of all his People*, if at the same time she designs no voluntary Offering, which *Vows* were always understood to imply?

§. 3. But besides the accustomed Offering to the Minister, the Woman is to make a yet much better and greater Offering, viz. an Offering of her self, to be a reasonable, holy, and lively Sacrifice to God. For the Rubrick declares, that *if there be a Communion, it is convenient she receive the holy Communion*. That being the most solemn way of praising God for him by whom she received both the present, and all other God's Mercies towards her; and a means also to bind herself more strictly to spend those days in his Service, which, by this late deliverance, He hath added to her life.

*The Woman  
to receive the  
Communion,  
on, if there  
be one.*









C H A P. XIV.

O F T H E

C O M M I N A T I O N.



The Introduction.



THE Preface which the Church has prefixed <sup>Introd.</sup> to this Office will supply the room of an Introduction. It informs us, that *in the primitive Church there was a godly Discipline; that at the beginning of Lent such Persons as stood convicted of notorious Sins, were put to open Penance, and punished in this world, that their Souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.* How and in what manner this Discipline was inflicted, I have formerly had occasion to shew <sup>a</sup>; so that I have nothing farther to observe in this place, than that it was anciently exercised in our own as well as in foreign Churches <sup>b</sup>. But in latter Ages, during the corruption of the Church of Rome, this godly Discipline degenerated into a formal

*The Occasion  
and Design  
of this Office.*

<sup>a</sup> Chap. 5. Sect. 11. §. 2. p. 227.

<sup>b</sup> Canones R. Edgar. A. D. 967. ap. | Spelm. Tom. 1. p. 460.

Chap. 14. and customary Confession upon *Ash-Wednesdays*, used by all Persons indifferently, whether Penitents or not, from whom no other Testimony of their Repentance was required, than that they should submit to the empty ceremony of sprinkling Ashes upon their Heads. But this our wise Reformers prudently laid aside as a mere Shadow and Show; and not without hearty grief and concern, that the long continuance of the abominable corruptions of the Romish Church, in their formal Confessions and pretended Absolutions, in their Sale of Indulgences, and their sordid Commutations of Penance for Money, had let the People loose from those primitive Bands of Discipline, which tended really to their amendment, but to which, thro' the rigor and severity it enjoins, they found it impracticable to reduce them again. However, since they could not do what they desired, they desired to do as much as they could: And therefore till the said Discipline may be restored again, (which is rather to be wished than expected in these licentious times) they have endeavoured to supply it as well as they were able, by appointing an Office to be used at this Season, called, *A COMMINATION*, or *Denouncing of God's Anger and Judgments against Sinners*; that so the People being apprised of God's Wrath and Indignation against their Wickedness and Sins, may not be encouraged, thro' the want of Discipline in the Church, to follow and pursue them; but be moved by the terror of the dreadful Judgments of God, to supply that Discipline to themselves, by severely judging and condemning themselves, and so to avoid being judged and condemned at the Tribunal of God.

How often,  
and upon  
what Occasi-  
ons, to be used.

§. 2. But besides *the first day of Lent*, on which it is expressly enjoined, it is also supposed in the Title of it to be used *at other times, as the Ordinary shall direct*. This was occasioned by the observation of *Bucer*: For it was originally ordered upon *Ash-Wednesdays* only; and therefore in the first Common-Prayer Book, it had no other Title but, *The first day of Lent, commonly called Ash-Wednesday*. But *Bucer* approving of the Office, and not seeing reason why it should be confined to one day, and not used oftner, at least four times a year<sup>c</sup>; the Title of it was altered when it came to be reviewed; from which time it was called, *A Commination against Sinners, with certain Prayers to be used diverse times in the year*. How often, or at what particular times, we don't find prescribed; ex-

<sup>c</sup> Bucer. Script. Anglican. p. 491.



## Of the Commination.

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cept that Bishop Cofin informs us from the Visitation-Arti- Sect. 1.  
cles of Archbishop Grindal for the Province of Canterbury  
in the year 1576. that it was appointed three times a year;  
viz. on one of the three Sundays next before *Easter*, on  
one of the two Sundays next before *Pentecost*, and on one  
of the two Sundays next before *Christmas*<sup>d</sup>; i. e. I suppose  
the Office was appointed yearly to be used on these three  
days, as well as on *Ash-Wednesday*. For that *Ash-Wed-*  
*nesday* was then the solemn day of all, and on which  
this Office was never to be omitted, may be gathered from  
the Preface, which is drawn up for the peculiar use of that  
day. And accordingly, we find that in the *Scotch Com-*  
*mon-Prayer*, a Clause was added, that it was to be used  
*especially on the first day of Lent, commonly called Ash-Wed-*  
*nesday*. However, in our own Liturgy, the Title stood  
as above, till the last Review, when a Clause was added  
for the sake of explaining the word *Commination*; and the  
appointing of the times, on which it should be used, left  
to the discretion of the Bishop or Ordinary. So that the  
whole Title, as it stands now, runs thus: *A COMM-*  
*NATION, or Denouncing of God's Anger and Judg-*  
*ments against Sinners, with certain Prayers to be used on the*  
*first day of Lent, and at other times, as the Ordinary shall*  
*appoint*. The Ordinaries indeed seldom or never make use  
of the Power here given them, except that sometimes they  
appoint part of the Office, viz. from the 51<sup>st</sup> Psalm to the  
end, to be used upon solemn days of Fasting and Humi-  
liation. But as to the whole Office, it is never used entire-  
ly, but upon the day mentioned in the Title of it, viz, *The*  
*first day of LENT*.

### Sect. 1. Of the Rubrick before the Office.

**T**HIS Rubrick was, in all our former Common-  
Prayer Books, expressed a little differently from what  
it is now: *After Morning-Prayer, the People being called*  
*together by the ringing of a Bell, and assembled in the Church,*  
*the English Litany shall be said after the accustomed manner;*  
*which ended, the Priest shall go into the Pulpit, and say*  
This Office to  
be said after  
the Litany  
ended.

<sup>d</sup> See Dr. Nichols's *Additional Notes*, pag. 66.

Chap. 14. *thus*, [the People sitting and attending with reverence \*.]

*This* I have formerly had occasion to shew was owing to the Litany's being a distinct Service by it self, and so used sometimes after Morning-Prayer was over <sup>a</sup>. But it now being made one Office with the Morning-Prayer, and so both of them read at one and the same time, the Rubrick only directs, that *after Morning-Prayer, the Litany ended according to the accustomed manner*, this Office shall ensue; i. e. after the whole Litany has been concluded as usual, with the *General Thanksgiving*, the Prayer of *St. Chrysostom*, and the *Grace of our Lord, &c.* and not (as I have observed some to bring it in) immediately after the Collect, *We humbly beseech thee, O Father, &c.* For till the threefore-mentioned Prayers have all of them been used, *the Litany is not ended according to the accustomed manner*. For the *Thanksgiving* being to be used *before the two final Prayers of the Litany*, must certainly make a part of the Litany. And if the Prayer of *St. Chrysostom*, and *The Grace of our Lord* be the two final Prayers of that Office; then sure this Office can't be concluded without them. But what I think clearly puts this matter out of doubt, are four words that immediately follow *The Grace of our Lord, &c.* viz. *Here endeth the Litany*; from whence, one would think, any Man might conclude that it is not ended before.

*The Litany, when properly ended.*

*To be said in the Reading-Pew or Pulpit.*

§. 2. The Name of a *Reading-Pew* was never mentioned in our Liturgy till the last Review: (the reason of which I have largely given before <sup>b</sup>.) For by this Rubrick, till the Restoration, the Priest was to go into *the Pulpit*, and say the following Preface and Exhortation. And indeed that is a place not improper for the Office, since the *Denouncing of God's Judgments* is as it were a Preaching of his word. And it is certain that the *Pulpit* was at first designed not only for Preaching, but for any thing else that tended to the edification of the People. There the *Lord's Prayer*, the *Creed*, and the *Ten Commandments* were formerly appointed to be read to the People in English on every Holy-day in the year, when there was no Sermon to hinder it <sup>c</sup>: And there also at the beginning of the Reformation, whilst the Romish Mass was continued till the

\* The words within the Crotchets [ ] were only in the Scotch Liturgy.

<sup>a</sup> See Chap. 4. Introduct. §. 5. pag. 169.

<sup>b</sup> See Chap. 2. Sect. 5. p. 111. &c.

<sup>c</sup> *Injunctions of King Edward VI.* in Bishop Sparrow's Collection, pag. 3. and *Injunctions of Q. Elizabeth*, ibid. p. 68.

## Of the Commination.

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English Liturgy could be prepared, the *Epistle* and *Gospel* Sect. 2. for the day, with a *Lesson* out of the New Testament in the Morning, and another out of the Old Testament in the Afternoon, was read to the People in the English Tongue<sup>d</sup>. However, *Reading-Pews* having been generally brought into use before the Restoration, it was not then thought proper to confine the use of this Office any longer to the *Pulpit*, but to allow it to be said as the Minister should think proper, either there or in the *Reading-Pew*.

### Sect. 2. Of the Preface, Denunciation, and Application.

I. **T**O bring the minds of the Congregation into a serious composition, the Office is introduced with a grave and solemn *Preface*; by which the Church informs them, in the first place, of the ancient Discipline, and then proposes to them the best means to supply it. The ancient Discipline, she tells them, was to put those to open shame, who by any notorious Sins had given publick scandal and offence. By which means both the Souls of those that sinned were often rescued from Damnation, and others also, being admonished by their example, were deter'd from incurring the same danger or punishment. But as this Discipline is now lost thro' the Degeneracy of the times, and even beyond retrieval as affairs stand now; she proposes that the Congregation would supply it to themselves, by hearing the Curses which God has denounced against impenitent Sinners; by which means, as in a Glass, each one will be able to discern his own Sins, and the Curses he is exposed to; the serious prospect of which will be apt to awaken them from their thoughtfulness and security, and to put them upon flying from such imminent danger, by having recourse to a speedy Repentance.

II. The Original of repeating the *Curses*, in the manner we now use them, was a positive and divine Institution, which twice enjoined it by *Moses*<sup>e</sup>, and in obedience to which we find *Joshua* afterwards most religiously observ'd it<sup>f</sup>. And *Josephus* also reckons it amongst those things which the Jews always used to perform<sup>g</sup>. And tho' the

<sup>d</sup> King Edward's *Injunctions*, ibid. p. 7, 8.

<sup>e</sup> Deut. xi. 29. and chap. xxvii.

<sup>f</sup> Josh. viii. 33.

<sup>g</sup> Antiq. l. iv. c. ult.



Chap. 14. *Circumstances* in the Jewish manner of reciting these Curses were purely *ceremonial*, yet doubtless the *End* for which this Duty was prescrib'd was truly *moral*. For to publish the equity and truth of God, and to profess our belief that his Laws are righteous, and the Sanctions thereof just and certain, is an excellent means of glorifying God, and a proper method for converting of Sinners. So that it can't be unfit for the Gospel-Times, nor at all unsuitable to our Christian Worship; especially when the necessities of the Church require the Sinner should be warned and brought to Repentance. Christ indeed hath taken away the Curse of the Law, by being himself made a *Curse for us*<sup>b</sup>: But this is only with respect to those that truly repent; for as to all others the Curse stands in full force still. It is therefore fit, that all should declare their belief of the truth and reasonableness of these Curses: The *good* Man to own what his Sins had deserved, and to acknowledge his obligation to our Lord for redeeming him; the *bad* Man, to awaken him from his security and ease, and to bring him to Repentance before it be too late.

Amen what it signifies at the end of these Sentences.

§. 2. For this reason all *the People*, as those Sentences are read, *are to answer and say*, at the end of each of them, *Amen*. The end of which is not that the People should curse themselves and their Neighbours, as some have foolishly imagined; but only that they should acknowledge they have deserved a Curse. For it is not here said, *Cursed be he*, or *may he be cursed*; but *curfed is he*, or *he is cursed*, that is guilty of any of these Sins. And consequently any one that answers *Amen*, does not signify his desire that the thing may be so, as he does when he says *Amen* to a *Prayer*; but only signifies his assent to the truth of what is affirmed, as he does when he says *Amen* to the *Creed*. It is used in this place in no other sense, than it is in several parts of the New Testament, where it is translated *Verily*, and signifies no more than *Verily it is true*. The Man that says it, verily believes, that *Idolaters*, and all those other kinds of Sinners that are mentioned in these Sentences, are all exposed to the Curse of God; and his believing this is the Cause of his Repentance, and begging Pardon for his Sins; since he must be a desperate Sinner indeed that won't fly from such vices, for which he affirms with his own Mouth so great and heavy a Judgment to be due. In short, these Curses, and the Answers that are made to them, are like our Saviour's *Woes* in the Gospel: not the Causes or Procurers of the Evil they de-

<sup>b</sup> Gal. iii. 13.

nounce; but compassionate predictions of it in order to prevent it. And one would indeed think, when we consider, that this manner of answering was originally appointed by God himself; People should be cautious how they charge it with being a wicked or foolish Institution. But to proceed:

III. Having heard to what Sins the Curse of God is due, The Application. the Church has too much reason to conclude, that we are all of us guilty of more or fewer of them, and consequently all of us in danger of God's wrath, except we repent. To excite us therefore to so necessary a Duty, that so we may escape those dreadful Judgments; she hath collected a pious and pathetical *Discourse*, to set home the foregoing denunciations to our conscience. It is all of it gathered from the holy Scriptures, that it may be more regarded, as coming directly from the word of God; and is so methodical and apt to the occasion, that the fault must be in the hearers, if the delivery of it be not attended with a happy effect.

Sect. 3. Of the Penitential Devotions.

AFTER so serious and rational a discourse, the Psal. li. Church may justly suppose that we are all resolved to repent: And therefore to assist us in so necessary a Duty, she hath prepared such Penitential Devotions, as will be every suitable to our pious resolutions: And that they may be said with the greater Humiliation and Reverence, *all the People are to kneel upon their Knees, and the Priest and Clerks to kneel in the place where they are accustomed to say the Litany*<sup>1</sup>. And here they are to begin with *David's Litany*, viz. Psal. li. the most solemn and penitential one of all that he composed.

II. After this follow the *lesser Litany*, the *Lord's Prayer* The Lord's-Prayer, &c. and *Suffrages*, of which we have often spoke before.

III. And because the Minister may know it to be time The First Collect. to bind up the wounds of true Penitents, he in the next place addresses himself solemnly to God for their Pardon and Forgiveness.

<sup>1</sup> See Chap. 4. pag. 167.

## Chap. 14.

The Second  
Collect.

IV. And knowing also that now he can't well be too importunate, he subjoins a second Collect to the first; the more pathetically to press our most merciful Father, by phrases well suited to the desires of Penitents and mostly selected from holy Scripture.

The General  
Supplication.

V. And the People being now prepared and revived by these importunate Addresses, are allowed to open their Lips for themselves, and to plead for their own pardon in so moving a Form, that if it be presented with a suitable Devotion, it can't miss of prevailing; but will admirably fit them for

The Blessing.

VI. The following *Blessing* †, which being to be pronounced in the name of God, is taken from a Form of his own prescribing \*: So that all who are prepared to receive its Benefit, must humbly kneel and firmly believe, that he who prescribed it, will be sure to confirm it, to their infinite advantage and endless comfort.

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† Added at the last Review.

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\* Numb. vi. 24.







THE  
PSALMS of DAVID,



FOLLOW in our Common-Prayer Book, next after the *Commination*: But of these I have formerly said as much as, I think, the nature of this work requires<sup>1</sup>: I have therefore no occasion to say any thing of them here, nor do I apprehend that there is any need for my enlarging upon the

*Forms of Prayer to be used at SEA;*



WHICH were first added at the last Review, but not designed for a complete Office, nor comprised in any particular method: But are all of them (except the two first alone, which are *daily to be used in his Majesty's Navy*) occasional Forms, to be used as the circumstances of their affairs require; and are so very well adapted to their several occasions, that any one that observes them will see their suitableness without any illustration.

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<sup>1</sup> Chap. 3. Sect. 9. pag. 131, &c.



## PSALMS OF DAVID

Of David the King of Judah, who was  
 a man of war, and a man of peace,  
 who was a man of war, and a man of peace,  
 who was a man of war, and a man of peace,  
 who was a man of war, and a man of peace,

Of David the King of Judah, who was  
 a man of war, and a man of peace,

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Of David the King of Judah, who was  
 a man of war, and a man of peace,



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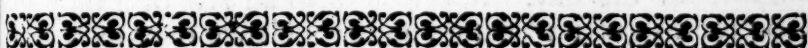
CHAP. XV.

OF THE

Form of Prayer

FOR THE

FIFTH of NOVEMBER.



The Introduction.



THE *Occasions* and *Reasons* of the observation of this and the following *Days* are so well known to all that have any knowledge in the affairs of this Nation, that it would be needless to repeat the several Histories of them here.

Introd.

And the *Suitableness* of the *Prayers* appointed on these occasions are so apparent of themselves, that I think nothing farther needful, even in relation to the Offices, than to give a short account of the *Hymns*, *Psalms*, and *Lessons*, and of the *Epistles* and *Gospels*, by shewing in what sense they are applicable to their days. And in treating of them I shall consider our present Forms only, without noting how they differ or vary from the former, except where there is something remarkable in the alteration. For  
the



## Of the Form of Prayer for

Chap. 15. the Common-Prayers that were printed before the Revolution (at which time the chief of the alterations in these were made) being as yet in many hands: It is easy for the Readers to turn to and observe them, without my swelling these Sheets with them here. I shall therefore immediately begin with the present Office for the *Fifth of November*.



### Sect. Of the Sentences, Hymn, Psalms, Lessons, Epistle, and Gospel.

The Sentences.

I. **I**NSTEAD of the ordinary *Sentences* before the Exhortation, are three verses taken out of the 103<sup>d</sup> Psalm <sup>a</sup>, declaring the long-suffering and goodness of God, the short continuance of his anger, and his mercy in not dealing with us according to our Sins. All of them Attributes we can't help reflecting on, when we look back on the signal mercies of this day.

The Hymn.

II. And the *Hymn* that is appointed instead of the *Venite Exultemus*, is so methodically put together, that it seems, as it stands in this place, to be an entire Psalm composed on purpose for the day. It begins with an Act of Praise to God for his gracious nature and providence over us <sup>b</sup>, and then particularly commemorates our Enemies attempts, and how providentially they were entrap'd in the works of their own hands <sup>c</sup>: Upon this it breaks out into an humble acknowledgment of the Power, and Wisdom, and Justice of God <sup>d</sup>, and at last concludes with a Prayer for the Governor whom he hath set over us, and a promise of Fidelity to God for the future. The whole was added in the second year of King *William* and Queen *Mary*, when this Office was very much altered and enlarged, upon the account of the *Revolution*. At which time also the foregoing Sentences were inserted in the room of others that had been used till then <sup>e</sup>.

The Psalms.  
Psalm. lxxiv.

III. The *proper Psalms* are Psalm 64, 124, 125. The 64<sup>th</sup> was a Prayer which *David* made for deliverance from

<sup>a</sup> Ver. 8, 9, 10.

<sup>b</sup> Ver. 1, 2.

<sup>c</sup> Ver. 9, 3, 4, 5, 6.

<sup>d</sup> Ver. 7, 8.

<sup>e</sup> Viz. Psal. li. 9. Jer. x. 24. Luke xx. 18, 19.

his Enemies, when they were secretly plotting and conspiring against him; but which he foretold should be finally disappointed thro' their own untoward contrivance and device. Sect. 1.

§. 2. The 124<sup>th</sup> Psalm is an acknowledgment of God's assistance, and a thankful Commemoration of the Deliverances wrought by him. It was occasioned, as some think, by the Victory in *Rephaim*; or as others, by *David's* deliverance from *Absalom*: Tho' all agree it was composed on the account of some signal deliverance from some potent Enemy. Psal. cxxiv.

§. 3. The 125<sup>th</sup> declares the safety of those who firmly adhere to God, without seeking to any irregular means for attaining it. It is appointed on this day, to remind us of the providential care of God, in frustrating the designs of the Enemies of our Church, even before they were sensible of their being so much as in danger from them. Till the second year of King *William* and Queen *Mary*, the 129<sup>th</sup> Psalm was used instead of this, and the 35<sup>th</sup> was used first of all, which is now discontinued. Psal. cxxv.

IV. The proper *Lessons* are 2 *Sam.* xxii. and *Acts* xxiii. The first is *David's* Psalm of Praise composed upon his deliverance from the hands of his Enemies, especially of *Saul*, who sought, by murdering him, to cut off the Succession God had entailed on his Family. The words are so applicable to the present occasion, that they explain themselves to an attentive hearer. Lessons. The First.

§. 2. The History contained in the second Lesson, agrees with the Treason commemorated on this day in some particulars, but falls short of it in others. There we find a crew of desperate Zealots enraged at *St. Paul*, for persuading them to reform the corrupt Traditions of their Forefathers, and binding themselves in a bloody vow, to murder him as he went to the *Hall of Judgment*. Thus far the Stories agree, but in what is behind they widely differ. *St. Paul* was only a private Man and their Fellow-Subject, and so they aimed at a single Sacrifice to their fury and rage; whereas the Conspirators concerned in the Story of this Day, aimed at their own indulgent Sovereign, and the whole Nation in Representative; seeming to copy after *Caligula's* Wish, viz. that all the People of *Rome* might have but one Neck, that so he might cut them off at a stroke. As the whole Scripture therefore affords no

2 Sam. v. 17, &c.

8 Psal. xviii.

parallel

Chap. 15. parallel of such cruel and blood-thirsty Men, we must be content with an instance something like it, tho' in a far lower degree.

The Epistle  
and Gospel.

V. The *Epistle*<sup>b</sup> is designed to remind the People of their Allegiance to their Sovereign: The *Gospel* which was appointed in the second year of King *William*, instead of the Story of *Judas* betraying his Master<sup>k</sup>, which for some good reasons, I suppose, was then thought proper to be discontinued, is intended to correct the unruly effects of mistaken zeal for our Religion; shewing us that our Faith, be it ever so true, cannot warrant us to persecute or destroy those of different persuasions.

<sup>b</sup> Rom. xiii. 1—8.  
<sup>i</sup> Luke ix. 51—57.

<sup>k</sup> Mat. xxvii. 1—10.







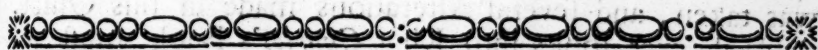
## CHAP. XVI.

OF THE

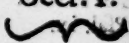
# Form of Prayer

FOR THE

THIRTIETH of JANUARY.



### Sect. 1. Of the Rubricks.

- I.  T having never been the practice of the Catholick Church, nor indeed of any part of it, except the *Roman*, and that which has too many marks of its Parent, the *Presbyterian Church in Scotland*<sup>1</sup>, to allow of Humiliation or Fasting on *Sundays*, which are appointed for Duties of a different nature; it is ordered, that *If this Day shall happen to be Sunday, this Form of Prayer shall be used, and the Fast kept the next day following. And upon the Lord's day, next before the day to be kept* (i. e. on whatever day of the Week it shall happen) at *Morning-Prayer, immediately after the Nicene Creed, Notice shall be given for the due observation of the said day.*
- Sect. 1.  The Rubricks. The First.

<sup>1</sup> Clergyman's Vade Mecum, pag. 182.

II. As

Chap. 15. parallel of such cruel and blood-thirsty Men, we must be content with an instance something like it, tho' in a far lower degree.

The Epistle  
and Gospel.

V. The *Epistle*<sup>a</sup> is designed to remind the People of their Allegiance to their Sovereign: The *Gospel*<sup>b</sup> which was appointed in the second year of King *William*, instead of the Story of *Judas betraying* his Master<sup>k</sup>, which for some good reasons, I suppose, was then thought proper to be discontinued, is intended to correct the unruly effects of mistaken zeal for our Religion; shewing us that our Faith, be it ever so true, cannot warrant us to persecute or destroy those of different persuasions.

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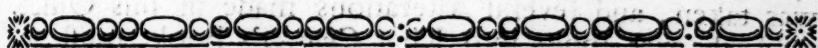
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# Form of Prayer

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- Sect. 1. *The Rubricks. The First.*

<sup>1</sup> Clergyman's Vade Mecum, pag. 182.

II. As



## Of the Form of Prayer for

II. As to the Service of this day (like that appointed for the Fifth of November) it is to be the same with the usual Office for Holy-days in all things, except where it is in this Office otherwise appointed; i. e. the ordinary Morning and Evening-Service, and Office for the Communion are to be said as usual, except where any thing in either of these Services is to be added to, or to be used in the room of, the ordinary Service for the day. As the Collects for instance, and the several Prayers appointed on these occasions, are to be used either instead of, or besides, the Prayers daily in use; and the Hymn, Psalms, and Lessons, the Epistle and Gospel, instead of those in ordinary course.

### SECT. 2. Of the Sentences, Hymn, Psalms, Lessons, Epistle, and Gospel.

The Sentences. I. THE Office is introduced with some of the usual Sentences at Morning-Prayers<sup>m</sup>.

The Hymn. II. The Hymn<sup>n</sup>, instead of the 95<sup>th</sup> Psalm, was drawn up in the Reign of King James the Second, when a Review was taken, and several Alterations made in this Office. And whoever looks into King Charles's Book, must acknowledge the old Hymn not to be near so fine as the new one, which is as solemn a composition, and as pertinent to the occasion, as can be imagined or contrived.

The Psalms. Psal. ix. III. The proper Psalms appointed for the Morning, are Psalms 9, 10, 11. The 7<sup>th</sup> was originally prefixed to them all, but that was afterwards discontinued. The first of those that are now appointed was wrote upon Goliath's death, and was designed for David's Victory over the Philistines: And tho' the chief end of this Day's Solemnity is to bewail our Sins, which were the occasion of the late bloody and dismal times; yet when we recollect how happily we were at last delivered from them, and how remarkably God's Justice was executed on the Enemies of our David, we cannot forbear intermingling a Thanksgiving to praise the Divine Majesty for so wonderful a work.

Psal. x. §. 2. The 10<sup>th</sup> Psalm wanting a Title, was, by the Hebrews anciently, and by the Vulgar Latin is still, joined

<sup>m</sup> Dan. ix. 9, 10. Jer. x. 24. Psal. cxliii. 2.

to the former : But tho' it be on a like Subject, yet there Sect. 2.  
is a plain difference between them. The 9<sup>th</sup> Psalm speaks  
of *Pagan Enemies*, whose Cruelty was ended some time  
before, and is therefore fuller of Praises ; whereas *this*  
Psalm speaks of *Domestick Foes*, who still acted unjustly,  
and so abounds more with Prayers and Complaints proper  
to be used on this Day.

§. 3. The 11<sup>th</sup> Psalm is a Declaration of *David's* full Psal. xi.  
confidence and trust in God, in despite of all discouragement-  
ments, and is very applicable to our *Royal Martyr* under  
his sufferings.

IV. The *First Lesson* for the *Morning* is 2 *Sam. i.* There The First Lesson.  
is no parallel for this inhuman and barbarous murder of a  
good and pious King by his own Subjects in all the Old  
Testament : And therefore the Church is content to read  
the History of *David's* Justice and Vengeance upon the  
*Amalekite*, that accused him of killing King *Saul*, tho' at  
his own request, to ease him of his pain ; and of *David's*  
own decent Mourning for his Sovereign, notwithstanding  
he had been always his mortal Enemy, had apostatized  
from God, and was forsaken by Heaven. How much  
more reason then had our State to punish those impious  
Rebels, who murdered the best of Kings, only for adhering  
to the best of Religions : And also to set apart a day of  
Humiliation for *Fasting* and *Prayer*, and to draw up a  
mournful Office for the occasion, after the example of  
*David* in the Lesson.

§. 2. As for the *Second Lesson*, it is no other than that The Second Lesson.  
appointed by the Church in the ordinary course, to be read  
on the xxx<sup>th</sup> of *January* <sup>n</sup>. For by a signal providence the  
bloody Rebels chose that day for murdering their King, on  
which the History of our Saviour's Sufferings was appointed  
to be read as the Lesson for the day. The blessed  
Martyr had forgot that it came in the ordinary course ;  
and therefore when Bishop *Juxon*, (who read the Morn-  
ing-Office immediately before his Martyrdom) named this  
Chapter ; the good Prince asked him, if he had singled it  
out as fit for the occasion : and when he was informed it  
was the Lesson for the Day, could not, without a sensi-  
ble complacency and joy, admire how suitably it con-  
curred with his circumstances : Betrayed by some, denied  
by others, and despised by the rest of his seeming Friends,  
who left him to the implacable malice of his barbarous

<sup>n</sup> Mat. xxvii. to the end.

## Of the Form of Prayer for

Chap. 16. Enemies; who treated him with the same Contempt and Ingratitude, Outrage and Cruelty, with which the Jews treated their King and Saviour; while he followed the steps of his great Master in Meekness and Patience, Piety to God, and Charity to Men, and at last praying for his Murderers.

The Epistle  
and Gospel.

V. The *Epistle* ° shews the Duty which Christians owe to Magistrates; the *Gospel* p severely and justly upbraids those unparallel'd Rebels, who were the villainous Projectors of this Day's Tragedy. It calls to our mind the care and diligence of the poor good King, who when he had omitted nothing for the quiet and safety of his Kingdoms, had the misfortune to commit the Administration of the Government into such hands, as made use of the power he had entrusted with them, to deny him the Rights and Prerogatives of his Crown; rejecting his Commissioners, slaying his Servants, seizing his Crown, murdering his Person, banishing his Heir, and usurping his Kingdom.

The Psalms  
for the Evening.  
Psal. lxxix.

VI. The *Psalms* for the *Evening-Service* are different now from what they were when the Office was composed q: At present they are the 79<sup>th</sup>, 94<sup>th</sup>, and 85<sup>th</sup>. The 79<sup>th</sup> Psalm contains a lively description of the Miseries of *Jerusalem*, upon the sacking of it by the King of *Babylon*; and is very applicable to our sad condition during the *Rebellion*: Only the Jews suffered by *Heathens*, we by Men whose behaviour was worse than *Heathenish*, while they called themselves *Christians*.

Psal. xciv.

§. 2. The 94<sup>th</sup> Psalm is a Prayer to God, and a confident assurance in him, that he will dissipate the attempts of wicked Men, and uphold the Righteous.

Psal. lxxxv.

§. 3. The 85<sup>th</sup> Psalm is appointed with respect to that happy change at the *Restoration*, and is for that reason placed out of its usual Order; it containing an acknowledgment of God's Mercy in delivering the Land from those sad Calamities, and a Prayer for a continuance of it in Prosperity hereafter.

The First  
Lesson.

VII. For the *First Lesson* is appointed a choice of two Chapters for variety: One of which r is *Jeremiah's* complaint to God of great mischiefs done in Church and State

° 1 Pet. ii. 13—23.  
p Mat. xxi. 33—42.

q Viz. Psal. xxxviii, lxiv, and cxliii.  
r Jer. xii.



by false Prophets and tyrannical Rulers, with God's Answer, giving the reason of his permitting it, and threatening withal, in due time, to punish the Authors of these mischiefs, and to deliver the Righteous. Sect. 1.

§. 2. The other is out of *Daniel*<sup>r</sup>, being an excellent Prayer which that holy Man used on a day that he had set apart to solemn Humiliation, Fasting, and Repentance; wherein he so effectually bewailed the Sins and Sufferings of God's People, that he prevailed with God to restore them to their liberty and to the exercise of their Religion. Which justly reminds us of the Prayers and Penitence of devout Men under those Usurpers, which at last had the same effect with us.

§. 3. The *Second Lesson*<sup>r</sup> sets before us the Faith and Patience of the holy Martyrs, whom St. *Paul* records, and is very proper as a Commemoration of our Royal Martyr's Sufferings and Faith, and an Exhortation to us to imitate them, whensoever it shall please God to require it of us. In the old *Gallican* Liturgy this was the proper Lesson for the Festival of any *Martyr*<sup>r</sup>. *The Second Lesson.*

<sup>r</sup> Dan. ix. 1—12.

<sup>r</sup> Heb. xi. 32. to chap. xii. 7.

<sup>r</sup> Vid. Mabillon. Lit. Gallic. lib. 2.

pag. 160.



the first of the year, with God's An-  
swer, the vision of the world, and then

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## CHAP. XVII.

OF THE

# Form of Prayer

FOR THE

TWENTY NINTH of *MAY*.



### SECT. I. *Of the Rubricks.*



O the end (saith the Act of Parliament, by Sect. 1. which this Day is appointed) that all Persons may be put in mind of their Duty thereon, and be better prepared to discharge the same with that Piety and Devotion as becomes them; *The First Rubrick. The Act to be read, and Notice to be given for the Observation of the Day.*

*the Act of Parliament made in the 12<sup>th</sup>, and confirmed in the 13<sup>th</sup> year of King Charles the Second, for the observation of the 29<sup>th</sup> day of May yearly, as a day of publick Thanksgiving, is to be read publickly in all Churches at Morning-Prayer, immediately after the Nicene Creed, on the Lord's-day next before every such 29<sup>th</sup> of May, and Notice to be given for the due observation of the said day. So also the Act for the Observation of the Fifth of November is appointed to be read, by that Act it self, publickly in the Church, after Morning-Prayer or Preaching on the said Day.*



Chap. 17.

By what Authority these Offices are enjoined.

And yet it is remarkable, that tho' both these Acts, together with the Act for the 30<sup>th</sup> of January, appoint these several Days to be solemnly observed, and both suppose and enact that proper Prayers and Praises shall be used on those Days; yet not one of them provides for, or establishes, any Office for the use of either one or other of the said days: Nor have our Kings, by whose Order and Directions alone these several Offices are printed and annexed to the Book of Common-Prayer, and appointed to be used on their respective days, any Power or Authority invested in them by King Charles II's Act of Uniformity, to establish or enjoin any other Form than what is provided in the Book of Common-Prayer; or to do any thing else in relation to that Book, than to alter and change from time to time the Names of the King, Queen, or Royal Progeny. So that it might be very well questioned, whether these, or any other occasional Offices put out by the same Order, could safely be used, were it not for the general Connivance, or rather Concurrence of the two other parts of the Legislative Authority, the Lords and Commons, who, if sitting, are always present at the performance of such Offices, and frequently address the King to order them <sup>a</sup>.

The Rubrick of Directions for reading this Office upon other Holy-Days.

H. The second Rubrick has already been spoken to in the foregoing Chapter: But because this Festival falls in such a time of the year, as that it often happens to concur with some other great Holy-day, which has a proper Service appointed for it self; therefore here is a third Rubrick of Directions in this Case, that whenever such concurrence shall happen, the Preference shall be given to that other Holy-day, and so much of this Office as interferes with the Service proper for that Day shall be omitted. Thus, for instance, it is said in the Rubrick, *If this Day shall happen to be Ascension-day, or Whitsunday; the Collects of this Office* (i. e. all the Prayers of it, for all Prayers are called *Collects* both in the Rubricks of this and all other Offices) *are to be added to the Office of those Festivals in their proper places;—and the rest of this Office shall be omitted; i. e. the Psalms, Lessons, Epistle, and Gospel, because both those Days have proper Psalms, Lessons, Epistles, and Gospels of their own. And that only the Portions of Scripture appointed for this Day are to be omitted upon this occasion, is plain, because if this Day happens to be Mon-*

<sup>a</sup> See this prov'd at large by Mr. Johnson in his Case of Occasional Days and Prayers.

day or Tuesday in *Whitsun-Week*, or *Trinity-Sunday* (which have no proper Psalms) then *the proper Psalms here appointed for this Day, instead of those of ordinary Course, shall be also used.* And because none of the Days; mentioned in the Rubrick, have any peculiar Hymn instead of the *Venite Exultemus*, therefore the Rubrick orders, that *what Festival soever shall happen to fall upon this solemn Day of Thanksgiving; the following Hymn appointed instead of Venite Exultemus shall be constantly used.* The only Question then remaining is, whether the *Litany* ought to be used if this Day happens to be *Ascension-day*, or *Monday* or *Tuesday* in *Whitsun-Week* (for upon *Whit-Sunday* and *Trinity-Sunday* it is used of course.) And to this, I think, the Answer is plain, viz. That the *Litany* does not interfere with any part of the Service appointed for any of those Days; and therefore it should be read (as it is enjoin'd by this Office) for the greater Solemnity of this Day. Besides, whatever Festival happens to fall upon this day, *the Collects of this Office are to be added to the Office of such Festival in their proper places:* Now one of the Collects or Prayers of this Office is to be said *in the end of the Litany, after the Collect, We humbly beseech thee, O Father, &c.* Unless therefore the Litany be read, and that Collect used, one of the Collects of this Office can't be added *in its proper place.* But one would think there should be no room for any doubt in this matter, when it is said so expressly in the Rubrick, that *the Litany shall always this Day be used;* to imply, undoubtedly, that tho' it happen upon a Day, on which otherwise the Litany is *not* to be used, yet it shall be added on purpose on this occasion.

## Se&t. 2. Of the Sentences, Hymn, Psalms, Lessons, Epistle, and Gospel.

I. **F**OR the *Sentences* are appointed one of the ordinary The Sentences. Sentences at Morning-Service, (being *Daniel's* Confession of his People's Transgression, and of God's Mercy notwithstanding <sup>a</sup>;) and an additional one out of the Book of *Lamentations* <sup>b</sup>, ascribing our preservation wholly to the Mercy and Compassion of God.

II. The following Hymn, which was new drawn up in *The Hymn*, King *James* the Second's Reign, in the room of another

<sup>a</sup> Dan. ix. 9, 10.

<sup>b</sup> Chap. iii. 22.

Chap. 17 that had been used before, is sufficiently plain and applicable to the Day, without any comment.

The Psalms.  
Pfal. cxxiv.

III. The proper Psalms, till King *James's* Reign, were the 20<sup>th</sup>, 21<sup>st</sup>, 85<sup>th</sup>, and 118<sup>th</sup>. But now they are the 124<sup>th</sup>, 126<sup>th</sup>, 129<sup>th</sup>, and 118<sup>th</sup>. The first of these hath been already spoken to in the Office for the Fifth of *November*. It may very properly be repeated here; since the *Papists* and *Seſtaries*, like *Samſon's* Foxes, tho' they look contrary ways, do yet both join in carrying Fire to destroy us: Their End is the ſame, tho' the Method be different.

Pfal. cxxvi.

§. 2. The 126<sup>th</sup> Psalm celebrates the deliverance of the *Iſraelites* out of their Captivity, which was ſo ſudden and unexpected, that they who ſaw it thought themſelves in a *Dream*, and could ſcarce be perſuaded that the thing was real: which may exactly be applied to the ſtrange and miraculous turn of Affairs at the happy Reſtoration; which was ſo ſurprizing, that thoſe who ſaw it were in ſuch an extaſy of joy and wonder, that they were almoſt afraid that their Senſes deceived them.

Pfal. cxxix.

§. 3. The 129<sup>th</sup> Psalm is a reflection upon the endeavours of our Enemies to destroy us, and an acknowledgment of God's continual help in delivering us; and concludes with a Curſe denounced upon the Enemies of the Church.

Pfal. cxviii.

§. 4. The 118<sup>th</sup> Psalm was compoſed originally for *David's* Coronation after God had brought him from his exile, thro' many troubles, and had ſettled him ſafely on his Throne of Peace. It is ſet laſt, becauſe it peculiarly relates to the laſt Scene of the *Reſtoration*, the Crowning of King *Charles II.*

The Firſt  
Leſſon.

IV. The *Firſt Leſſon* <sup>a</sup> is almoſt an exact parallel to our own caſe, deſcribing how, after *Absalom's* Death, (whereby the Rebellion was happily ended) the People unani- mouſly reſolved to bring back their lawful King *David*, and ſent an honourable Meſſage to him in his Exile to invite him home; and how alſo upon this he returned, not only without any oppoſition, but by the general conſent, and to the great ſatisfaction of all his Subjects; his People con- tending which part of them ſhould ſhew themſelves moſt forward and joyful upon ſo happy an occaſion.

§. 2. But if any new practices make it neceſſary to re- flect upon that Faction and Sedition which began the Re-

<sup>a</sup> 2 Sam. xix. 9.



*the Twenty Ninth of May.*

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bellion, *Numb. xvi.* was added by King *James*, to be used Sect. 2. instead of the former, where the Example of *Corah, Dathan,* and *Abiram*, sets out the greatness of their Sin, and the severity of their punishment, who delight in opposing their lawful Governors.

§. 3. The *Second Lesson*, which is now the Epistle of *The Second St. Jude* (but which was *Romans xiii.* till King *James's Lesson* Reign) foretels the coming of *false Teachers* in the *last Days*, and describes their Hypocrisy in pretending to Sanctity, while their Lives are notoriously evil; remarking particularly their railing at those in Authority, and prophesying falsely for a reward, and containing at the same time a Prophecy of their Fall: And as the Character of these was exactly answered by some in those sad times; so also was their Prophecy soon after fulfilled to their ruin and destruction, to warn others to beware of such Pretenders.

VI. The <sup>a</sup> *Epistle* (except the two first verses) is the *The Epistle same with that for January 30.* commanding us to be *sub- and Gospel- ject to the King as Supreme.* But lest we should doubt who our King is, the Gospel gives us a token to know him by, viz. *He whose Image and Superscription our Tribute Money bears.* For coining of Money is as certain a mark of Sovereignty, as the making of Laws, or the power of the Sword. Wherever therefore that Mark is found; there Tribute and the Rights of Sovereignty are due. For this reason our Saviour to answer the Question proposed to him (viz. *Whether it was lawful to pay Tribute to Cæsar or not?*) does not examine into *Cæsar's* Right, nor how he came by his Sovereign Power: but all the foundation he thinks necessary to proceed upon, is this of *Cæsar's Image and Superscription*, i. e. the current Coin of the Country. For this was a proof that *Cæsar*, at that time, was actually possessed of the supreme Power in *Judea*, and that even the *Jews*, who used his Money, acknowledged as much. An Answer so plain, that the *Pharisees* were ashamed of the Question they had proposed, and went away without making a reply. For they no more dar'd to deny that *Cæsar* was King, than they thought that *Jesus* dar'd either to own or deny the lawfulness of paying Tribute to him. But one necessarily infers the other. For "since Peace (saith the <sup>b</sup> Historian) "can't be secur'd without Forces, nor Forces raised without Pay, nor Pay had without Taxes or Tribute;" it

<sup>a</sup> 1 Pet. ii. 11 ——— 18.

<sup>b</sup> Nec Quies Gentium sine Armis, nec Arma sine Stipendiis, nec Stipendia

sine Tributis haberi possunt. Tacitus apud Grotium in Mat. xxii. 20.

follows

Chap. 17. follows that Tribute must necessarily be paid to the Person actually governing, so long as he governs, in consideration of the Safety and Protection we enjoy by him, whosoever he be that is possess'd of the Government.

I know how injurious this Doctrine hath been represented to rightful Princes in distress from usurping Powers. But I never yet saw it prov'd, that Providence is confin'd always to maintain the same Family on the Throne; or that, when another is raised up in the room of it, we are not obliged to embrace or submit to such a change in the Government, according as it is ordain'd for a Blessing or a Scourge. However, to wave that argument at present, it is sufficient to say here, that, supposing Subjects to act upon the Principles that are here laid down, no rightful Prince will ever be dispossest'd. And sure it will be hard to charge those Consequences upon the explanation of any Scripture, which can never happen till Men have acted in direct opposition to the Text so explained.





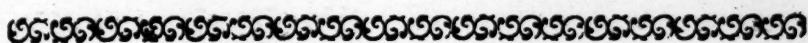
C H A P. XVIII.

O F T H E

Form of Prayer

F O R T H E

F I R S T of *AUGUST*.



The Introduction.



*S* the godly Christian Emperors in ancient times, so it appears that our own most religious Princes since the Reformation, have always caused the days of their Inaugurations, to be publickly celebrated by all their Subjects with Prayers and Thanksgivings to Almighty God<sup>d</sup>.

Introd.

And to the end that this day might be duly celebrated, we find that particular Forms of Prayer have been appointed by Authority, at least ever since the Reign of King Charles I. for that Day on purpose<sup>e</sup>. It is true, after the Death of that Prince, this pious custom received a long and doleful interruption, upon occasion of his murder, which changed the Day on which King Charles the Second succeeded to the Crown,

<sup>d</sup> See Can. 2. 1640. in Bishop Sparrow's Collection, pag. 349. and K. James

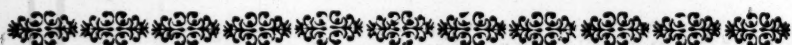
the Second's Order for the Service on the 6<sup>th</sup> of February.

<sup>e</sup> Ibid.



## Of the Form of Prayer for

**Chap. 18.** *into a Day of Sorrow and Fasting*<sup>f</sup>. And indeed a great part of the Duty of that Day, and the Devotions proper to it, were performed in the Service for the 29<sup>th</sup> of May. However, upon King James the Second's Accession, the former *laudable and religious practice was immediately revived*; a Form of Prayer and Thanksgiving having been composed by the Bishops for this purpose, in many things agreeing with this we now use. But in the Reign of King William the Inauguration-Festival was again disused: And it must be own'd. there was so much the less occasion for it during his Reign, as there were large additions made to the Form of Thanksgiving appointed for the *Fifth* of November, to commemorate his Arrival, which happened on that day. However, when our late glorious and pious Queen ANNE succeeded to the Throne, there was fresh occasion to revive the Festival. And therefore the Day was again order'd to be observ'd, and a Form of Prayer with Thanksgiving drawn up, part of it being taken from King James's Office, and part of it being compos'd entirely new; and is, altogether, the same (except the first Lesson) with the Office appointed for his present Majesty, which comes now in order to be explain'd.



### SECT. I. *Of the Sentences, Hymn, Psalms, Lessons, Epistle, and Gospel.*

**The Sentences.** I. **T**HE Rubricks are the same as in the foregoing Offices; and so the *Sentences* are the first that need to be considered: And of these it is sufficient to say, that the first is a proper Introduction to the Duties we are now going to perform<sup>g</sup>, and that the other is one of the ordinary Sentences at Morning-Service<sup>h</sup>, and inserted here, in order to prepare us for the following Confession.

**The Hymn.** II. The *Hymn* is an Abridgment of a much longer one that was appointed in the Office drawn up for King James the Second. However this, as it stands, is as proper to the occasion, containing suitable Petitions and Praises for the King.

<sup>f</sup> King James the Second's Order, as before.

<sup>g</sup> 1 Tim. ii. 1, 2.  
<sup>h</sup> 1 John i. 8, 9.

## the First of August.

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Sect. I.

III. The proper Psalms are Psal. 20, 21, 101. The 20<sup>th</sup> is a Psalm of *David*, wherein the People are taught to pray for his good success. The Psalms.  
Psal. xx.

§. 2. The 21<sup>st</sup> was originally compos'd upon the same account for which we now make choice of it, viz. to be a Form of publick Prayer, to be us'd in the Congregation for God's Blessing on the Prince. Psal. xxi.

§. 3. The 101<sup>st</sup> Psalm is a resolution that *David* made to be a strict Observer of Piety and Justice both in his private and publick conduct, and is appointed here to remind us, that whoever desires God's Blessing upon his Person and Government, must diligently attend to discountenance Impiety, and to nourish true Religion and Virtue. In the room of this Psalm, in King *James's* Office, were appointed the 85<sup>th</sup> and the 118<sup>th</sup>: But they being both chose with an eye to the Exile, which that Prince underwent with his Royal Brother, were, in the Office for Queen *Anne*, more properly chang'd. Psal. ci.

IV. The *First Lesson* in Queen *Anne's* time, was Prov. viii. ver. 13. to the end : But now the first of *Joshua* is again appointed, which was the Lesson for this Office when it was put out by King *James*. Now indeed only the first ten verses are appointed, which contain the History of God's setting up *Joshua* to succeed *Moses* in the Government of the *Israelites*, with the Instructions that he gave him upon that occasion. Why the latter part was not continued as well as the former, I do not see ; Since certainly some part of it is as applicable as the former to the case of his present Majesty, it going on with the Story of *Joshua's* passing with the *Israelites* over *Jordan*, to take possession of the Land which God had given him. The Lessons.  
The First.

§. 2. The *Second Lesson* is appointed upon account of that part of it which is read for the Epistle on *November 5*. of which what I have there said may suffice. The Second.

V. The *Epistle* and *Gospel* are the same with those appointed on the 29<sup>th</sup> of *May*, and have already been spoken to in my Discourse on that Office. The Epistle  
and Gospel.

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<sup>1</sup> Rom. xiii.





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